

JOSEPH YAHUDA, LL.B.

# Hebrew is Greek

PREFACE

by

Professor Saul Levin

*“εὕρομεν ὡς ἐξ ἑνὸς εἶεν γένους  
Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ  
ἐκ τῆς πρὸς Ἀβραμον οἰκειότητος”*

*Ἰουδαϊκὴ Ἀρχαιολογία*

Published by  
Becket Publications  
Oxford  
1982

## CONTENTS

Preface	xiii
Prologue	xxv
I. Hebrew and the Hebrews	1
II. <i>Modus Operandi</i>	10
III. The Foundations	18
IV. Phonetics	43
V. Morphology	55
VI. Grammar	75
VII. General Propositions	80
VIII. Verbal Adjectives	102
IX. Proper Nouns	121
X. Initials	135
XI. Greek Prepositions	168
XII. The Suffix -[ω	240
XIII. Classified Homologies	257
XIV. Concatenation of Homologies	285
XV. Monographs	295
Mahatma—The Cherubim—Moloch-Worship	
—Understanding Greek—The New Testament	
—The Koran	
XVI. Tests of Accuracy	326
XVII. Complete Homologies	355



[[MISSING PAGE]]

# TABLE OF PROPOSITIONS

I.	The Alphabets	19
II.	Vocalization	22
III.	Pronunciation of Hebrew	22
IV.	Interchange of Letters in the Bible	27
V.	Dialectal Changes	37
VI.	Classified Consonants	42
VII.	Similarities	43
VIII.	Dissimilarities	43
IX.	Interchange of Letters peculiar to one Alphabet or to the other	44
X.	Interchange of Letters common to both Alphabets	46
XI.	The Rough and the Smooth Breathings	49
XII.	Double-consonants	51
XIII.	Double-letters	53
XIV.	Aphesis and Apheresis	55
XV.	Syncope	55
XVI.	Apocope	57
XVII.	Letters which drop out	58
XVIII.	Prosthesis	66
XIX.	Terminal Letters	67
XX.	Metathesis	69
XXI.	Suffix and Prefix	69
XXII.	Greek Patterns	73
XXIII.	The Definite Article	75
XXIV.	Same and Opposite Genders	77
XXV.	Different Genders	79
XXVI.	Neuter Gender	79
XXVII.	Common Gender	81
XXVIII.	Nouns in -is	81
XXIX.	The Genitive Homology	82
XXX.	The Construct	82
XXXI.	The Dative Case	83

xxxii.	The Future	84
xxxiii.	The Aorist	84
xxxiv.	The Middle Voice	85
xxxv.	The Subjunctive Mood	85
xxxvi.	The Optative Mood	86
xxxvii.	Simple and Compound Verbs	87
xxxviii.	Compound Words (Hybrids)	89
xxxix.	Identical and Equivalent Homologues	91
xl.	Complete and Incomplete Homologues	92
xli.	Multihomologies	93
xlII.	Atavisms	94
xlIII.	Arabic Homologues of Greek Words	99
xlIV.	Arabic and Hebrew Homologues of Greek Words	99
xlV.	Arabic Homologues of Hebrew Words	101
xlVI.	Verbal Adjectives	102
xlVII.	Proper Nouns	121
xlVIII.	The Middle Voice 1	135
xlIX.	Greek Prepositions	168
l.	Verbs in -ζω	240
li.	Kindred Homologies	257
liI.	Concatenation	285
liII.	Mahatma	295
liV.	Cherubim	301
liV.	Moloch	304
lvi.	Understanding Greek	313
lvII.	Words in the New Testament	320
lvIII.	Words in the Koran	322
lix.	Tests of Accuracy	332
lx.	Complete Homologies	355
lxi.	Unreliability of Authorities	375
lxII.	General Homologies	428

## PREFACE

THE connections between Semitic (or Afro-Asiatic) and Indo-European languages are being investigated more methodically nowadays, but the researchers are still too few and isolated. Every so often I hear of a scholar in Poland or Brazil or Israel who has been studying a certain extensive set of comparative data and working out a theory. Some of these men and women are at a university; others are in a different profession but expert in many languages. There is no learned society or journal for us to share our findings in brief instalments, and thus to profit from mutual criticism and supplementation. But the subject itself is rich, and the individuals attracted to it are impelled to write long monographs; that is the only way to satisfy themselves and to present the sceptical world with a coherent statement of their research. To keep it unpublished, for fear that it may contain errors, would be a disservice all around. Once it is made available, any competent reader can extract for himself all that is profitable to him.

Mr. Joseph Yahuda is in a class apart. He wrote to me from London in 1977, after seeing my book on *The Indo-European and Semitic Languages*; and that opened up a fruitful correspondence, interrupted only by periods of illness. He was my senior by many years and (in the midst of a legal career) the author of several books on subjects of Jewish interest, beginning with *La Palestine revisitée* in 1928 and including the highly relevant *Law and Life according to Hebrew Thought* (published in 1932). His latest book is the outcome of an extended sabbatical, which he has taken from his profession in order to devote himself, fully and vigorously, to a systematic investigation of the vocabulary and grammar of the Hebrew Bible, and its linkage to Greek.

These are facts which I learned gradually as our friendship developed, though we have never had an opportunity to meet. He offered, from the outset, to send me the galley proofs of the present book, which was already in the printer's hands. His cordial manner and my own curiosity would not allow me to

refuse such a preview. It turned out that we often disagreed; but as I read on, I found more and more of truly great value—indeed, some of it astonishingly helpful for problems that had baffled me for years.

To illustrate this I shall make a few observations about particular pages, while commending the book as a whole for careful study by all who have a fair knowledge of Greek and Hebrew or Arabic, the chief languages treated by Mr. Yahuda. Furthermore, those who are expert in Sanskrit, Avestan, Armenian, or Hittite on the Indo-European side, or Akkadian on the Semitic, can from their several perspectives elucidate many of the phenomena noted by Mr. Yahuda. When the recently excavated texts from Ebla are published, they are also bound to have a great bearing on the pre-history of Hebrew.

1. I was most gratified to learn from him (pp. 256, 427, 668, on the homology of אקך and χράω) that אקך, which occurs nowhere in Biblical Hebrew except for Jonah 3: 2, means specifically an 'oracular or prophetic proclamation'. Indisputable as that is in the context of Jonah's mission to Nineveh, it unblocked for me the relation between the Hebrew root אקך and the Greek χρή, χρε(ι)-. Ever since I had discovered<sup>1</sup> that the Homeric expression σε χρή 'you need, you must' has the same structure as a Semitic verb-root with a prefix and *stative* vocalization—e.g., אקך 'you lack, you will lack' (Deut. 8: 9)—I kept trying in vain to establish *which* Semitic root is cognate to χρή. The meaning of אקך 'call' seemed too distant from 'need' or 'must'. Besides, the 'emphatic' quality of the consonant ק corresponds usually to the non-aspirate κ, not to χ [k<sup>h</sup>]. This left me with an uncomfortable surmise that there was no Semitic cognate to χρή, and that notwithstanding the impressive correspondence in structure the root itself was unparalleled in any known language apart from Greek.

Now, however, I am satisfied that אקך and χρή are indeed cognate, and anchored in the most basic stratum of the Hebrew and Greek vocabulary. The phonetic problem can be eased, if not quite solved, by noting an affinity between the 'emphatic'

<sup>1</sup> See *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew* (Albany, 1971), pp. 516–25; cf. pp. 241–57.

ק and the glottal stop א on the one hand and possibly between χ and η on the other. From the morphological point of view a stative interpretation of σε χρή fits very well: 'you are called upon'. תִּקְרָא, תִּקְרָא from its form could be stative, but in fact is active: 'you (or she) call(s), will call'. תִּירָא, תִּירָא, however, is stative: 'you are (or she is) afraid, afeared'; for the difference in vocalization between active and stative is neutralized in the imperfect tense of Hebrew verbs that end in א-.

The derived noun קִרְיָא is of a type that was originally participial: 'something proclaimed'; with the internal vocalization [-iʔ-] it is a passive rather than a stative formation. Occurring in a relatively late text, it typifies a trend away from the stative [-e-] and toward the passive [-iʔ-], which has prevailed enormously in post-Biblical Hebrew. It corresponds not quite so well as \*קִרְיָא would to the Greek noun χρε(ι)ώ, which means 'need' often in Homer and 'oracular pronouncement' in the Alexandrian poet Apollonius (*Argonautica* 1. 491). The latter meaning can be safely posited as early as Homer; for he uses χρεός, χρεῖος in both meanings ('oracular pronouncement' in *Od.* 11. 479). Greek has very few feminine nouns in -ώ that are synonyms or near-synonyms of neuter nouns in -ος; but Hebrew has many feminines like שְׂאֵלָה {-šā-}, שְׂאֵלָה {-šā-} (Esther 5: 8) 'something asked for'. At least one of them, גִּבְתָּהּ, גִּבְתָּהּ 'something stolen', corresponds neatly to κλέπος in every detail.<sup>1</sup>

The imperative form of the verb קָרָא 'call, proclaim' (to so-and-so) is addressed by God to a prophet in Isaiah 40: 6, 58, Jeremiah 11: 6, Jonah 1: 2, 3: 2, Zechariah 1: 14, 17. The Greek active imperative, \*χρᾶ in Ionic or \*χρη in Attic, is not attested but can be inferred from the indicative χρᾶ, χρη 'he (or she) pronounces oracularly'; the subject is usually the Pythia, Apollo's prophetess, but it can be any prophet or the prophetic god himself (Herodotus 1. 55. 2, 62. 4, 4. 67. 2, 7. 141. 2, etc.; Sophocles, *Electra* 35). Whereas קָרָא in itself conveys nothing extraordinary about the voice except loudness, the Greek χρᾶ, χρη may have suggested an unearthly tone.

<sup>1</sup> See my article in the *Festschrift for Winfred P. Lehmann* (Amsterdam Studies in the Theory and History of Linguistic Science, series IV, vol. iv, 1977), pp. 317-39.

Offhand we would take the circumflexed  $\tilde{a}$  for a contraction of  $\acute{a}\epsilon$ , the  $\epsilon$  being a 'thematic' attachment to the end of the root; but the  $\eta$  does not lend itself to this sort of analysis. So  $\aleph\eta\eta$  is structurally, not just phonetically, very close to the Greek word for 'proclaim' in an oracular setting.<sup>1</sup>

2. By comparing  $\eta\eta$  'this' with the  $-\delta\epsilon$  in  $\delta\delta\epsilon$ , Mr. Yahuda (p. 76) has enabled me to clarify *two* long-standing perplexities: What are the affinities of this ubiquitous Greek particle, which has no evident Indo-European cognates? And why does the striking syntactical parallel of article-noun-article-adjective, so peculiar to Greek among the Indo-European languages and to Hebrew (including Phoenician and Moabite) and Arabic among the Semitic, not extend to article-noun-article-demonstrative? For example,  $\aleph\eta\eta\eta\eta$  'the great king' matches  $\acute{o}\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$  with the article repeated (II Kings 18: 19 = Is. 36: 4), but only Hebrew has the repeated article in  $\aleph\eta\eta\eta\eta$   $\acute{o}\ \pi\acute{\rho}\omicron\phi\eta\tau\eta\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$  'that prophet' (Deut. 18: 20),  $\aleph\eta\eta$   $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \alpha\upsilon\tau\omicron\varsigma$  'this mound' (Gen. 31: 48 = 46).

But if  $\aleph\eta\eta$  were translated  $\acute{o}\ \beta\omicron\upsilon\nu\omicron\varsigma\ \delta\delta\epsilon$  (instead of  $\alpha\upsilon\tau\omicron\varsigma$ ), the match—both morphological and syntactical—would become palpable. In one respect  $\delta\delta\epsilon$  even behaves more like  $\aleph\eta\eta$  than an ordinary adjective such as  $\acute{o}\ \mu\acute{\epsilon}\gamma\alpha\varsigma$  behaves like  $\aleph\eta\eta\eta$ : the normal position of  $\delta\delta\epsilon$  is *after the noun* (e.g., Euripides, *Electra* 43, *Phoen.* 920, *Heracles* 849), whereas most attributive adjectives in Greek and the demonstratives  $\alpha\upsilon\tau\omicron\varsigma$  and  $\acute{\epsilon}\kappa\epsilon\iota\nu\omicron\varsigma$  precede the noun more often than not (except in the Septuagint, where the translators adhered to the order of words in the Hebrew original).

I visualize a pointing gesture to accompany [de] or [ze].<sup>2</sup> In sound these two syllables are similar, although  $-\delta\epsilon$  lacks an

<sup>1</sup> The middle forms of the Greek verb occur much oftener than the active forms, not only to mean 'have someone pronounce an oracle' (cf.  $\aleph\eta\eta\eta$ , Num. 24: 1) but more generally 'have recourse to, make use of'.

<sup>2</sup> See 'The Connective "Parucies" of Classical Greek Discourse', *CUNY Forum*, 5-6 (1978-9), 55-7. Both  $\delta\delta\epsilon$  and  $\alpha\upsilon\tau\omicron\varsigma$  correspond to 'this' in English; but  $\delta\delta\epsilon$  points to one being noticed for the first time,  $\alpha\upsilon\tau\omicron\varsigma$  to one noticed before.

accent. However,  $\acute{o}$   $\delta\acute{\epsilon}$  exists also, but limited to an initial position; with that accent it cannot follow a noun as  $\acute{o}$   $\delta\acute{\epsilon}$  does.

3. Another problem of Greek syntax, which Mr. Yahuda's book throws unexpected light on, is the rule that a god's name, in prose (and comic verse), will be preceded by the article:  $\acute{o}$   $\text{Ze}\acute{\upsilon}\varsigma$ ,  $\eta$   $\text{D}\eta\mu\eta\tau\eta\rho$ . The name of a man or a woman takes the article only when it recurs.<sup>1</sup> The Hellenists of modern times have explained that the article marks the person as already known to the listener or reader, because of a previous mention if the person is human, whereas a god is already known whenever he is mentioned.

Mr. Yahuda in no way undermines this by equating  $\acute{o}$   $\text{Ze}\acute{\upsilon}\varsigma$  with  $\text{אל שׁוּׁרִי}$  (pp. 4, 38, 114), which is conventionally translated 'God Almighty'. But he brings out what no one has ever suspected before: that  $\text{אל}$  'God' in the Hebrew expression is functioning like the definite article in the Greek. To grasp the syntactical parallel, we need not adopt his phonetic argument that the Hebrew sounds are just a modification of the Greek sounds. It is only necessary to remark (a) that  $\text{אל}$  is, beyond question, phonetically close to the Arabic article  $\text{ال}$ , and (b) that  $\text{אל שׁוּׁרִי}$ , without  $\text{אל}$ , is characteristic of Hebrew poetry like  $\text{Ze}\acute{\upsilon}\varsigma$ , without  $\acute{o}$ , in Greek poetry.  $\text{עֶלְיוֹן}$  'higher' or 'highest', when referring to God, is also preceded by  $\text{אל}$  in prose (Gen. 14: 18, 19, 20, 22) but not in poetry (except for Ps. 78: 35).<sup>2</sup>

So the problem is now to find the meaning originally common to  $\text{אל}$  and  $\text{ال}$ . Was it something like 'the famous'? *Ille* in Latin often had that sense—e.g., *magnus ille Alexander* (Cicero, *Pro Archia*, 10 [24])—when it was just beginning its devolution into

<sup>1</sup> Details in B. L. Gildersleeve and C. W. E. Miller, *Syntax of Classical Greek*, ii (New York, 1911), 229-36.

<sup>2</sup>  $\text{אל שׁוּׁרִי}$  (p. 67), occurring only in Ezek. 13: 11, 13, seems to incorporate the article of another Semitic language. Although in this high-flown prophetic passage it has commonly been taken to mean 'hail', an alternative and probably a better interpretation is 'gypsum' or 'plaster, cement' ( $\gamma\acute{\upsilon}\phi\omicron\varsigma$ ). In Job 28:  $\text{קִרְיָמוֹת וְקִרְיָנוֹת}$  'corals and crystal', the element [tl-] is absent. See W. Muss-Arnolt, 'On Semitic Words in Greek and Latin', *Transactions of the American Philological Association*, 23 (1892), 70, and earlier scholarship cited by him.



the definite article of the Romance languages. Putting Hebrew and Greek usage together, I would conclude that in plain speech the essential mark of divinities was their *glory*.

4. My initial reaction to Mr. Yahuda's derivation of זִנָּיִם (or זִנָּיִם) 'harlot' from *γυνή* 'woman' (pp. 46, 425) was sharply adverse: 'could be taken for a calumny against the whole female sex', I noted in a letter dated March 20 1978. But later I reflected that the Old English word *cwene* 'woman' (related to *γυνή*, though not an exact cognate) was often used disparagingly and served to translate the Latin *meretrix*.<sup>1</sup> So I can envisage זִנָּיִם developing from *γυνή* (or a dialect form such as *γυνά*) in a biased sense, as it designated an *unmarriageable* woman, one presented to the Hebrews through commerce and not one of their own.

5. It can hardly be an accident that the word for 'yesterday' — *χθές* in Greek, מָחָר in Hebrew—is among the very few in either language that sometimes have the sound [E-] prefixed without any change of meaning: *ἐχθές*, מֶחָר (p. xxix). In Greek the *ἐ-* is reminiscent, semantically as well as phonetically, of the prefix attached to verbs to show past time, but optionally omitted in poetic narratives. *ἐχθές* occurs only in prose or comic texts, where the *ἐ-* is obligatory with past verbs.

6. In a belated discovery, as important as any taken up in my book or more so, I find that Mr. Yahuda has partly anticipated me. I paid no particular heed to his citation of קָדוֹשׁ *καθαίρω* (pp. 44, 59), but most recently I have realized that there is an excellent structural match, not only in the consonantal root but in the vowels within it and the suffix. The feminine form of the adjective (nominative singular) that means 'pure' or 'clean' is

<sup>1</sup> It is the source of *quean*, which is now virtually obsolete, whereas *queen* is from the Old English *cwen* '(king's) wife'. Over many centuries, however, the superior and the inferior word were commonly confused in spelling and no doubt in pronunciation. After 1800, though the distinction in spelling was finally standardized, the two words were irremediably homophonous:

This modern Amazon and queen of queans

(Byron, *Don Juan* 6. 96)

During the long reign of the beloved and respected Victoria people stopped using the pejorative *quean*.

καθαρά in Attic (Aristophanes, *Aves* 214, etc.), καθαρή in Ionic (Herodotus 2. 38. 2), but καθαρά in other dialects, actually attested in an inscription of Heraeaea (southern Italy): ΚΡΙΘΑΣ ΚΟΘΑΡΑΣΔΟΚΙΜΑΣ 'pure choice barley' (genitive singular; *Inscriptiones Graecae* 14. 645. 1. 103). The Hebrew form closest to this is טְהֵרָה, the feminine singular form of the stative verb in the perfect tense '(she) is pure' (Lev. 15: 28; also the 'converted perfect' וְטְהֵרָה 'and then she is pure', 12: 7). The term is fundamental in both Greek and Hebrew religion.

κοθαρ-, καθαρ- has no satisfactory Indo-European etymology, but טְהֵר has Arabic (including Soqotri) and Ethiopic cognates, possibly borrowed from Hebrew after the Biblical period. The correspondence between the consonants [k-tʰ-r]:[ṭ-h-r] is surprising but, upon reflection, very attractive. If we expected the Hebrew counterpart to κ-θ-ρ to be \*קְתַר because ק is usually transliterated by κ in the Septuagint and ת by θ, something in the phonology of Hebrew would still block the sequence \*קְתַר which is not found in any Hebrew root; thus the Hebrew (and Aramaic) cognate of تَل 'kill' is קָטַל. The aspiration in θ, however, is maintained in the ה of טְהֵר, and the [t] component of θ turns up at the beginning of the Hebrew root.

The Hebrew vowels {-ו-ā-ṣḥ} are best matched by the -o-a-ē of Greek dialects outside of Attic and Ionic. For these dialects we lack evidence whether the short o was pronounced open (which the phoneticians now symbolize by [ɔ] or [ɒ]) or closed (which they symbolize by [o] or [ɤ]). The short o in Attic and Ionic was evidently the latter; so the Attic and Ionic α in the first syllable of this word is still as close as possible phonologically to the Hebrew [ɔ], a sound intermediate between [a] and [o].<sup>1</sup> The shortness of the o in κοθαρ- is established at least for one dialect, Lesbian, by the meter of Alcaeus (fragment 38[B6]. a3 Lobel-Page). I am not able to relate the Greek dialect variation κοθαρ-:καθαρ- to the Hebrew morphological alternation between {-ו-ā-} in the stative perfect and {-a-ā-} in the פָּעַל ('intensive' or rather causative) imperative and imperfect; e.g. טְהַרְנִי 'purify me' (Ps. 51: 4). Greek has, for example, καθαρῶμεν 'we

<sup>1</sup> The English word *col* has [ɔ] (in the American pronunciation), *caught* has [ɔ], and *coat* [o].

will purify' (Xenophon, *Oeconomicus* 18. 6); but the verb happens not to occur in what little survives of the dialects that show the adjective as καθαρ-.

The correspondence of -ά (-ή in Ionic and sometimes in Attic) to the Hebrew feminine suffix {-ָה} remains somewhat problematical in regard to the quality of the vowel (see above, p. xv); but at any rate it recurs: ἀγορά, ἀγορή: עֲצָרָה 'assembly'; ἀγάπη: אֲהָבָה 'love'; feminine ethnics such as Αἰγυπτία (-η) 'Egyptian': מִצְרַיִם 'Moabite', etc. The accent on the last syllable is the most momentous feature of all, because it allows us to throw a flood of light upon the original or principal function and placement of Greek descriptive adjectives. καθαρά, καθαρά, καθαρή resembles the Hebrew non-terminal form טְהִרָה much more than the terminal form, which has a different vowel [é] accented in the previous syllable. Only the 'converted perfect' טְהִרָה is recorded (Lev. 12: 8); and in general the final position is sparsely recorded for stative verbs. In their function as a predicate—'is pure', 'has become pure'—such verbs are normally followed by a subject rather than preceded. So it was originally (as I infer) in Greek with the adjectives that are most like stative verbs: they served primarily as predicates, followed typically by a noun. In the classical Greek language, although the order of words is remarkably free on the whole, still that collocation is favoured (with the copulative verb ἐστι 'is' optional and very often absent); e.g. καθαρὰ ἡ κρίσις 'the decision is pure, untainted' (Aristotle, *Rhetorica* 3. 12. 1414<sup>a</sup>13-14; cf. Euripides, *Cyclops* 562; Plato, *Menexenus* 245d, etc.).

The alternation of vowel and accent, depending upon the position of a word in a phrase or sentence, is (in my considered opinion) an archaic characteristic of Hebrew. In particular the shifting of the accent, when the word is initial or non-terminal, to the last syllable—so that it comes on a suffix—gives us an idea of what developed in the prehistory of Greek, and perhaps other Indo-European languages. Such an accent on the last syllable is unstable. In Hebrew it will be displaced if the next word has an accent on the first syllable: מְלֵאָה זֵת 'the wine-press is full' (Joel 4: 13; cf. Ps. 26. 10). In Greek the vowel-and-accent pattern of any given word is stable, or stabilized, no

matter where it happens to be placed in the sentence or how it functions: whether the adjective *κοθαρά* is predicative '(is) pure' or attributive '(a) pure', nothing will displace the accent to \**κόθαρά*,<sup>1</sup> nor can there be a terminal form \**κοθέρά*. But this accent on the last syllable, to judge from all the ancient evidence, is weak, unlike the firm accent—a raised pitch—on the penultimate or antepenultimate syllable of words such as *δευτέρᾱ* 'second' (feminine), *δεύτερος* (masculine), *τετάρτῃ*, *τέταρτος* 'fourth', and other adjectives that are not primarily descriptive or predicative. The marking of an acute accent on the last syllable, *before a pause*, is a medieval convention, though traceable to the doctrine of the Greek grammarians early in the Christian era; it scarcely counts as evidence of a raised pitch there, rather than a stress. The grave accent, which we find actually written in any other environment (*καθαρά* or *καθαρή*), is somewhat better attested than the acute (*κοθαρά*, *καθαρή*); but what sound it stands for is most uncertain.

My accentuation of *κοθαρά* (or *κοθαρέ*, for that matter) is conventional, in that our ancient sources give little definite information about accents in the dialects apart from Attic and Ionic. Lesbian alone is amply reported to have had recessive accent in all words—i.e. never on the last syllable. The other dialects, so far as the indications go, agreed on the whole with Attic and Ionic in the accentual part of their phonology, but disagreed on some details. There is *nothing contrary* to my citation of the feminine form of the adjective as *κοθαρά* in the dialect of Heraclea; what we have for certain is *ΚΟΘΑΡΑ*.

The Indo-Europeanists, attempting to reconstruct the order of words in the prehistoric ancestral language, are frustrated by the exceedingly flexible order in classical Greek, which defies any simple formulation. But in view of my inference that the vowel-and-accent pattern of *κοθαρά* illustrates how descriptive adjectives arose out of *stative verbs followed by a subject*, we can reasonably posit a type of sentence in which the predicate came first.

<sup>1</sup> Only if it becomes the name of a person does the accent then recede toward the beginning of the word: *ἀγαρή* 'noble,' *φαιδρά* 'radiant,' but the princesses *Ἀγαρή* and *Φαιδρά*. The central function of a name is vocative, for addressing the person; and in Greek (as in Sanskrit) the vocative is associated with an accent of raised pitch on the first syllable, or as close to it as the phonology of the language allows.

7. All this is far from an exhaustive enumeration of what I personally have gained from Mr. Yahuda's long and detailed book. But let it serve, since my part is only to contribute a preface. Each reader can surely find for himself the points throughout the book that are most pertinent to his scholarly interests. I would, however, call attention briefly to a few etymologies that strike me as original, ingenious, and often relevant to a comparison between the Septuagint and the original Hebrew text:<sup>1</sup>

(a) ἀνοχή 'stopping, postponement, relief' (p. 78): הַנִּחָה 'remission' (only in Esther 2: 18).

(b) ἄρα (in Attic), ἄρη (in Homer): לְאָרָה 'curse' (p. 39). The full vowel [a] remains in the first syllable even when a suffix is added: לְאָרָהִי 'my curse' (Ezek. 17: 19; cf. 17: 16, Gen. 24: 41, Deut. 29: 14, 20).

(c) δαμάω, δαμάζω 'I tame, I overcome': נִגְמַלֵּהוּ 'he is overcome' (p. 360). The thematic (so-called ה"ל) verb of Hebrew is most closely paralleled by the Greek thematic noun or adjective ἵπποδαμος 'horse-tamer, horse-taming', whose vocative case ends in -ε.

(d) δίψα: צָמָא (this noun only in Jer. 2: 25, although the root is frequent) 'thirst' (p. 402). Such a metathesis and modification of consonants would be unusual but credible.

(e) ἔδνα, ἔεδνα 'bridal gifts' (p. 349): אֶתְּנֶנָּה לְךָ 'these are a gift [of love] to me' (Hosea 2: 14; cf. תֵּן 'give').

(f) εὐλή: תֹּלְעָה תֹּלְעָה 'worm, maggot' (pp. 51, 109). The [t-] would then be a prefix.

(g) κατὰ (rarely κατὰ in poetry): כְּיָדִי 'according to' (Deut. 25: 2, etc.; p. 171).

(h) κνέφας 'darkness, twilight' (p. 365): יִכְלֵהוּ 'he will be hidden' (Is. 30: 20). This raises the question whether the familiar

<sup>1</sup> Some of them were first proposed to me in handwritten memoranda from Mr. Yahuda, responding to the points that I brought up in my letters. Not everything that figured in our correspondence has found a place in the book (which was virtually finished before our acquaintance began). But in any case I am here including etymologies that are too good to leave unmentioned.

noun כַּנָּף 'wing' was originally perceived as a shadow from a large bird in the sky.

(i) *φρέαρ* (pl. *φρέατα*, in epic *φρεῖατα*): כְּאֵר (pl. construct כְּאֵרוֹת, Gen. 14: 10) 'a well' (p. 81).

Among the issues of linguistic methodology which this book is bound to raise, an important one concerns the occasional, sporadic, or spontaneous deviants from the normal form—i.e. the normal pronunciation—of a particular word or words. Have such deviants had, in the long run, a major or only a minor role in the gradual transformation of languages? The linguistic profession is far from a consensus. But in the examples I have cited, the relation between the known Greek and Hebrew forms can be explained without a need to posit any highly anomalous change.

I have unbounded admiration for Mr. Yahuda's energy, enthusiasm, and thoroughness. As shown in the foregoing pages, I have profited greatly from scrutinizing his book, and particularly from certain inspired passages. Some of his boldest thoughts are the best; and if we criticize him, we ought in fairness to acknowledge that a sternly cautious method would have inhibited those valuable flashes. Once, in 1979, I wrote to him, 'Your book will be here for a long time, after both of us are in our graves.' This preface is intended, in a small way, to help toward the fulfilment of that expectation.

SAUL LEVIN

## PROLOGUE

XXV

הספר הזה restores to the Greeks the twenty-four books of the Old Testament, which were written in their language—an adventitious reward for their having preserved the parts of the Hebrew heritage enshrined in the Septuagint, the New Testament, and the books by Josephus and Philo. At the same time and in precisely the same way, ἡ δὲ ἡ γραφή offers to the Jews the forty-eight books of Homer, together with the rest of the literature of Hellas—a kind of compensation for the sufferings endured by them at the hands of the Greeks. Lastly, هذا الكتاب gives orientalist a peep into pre-Islamic Arabia that invites further research.

This oecumenical work should have been undertaken by a team of at least three seasoned scholars: each an accomplished expert in one of the three languages immediately involved, and having more than a nodding acquaintance with the other two. It is not my fault that I have done it single-handed.

As a matter of fact, I repeatedly tried to get others to join me in the venture, without success. Thus early on, at the end of a two-hour session with one of the prospective collaborators, he exclaimed: 'All this is rubbish, and we've wasted each other's time.' My response was: 'You, as well as I, will be judged by these words which I shall quote whenever I discuss my work again.' There was no animus or acrimony in this exchange; indeed, as the research progressed, I tried twice more to interest him in it, but in vain.

Shortly after the aforesaid encounter, I quoted the disparaging remark uttered at its conclusion to the late Christodoulos Hourmouzios, a graduate of the University of Athens and an expert on Homer, who said to me: 'But I think you are one of the greatest glossologists I know.' He readily promised his full co-operation, but unfortunately died before we could settle down to working together.

There were those who confessed to being persuaded that there was 'something' in my theory, yet thought that my claim about the identity of Hebrew with Greek was rather exaggerated. They

maintained that I was 'aiming too high', and suggested that, in my own interest, I should lower my sights and adopt a 'less uncompromising attitude'. One of them was the late Sir Leon Simon, an acknowledged classicist who knew Hebrew. In fulfilment of his promise—in spite of the thick fog and his heavy cold—the old man came a long way on the evening of 14 January 1959 to preside at my first lecture on the subject. He introduced me briefly and with caution, expressly reserving his comments to the end of my address. Then, before calling for questions, he said the following which I noted down immediately after the meeting:

'I don't suppose everybody will agree with everything Mr. Yahuda has told us, assuming we have all understood him all the way. But whatever the doubts about it may be, of one thing I for one am certain. He has solved a mystery which has puzzled scholars for over two thousand years. Because if he is right—that several Greek words with *σκ* are transformed in Hebrew as if *σκ* were a digraph or one of the two letters dropped—then Homer did not nod when he left the short vowel preceding *Σκάμανδρον* short, in the famous line:

*ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.'*

On the other hand, I had a fruitful interview with a scholar of world-wide repute, which was followed by an exchange of long memoranda. But for some reason he put an end to the correspondence with a curt communication in which he wrote: 'You might as well derive the English "ball" from the Gr. βάλλω "to throw" or seek a connection between "chow" and "show" because chows are exhibited at shows!'

In the result, I had to fall back on my own resources and rely solely on my efforts, devoting to this research much of my leisure over a period of more than thirty years. Two things kept me going: the unflagging moral support of my beloved wife, and the thrills we both experienced at every major discovery. I also received encouragement from Professor Cyrus H. Gordon, of Brandeis and New York Universities; and the Revd. Rabbi Solomon D. Sassoon, of Jerusalem.

One day, in the course of a social conversation with a friend, darling Cecile became more than usually enthusiastic—in fact, exuberant—over my research. Whereupon her friend said: 'You don't know Greek or Hebrew, how can you be so sure?' To which Cecile replied: 'But I know my husband. He hates guessing and



always insists on evidence. As a lawyer, he can weigh up evidence. He tells me that he has plenty of convincing evidence, and I believe him.' *Have I?*

The following pages will show, in logical classification and due detail, to what extent, if any, I have such evidence. Here I shall only give a bird's eye view of the evidence which, I submit, justifies my 'uncompromising attitude' that Hebrew is Greek. It is fourfold, that is to say: the number of homologies and their quality, the grammatical similarities, and the interpretation of enigmatic words. The number of homologies is vast, and their percentage of the biblical vocabulary is very high: I estimate it at 90 per cent. Witness the long lists set out in support of the Propositions. As to the grammatical similarities, they are dealt with in Chapter VI; while the enigmatic words are encountered everywhere. Let me, then, advert briefly to the quality of the homologies.

The high quality of Graeco-Hebraic homologies—which inestimably enhances the value of their large proportion and great number, as proof of the identity of one language with the other—is manifested by several important features, that is to say:

1. *Peculiarity of Meaning.* There are commonplace Greek words which, in addition to their ordinary meaning (or meanings), bear a peculiar one that makes them typically Greek. Some of them have demonstrably genuine homologies which bear both meanings, the peculiar as well as the ordinary, e.g. πλήρης/הָלֵל, φόρημα/חֶמֶד, ἄρθρον/גֵּידָה, ἐργαστήριον/כֵּיכָר. הָלֵל is an adjectival noun derived from הָלַל, the homologue of πῦρ/אֵשׁ. The Adjective הָלַל, of which הָלֵל is the feminine, shares with πλήρης all its meanings, including: 'of wine, full-bodied, with a persistent flavour' Ex 22. 28 Nu 18. 27. It is absolutely clear from the contexts, especially in the latter verse, that wine is indicated; but Hebrew does not provide the reason for referring to wine by 'full' or 'fulness'. For that, one must go to Greek.

A footnote to Ex 22. 29 in the N.E.B. reads: 'the first . . . wine: mng. of Heb. words uncertain'. In Nu 18. 27, however, הָלֵל is rendered by 'juice'.

חֶמֶד derives from חָמַד, the homologue of οἶσιν and/or non-extant ἐνέγκω, the two alternative verbs to φέρω. חָמַד belongs to

the class of verbs with the Middle Voice  $\lambda$ , and shares with  $\phi\acute{\epsilon}\rho\omega$  many of its meanings.  $\lambda\psi\omega$  equalizes with  $\phi\acute{\epsilon}\rho\eta\mu\alpha$  through the suffix-prefix phenomenon, and shares with it three meanings: *that which is carried, load* Ex 23. 5; metaph., *burden, load* Nu 11. 11; of a harp ICh 15. 22, 27. The last two verses occur in a paragraph entirely devoted to music, and  $\lambda\psi\omega$  refers to an instrument played by skilled strummers. Yet neither Greek nor Hebrew provides an explanation for such a strange nomenclature.

No difficulty seems to have been encountered by the editors of the N.E.B. in translating (or rather mistranslating) ICh 15. 22, but a footnote to verse 27 reads: 'the precentor: *prob. rdg.; Heb. obscure*'. I sympathize with them, especially as I offered to put my experience at their disposal.

Here is the complete homology of  $\acute{\alpha}\rho\theta\rho\omega$ : *joint*, مَفْصَل, مَفْصَلَة; esp. *the socket [of the ankle-joint]* مَفْصَلَة; *ball of joint* كُرْسَل; generally, of *limbs*, etc., esp. in pl. *legs*, رِجْل; of the *legs* رِجْل; Gn 32. 33 *ورك* (رِجْل) Ib 18. 4 Ex 21. 24 *رجل* (رِجْل) Ruth 3. 4 *رجل* (رِجْل) Dan 2. 4 *رجل* (رِجْل) Ib 7. 4 *رجل*; *lines* سُر; *a. genitals* رِجْل; Ex 1. 5 *رجل* (رِجْل) Ib 4. 25 Jud 3. 24 IS 24. 4 Jes 6. 2, 7. 20.

Sure enough, *رجل* bears both the ordinary and the peculiar meanings of  $\acute{\alpha}\rho\theta\rho\omega$ ; in the sing. it means 'leg', and in the pl. it means 'genitals' as well as 'legs'.

According to the N.E.B., the seraphim in Jes 6. 2 covered their *feet*; and in the later verse, Isaiah is mistranslated as predicting that the 'body', not the 'pubic hair', would be shaved. The Septuagint has *feet* in both verses (*رجل*), however, bears both meanings in the sing. (Ex 1. 5 Jud 3. 16).

$\acute{\epsilon}\rho\gamma\alpha\sigma\tau\acute{\eta}\rho\iota\omega$  means *any place in which work is done: workshop, manufactory*. Strangely enough, it also means *brothel*. It is a compound made up of  $\acute{\epsilon}\rho\gamma\alpha\sigma\text{-}$  ( $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ , *work*;  $\acute{\epsilon}\rho\gamma\alpha\sigma\epsilon\acute{\iota}\omega$ , *long to work*;  $\acute{\epsilon}\rho\gamma\omega\nu$ , *work*) and  $\text{-}\acute{\eta}\rho\iota\omega$ , suffix denoting *place*. It has two homologues: *ورشة* (which bears the first meaning) and *كرخانه* (which bears both meanings). This is an Arabicized Persian compound which breaks down into: *کار*, 'work', standing for  $\acute{\epsilon}\rho\gamma\alpha\sigma\text{-}$  ( $\acute{\epsilon}\rho\gamma\omega\nu$ ); and *خانه*, 'place', the possible homologue of  $\chi\omega\rho\acute{\iota}\omega$ . If this is right, then it is cogent evidence that the Propositions of my theory logically apply beyond the so-called Semitic languages, e.g.  $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ /forum,  $\alpha\acute{\iota}\delta\omega\varsigma$ /pudor,  $\eta\beta\acute{\alpha}\sigma\kappa\omega$ /pubesco.

2. *Identical Phrases.* The similarity of certain Hebrew words to their Greek counterparts establishes an identity of expression in both languages beyond the words concerned.

Thus, there are three words in Hebrew for 'yesterday': **אמש**, **אתמול**, **תמול**—which respectively relate to the Greek phrases of two words each: *ἡμέρα χθές, ἐχθὲς ἡμέρα, χθὲς ἡμέρα*—and two in Arabic: *أمس* and *البارحه*, both of which homologize with the first phrase. It is remarkable that **תמול** is augmented with **-א**, when *ἐ* is added to lengthen *χθές*; and that only the phrase *ἐχθὲς ἡμέρα* is known. Moreover, it is not less significant that the suffix-prefix phenomenon—by reversing the order of the last two words, *ἡμέρα χθές*—should account for three homologues (one Hebrew, **אמש**, and the two Arabic), two of which (**אמש** and *أمس*) are quasi-homophones.

Again, **חמר** in Jes 27. 2 is the homologue of *ἡμερίς*, fem. of *ἡμερος*; as Subst., *ἡμερίς* (sc. *ἄμπελος*), *ἡ*, the cultivated vine Od. 5. 69. The biblical text, however, actually expresses what Homer implies, i.e. **כָּרֶם חֶמֶר**. As usual, Driver's *Lexicon* finds fault with the text, asserting that it should 'rd. here **כָּרֶם חֶמֶד**' I dread to think what would have happened to our Scriptures if they had been effectively subjected to such vandalism.

Yet another word is **מענה** in IS 14. 14. According to the *Lexicon*, **מענה** is a 'field for ploughing', the text here also is corrupt and the meaning dubious. In fact, **מענה** is the homologue of *ἡμίονος*, mule; the text, as almost always, is quite sound (although, had the usual order in a construct been observed, it would have read **צֶמֶד מַעֲנָה** like **צֶמֶד בָּקָר** Ib 11. 7; cf. **מִצְבֵּן הַיֵּין** Jud 13. 14); and the certainty of the meaning is vouched for by Homer himself: 'a field about as broad as half the area of a day's ploughing by a pair of mules'. Cf. Ps 129. 3, Il. 10. 351, Od. 8. 124. Therefore, I feel I am entitled to assert not only that Hebrew is Greek, but also that *it is as Greek as Homer*.

3. *Complete Series.* Graeco-Hebraic homologues are not formed of disconnected words picked up here and there at random. Most of the homologues are consistently inter-related, belonging as they do to various series of kindred words which afford evidence as conclusive as it is massive, e.g. names (a) of parts of the anatomy, (b) of members of the family, (c) of weapons, (d) of military

formations; and words relating to (*e*) numbers, and especially to (*f*) worship, since Israel was intended to be 'a kingdom of priests and a holy nation' Ex 19. 6. If all the Hebrew words in these six lists (which will be found in Chapter XIII) are Greek, it would be difficult to imagine the rest of the language being other than Greek.

Indeed, there is 'plenty of convincing evidence', and I have attempted to make it available not only to the technical experts, but to the ordinary student as well. For this is a self-contained, comprehensive and *speaking* book: one that is so arranged as readily to provide answers to the relevant questions which might confront its users. Thus in the second chapter I relate how my theory evolved and the way I embodied my principal discoveries in a series of Propositions, each of which—like an ordinary theorem—is capable of being tested and demonstrated individually and in conjunction with the others. Here I shall reverse the process and point out to the reader the way he can relate a particular homology to any and all the Propositions which govern it. In this way he will be able to understand thoroughly the homologies herein mentioned, to detect the false ones—for there must be a few which have slipped past my scrutiny—and to discover new genuine ones of his own. For there still remain many such to discover in Hebrew, and innumerable ones in Arabic—not to speak of other so-called Semitic languages with which I am unacquainted. What is more, there are further Propositions to be formulated.

Now there are several keys to this crammed book: apart from the Table of Contents, the Table of Propositions, and the Index, there are several lists of explained homologies, the main one being the Catalogue of General Homologies.

Take, for instance, the homology  $\pi\lambda\eta\rho\eta\varsigma/\pi\lambda\eta\lambda\eta\mu$ , dealt with above. First, dear reader, you consult this Catalogue and you find, *inter alia*, that the whole family of  $\pi\lambda\eta\rho\eta\varsigma$  is derived, happens to be fully dealt with on pp. 343-4. Then you notice that the syllable  $-\rho\eta\varsigma$  is missing and that  $\lambda$  replaces  $\pi$ . Accordingly, you look up the Index, *s.v. interchanges*, and find several examples of such replacement. Next, you refer to the Table of Propositions, and find out the one on apocope, which will provide you with other words of similar elimination. Finally,

you consult, *inter alia*, the LXX, the A.V., and the N.E.B. In this way you would test for yourself the validity of any homology and find out whether or not the Propositions which govern it are supported and confirmed thereby.

But the πλήρης (הלל) homology is accompanied above by its meaning and the relevant texts. Let me take one from the body of the book, which is accompanied by neither: δέμας (דמ). At first, you will probably react with traumatic incredulity; because (דמ) means *blood*, the Greek word for 'blood' is αἷμα, and you have never before met with a homonym of (דמ). Besides, from what you know of δέμας, it could not conceivably have any connection with 'blood'. Well, you must be prepared for surprises; this book is full of them. Therefore, you look up the Catalogue and find that one of the meanings of δέμας is 'vine-shoot', that (דמ) homologizes with δέμας in that meaning, and that the text referred to is actually concerned with the vine. So after all, sense and sound combine to render the suspect homology a safe one.

However, no sooner you become reconciled to it, than the other homologue of δέμας, (דמן), attracts your misgivings. For (דמן) homologizes with δέμας in respect of its meaning, 'corpse', and you have always known (דמן) to mean 'dung'—as دُج does in Arabic. Yet (דמן) invariably refers to dead human beings who lie 'upon the face of the earth', ungathered, unmourned, and unburied—a prey to bird and beast (Jer 8. 2, 16. 4). Furthermore, (דמן) is associated with contempt and indifference, not with manuring or stench (IIR 9. 37 Jer 9. 21; cf. IR 14. 11 Jer 22. 18, 19; cf. Od. 3. 258-61). Besides, there are two words for 'dung' in Hebrew—(גלל) (βόλιτον) and (צפיע) (σπυράς, σφύ-)—neither of which occurs in a context resembling any context of (דמן)—except Zeph 1. 17 (where 'their (לחם) κρέας, would be cast like (גלל)' which may be compared with Jer 9. 21. Again, (גלל) occurs in four other verses—including the only one in which (צפיע) appears—yet none of them mentions (דמן) (IR 14. 10 Ez 4. 12, 15 Job 20. 7). Lastly, is it without significance that Alexander Rhetor uses δομή for δέμας?

If nevertheless you remain unconvinced, I should not hold it against you. Clearly, when—as in the circumstances of this particular instance—the validity of any homology is not proved

with complete objectivity, so that subjective influences come openly into play, an individual's scepticism would not be altogether unjustified. (Cf.  $\Theta\Gamma\Delta\eta\mu\acute{o}s$ : *fat* Ez 44. 7; cf. Il. 23. 213.)

Consistently with this principle, occasionally—when there was a large measure of likelihood of an homology being sound on the balance of probabilities, and it could not be further and better tested by means of my technical tests—I have included it in this book, notwithstanding that the persuasive character of the evidence was not compelling to a degree of certainty. This, for two reasons: first, to give students an opportunity to advance further facts and arguments for or against it; secondly, to let them distinguish for themselves between incontrovertibly sound homologies and such as should be accepted subject to reservations. At all events, the number of such homologies is quite small, while my theory stands four-square on what I have established beyond doubt by means of tried technical tests.

Finally, this book could be useful even to those who have no Greek and know neither Arabic nor Hebrew. For all the homologies are explained and referred to texts; so that one may read the explanation, refer to the indicated text or texts in any biblical translation, and decide for oneself as to the merit of the explanation—and, inferentially, as to the validity of the homology concerned.

A word about Arabic. This book does not deal with Arabic in its own right, but merely as an invaluable auxiliary language in the ascertainment and confirmation of Graeco-Hebraic homologies. Accordingly, several Propositions are devoted to the characteristics of this tripartite relationship; but they also constitute a valid general guide to Graeco-Arabic homology.

Lastly, no account is taken of the difference between classical Arabic and the vernacular, nor of the date or of the document in which any Greek word first appears; for the simple reason that I am only concerned with undoubted phonetic, morphological, and semantic similarities wherever I find them together—not as isolated phenomena, but as inter-related examples in a systematic survey of what I try to prove is an unsuspected and forgotten branch of Greek literature: the Hebrew Bible.

## I. HEBREW AND THE HEBREWS

GREEK and Hebrew have lived cheek by jowl since their existence as such—that is, over three thousand years ago—when they settled, one at the junction of Asia and Europe and the other at that of Asia and Africa near by. They have each made a major contribution to civilization, yet until the advent of Alexander they *seem* to have influenced each other not at all; though there had been intercourse between them (Jer 10. 9 Joel 4. 6 Ob 20 Jon 1. 3 Zach 9. 11–13). Can it be—as I think, contrary to all accepted scholarship—that they are intimately related by race and religion as well as by language?

Accounts differ as to the racial affinity of the people of Israel to other peoples of antiquity. According to the all too brief geo-ethnical survey in the tenth chapter of Genesis, some of the tribes of Hellas descended from Japhet, the Philistines and the Phoenicians—like the Hittites and the Amorites—descended from Ham, while the Hebrews and the Arabian clans derived from Shem. Ezekiel (16. 3), however, asserts that the Israelites are a cross-breed of mixed Hittite and Amorite origin—which makes them descendants of Ham. Lastly, if the ignored epistle set out in the First Book of the Maccabees (12. 19–23; cf. ib. 14. 16–23, II. Macc 5. 5–9) and in the *Antiquities* (xii. iv. 10) is to be trusted, the Jews must have descended from Japhet! Here it is in its context, followed by a translation:

At this time [i.e. *circa* 180 B.C.] Seleucus, who was called Philopator, the son of Antiochus the Great, reigned over Asia. And Hyrcanus' father, Joseph, died. . . . His uncle Onias also died, and left the high priesthood to his son Simon. And when he also died Onias his son succeeded him in that dignity, to whom Areus, king of the Lacedemonians, sent an embassy with a letter a copy whereof follows:

βασιλεὺς Λακεδαιμονίων Ἀρειος Ὀνίᾳ χαίρειν. ἐντυχόντες γραφῇ τινὶ εὖρομεν ὡς ἐξ ἐνὸς εἶεν γένους Ἰουδαῖοι καὶ Λακεδαιμόνιοι καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος. δίκαιον οὖν ἐστὶν ἀδελφοὺς ὑμᾶς ὄντας διαπέμπεσθαι πρὸς ἡμᾶς περὶ ὧν ἂν βούλησθε ποιήσομεν δὲ καὶ ἡμεῖς τοῦτο, καὶ τὰ τε ὑμέτερα ἴδια νομιμοῦμεν καὶ τὰ αὐτῶν κοινὰ πρὸς ὑμᾶς ἔξομεν. Δημοτέλης ὁ φέρων τὰ γράμματα διαπέμπει τὰς ἐπιστολάς.

τὰ γεγραμμένα ἐστὶ τετράγωνον· ἡ σφραγὶς ἐστὶν ἀετὸς δράκοντος ἐπιλημμένος.

'Areus, King of the Lacedemonians, to Onias, greeting. We have come upon a certain document from which we have discovered that both the Jews and Lacedemonians are of one race, and originate from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us messages about any of your concerns as you please. We will also do the same to you, and esteem your concerns as our own, and will look upon our concerns as yours. Demoteles, who brings you this letter, will bring your letter back. This writing is square, and the seal is an eagle holding fast a serpent.'

'Such', adds Josephus with unwonted neutrality and dryness, 'were the contents of the letter which was sent by the king of the Lacedemonians.' As a matter of fact, it is difficult to find anywhere else in his works a note so bare, so non-committal—not to say indifferent—especially having regard to the novelty of the suggestion. One is therefore forced to the conclusion that although Josephus did not doubt the genuineness of the diplomatic letter—or he would not have reproduced it *in extenso*—he may have felt rather sceptical about the authenticity of the 'document' referred to therein. But perhaps his priestly background and anti-Hellenic proclivity unconsciously prejudiced him against the apparently spontaneous Greek protestations of common ancestry with the Jews.

To return to the Bible, the first mention of 'Hebrews' occurs in Genesis (14. 13), where Abraham—when informed of Lot's capture by the sackers of Sodom—is described as a 'Hebrew'.

Now were Abraham and his nephew the only Hebrews in the region at the time? It does not look like it, for three reasons. First, Joseph refers to it about an uneventful century later as 'the land of the Hebrews' (Gn 40. 15). Secondly, both Potiphar's wife (Ib 39. 17) and Pharaoh's chief butler (Ib 41. 12) refer to Joseph as a 'Hebrew' slave or youth, in much the same way—one imagines—as the Greeks used to refer to one of the familiar Phoenicians in their service as a 'Phoenician' woman (*Odyssey* 15. 417). Thirdly, the Egyptians would not eat at the same table with the Hebrews (Gn 43. 32), including them in the taboo against the abominated Shepherds (Ib 46. 34). None of these references is consistent with the Hebrews being an isolated family of nomadic herdsmen roaming about in the land of Canaan.



Later, the word 'Hebrew'—in juxtaposition with aliens—undoubtedly means one of the people of Israel, without tribal specification. Thus it is used to distinguish Israelites from Egyptians (Ex 2. 11), Israelite citizens from the denizens in their midst (Dt 15. 12 Jer 34. 9, 14), Israelites from Philistines (IS 14. 11), and generally Israelites from other nationals (Jon 1. 9).

Clearly, therefore, one cannot depend on Jewish sources for a reliable account of the ethnic identity of the Hebrews.

An investigation into their language, on the other hand, meets with an initial obstacle: the extraordinary fact that in ancient times it was not called after their name—as if they never existed as a distinct ethnic or national unit. Isaiah (19. 18) refers to it as 'the language of Canaan'; while Rabshakeh, who spoke Aramite, called it 'Judean' (Jes 36. 11); as indeed did Nehemiah (13. 23-4) to distinguish it from 'Ashdodite', a relic of the language originally spoken by the Philistines. But in Jer 34. 9, 'Judean' and 'Hebrew' are interchangeable terms.

Besides, we do not know in what language or languages the Patriarchs spoke to their various neighbours: Abraham in Egypt or in the popular assembly of Hebron, Lot in Sodom, Isaac in the course of his transactions with the king of Gerar, Jacob in Gn 29. 4-8, he and his sons in their controversy with Hamor. Much later, the Israelite spies and Rahab seem to have understood each other perfectly well. One thing is certain, the Gibeonites who were Hivites conversed with Joshua in a language which was spoken both locally and in distant parts (Jos 9. 7-10). Is it without significance that the Bible mentions the interposition of an interpreter on one occasion only, when Joseph pretended to his brothers to be an Egyptian (Gn 42. 23)?

In this connection it is vital to identify by my theory the different peoples who inhabited Canaan at the time of Joshua, namely: the Amorites (Κιμμέριοι), the Canaanites (Φοινίκιοι), the Gergashites (Γραικοί), the Hittites (Σκύθαι), the Hivites (Αχαιοί), the Jebusites (Βοιωτοί), the Perizzites (Φρύγιοι)—besides the Caphtorim (Κύπριοι) and the Philistines (Πελασγοί). These inhabitants were by no means exterminated, and their survival and ultimate assimilation must have influenced the Israelites in various ways, including lingually (Jud 1. 17-36, 3. 1-6). It is a fact that the Jebusites preserved their identity till the reign of David (Jos 15. 63 Jud 1. 21, 19. 10-12 IIS 5. 6-8, 24.

18-24), while the semi-assimilated descendants of the Philistines continued to speak a distinct dialect down to the time of the Second Temple.

At the end of this quest one is merely left under the impression that the language of the Patriarchs must have been somewhat modified by reason of the contact of their descendants with the colonists of Canaan, as it must have altered slightly in the course of the Israelites' sojourn in Egypt. We still do not know by whom, other than the Patriarchs, their language was spoken.

There remains yet one more track to follow. The Hebrews are supposed to derive their name from Eber whose numerous progeny is said to have settled in the region covering Syria, Mesopotamia, Eastern Asia Minor, and the Arabian Peninsula (Gn 10. 30). Traditionally, however, the word **עבר** is said to refer to Abraham's migration south-westward ~~across~~ the Euphrates: 'Your forefathers settled *on the other side* of the River from of old—Terah, the father of Abraham and the father of Nahor—and they worshipped other gods' (Jos 24. 2).

This general reference to 'other gods', coupled with the specification of two of them—**אלהים זרים** or *ó Zeús (Σεῦς)*, worshipped by the three Patriarchs (Gn 17. 1, 28. 3, 48. 3); **פסילים** or *Φοῖβος*, additionally recognized by Isaac and Jacob (Ib 31. 42, 53); together with the **תכרים** or *τέκρια*, the sacred trappings associated with Laban's worship (Ib 31. 34)—gives, through my philological research, a sure clue to the identity of the Hebrew race as well as to the essentially Hellenic character of its religion and language. For the written word is like a fossil or an artefact: its form, if not its pronunciation, is fixed and permanent and lends itself to repeated scrutiny. So that philology can be the handmaid of archaeology.

I maintain that biblical Aramaic and Hebrew are demonstrably Greek, in grammar as well as in vocabulary.

True, distinct phonetic and morphological differences exist between almost all biblical words and their respective Greek homologues, but they are superficial and diaphanous. By contrast, the Hebrew homologues fully preserve their semantic identity with their Greek counterparts, notwithstanding that biblical Hebrew and ancient Greek developed apparently independently of each other during two eventful millennia. As

for grammar, there are one or two minor similarities which are obvious, whereas several fundamental resemblances have gone unsuspected.

If my theory be correct, it would automatically follow that the sister languages, Arabic and Aramaic, are affiliated to Greek; similarly, English and French—among other European tongues—must somehow be related to Hebrew. In fact, my theory establishes precisely that. Thus, Latin *ad* and אֶל, English *over* and עַל, French *sur* and עַל, are identical, two by two; and they are all easily traceable to Greek. Beyond cavil, the segregation of the Semitic from the Indo-European languages flies in the face of the philological facts and principles which I am about to prove. Indeed, it will emerge that just as knowledge of Greek is essential to the thorough understanding of the Bible, a better understanding of Greek would be achieved through knowledge of Arabic and Hebrew.

Admittedly, the logical conclusions of my philological theory—geographical, historical, racial, religious, and social—are far-reaching and revolutionary indeed. Yet their apparent strangeness is due to generations of neglect and prejudice, and should not deter scholars from apprehending the perceptible reality which sparkles in the brilliant light shed by my conclusive demonstration. It is positively astonishing that no one has hitherto suspected the *identity* of these two languages—a fact which raises a strong presumption against the soundness of my theory—especially as, a common alphabet apart, there have been in the course of the past twenty-three centuries many a favourable opportunity for discovering any resemblance which might exist between them, that is to say:

1. Over two thousand years ago Jewish scholars translated the Scriptures into Greek, producing the Septuagint which has remained unchallenged as an authentic source of biblical exegesis.
2. About that time, as we have seen, the Spartans claimed kinship with the Jews.
3. Jews played a leading part in the development of the Hellenistic culture in Alexandria.
4. In the last two centuries of the Jewish State, many well-born and educated Jews affected Hellenism and tried to spread the Greek way of life among their countrymen (IMacc 1. 11–15).

5. Josephus wrote his autobiography, the tract against Apion, the *Jewish War*, and the *Antiquities* in Greek—as well as in Aramaic or Hebrew—the Greek versions being the only ones extant.
6. The Apostles who introduced the Messianic creed into Greece and the Asiatic-Greek or Continental settlements discussed the Pentateuch and the Prophets in Greek, provoking widespread interest in the Scriptures among the Greeks.
7. A large number of Talmudic words were borrowed from Greek, and many of them have kept their original form and exotic flavour, rendering obvious the existence of a mixture or amalgam.
8. Jewish scholars have learned Greek in order to gain direct access to the Septuagint and the works of Josephus, and the better to understand the Talmud.
9. Jewish scholars, well-versed in Hebrew, ushered in the Renaissance by translating the Greek classics into Arabic.
10. At that time Muslim scholars, whose mother tongue was Arabic, studied Greek.
11. Since then countless classical scholars of all nationalities have spent all their academic lives at the universities of Europe and America in the study of Arabic and Hebrew.
12. Homer and the New Testament have been translated into Arabic and Hebrew.

None of these thousands upon tens of thousands of learned men in different climes and succeeding ages has ever ventured to suggest that these three languages are genetically interrelated, let alone that Hebrew is *identical* with Greek.

There were those who—like W. Muss-Arnolt—discovered a limited number of Greek words with Semitic affinity, and promptly classed them as borrowed (*On Semitic Words in Greek and Latin*, 1893). This, in deference to the time-hallowed dogma which has erected a barrier—not less forbidding because bogus—between the Semitic and the Aryan languages.

At the opposite pole stood Revd. John Parkhurst, author of *An Hebrew and English Lexicon without Points*. He lived two hundred years ago and supported the untenable Rabbinical theory that Hebrew was the *lingua primaeva*, the mother of all tongues, including Greek (*Midrash Rabba Bereshith*, chaps. 18 and 31; *Yerushalmi, Megilla* 1. 11). Sheikh Muhammad Ahmad Mazhar

—a scholar of the Ahmadiyah sect—on the other hand, contends that all languages—including Chinese and Greek—derive from Arabic, the language of the Koran.

There exists a third school which has attempted to build a bridge between the Chamito-Semitic and Indo-European languages—one of its foremost exponents being A. Cuny, author of *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*.

Lastly, Professor Cyrus H. Gordon—a scholar of broad vision and deep understanding—holds that the Hebrew and the Hellenic cultures were twins.

On going to print, I learnt of Professor Saul Levin, of Harper College, State University of New York, Binghamton, New York, author of *The Indo-European and Semitic Languages*—an exploration of structural similarities related to accent, chiefly in Greek, Sanskrit, and Hebrew. On p. 8 he writes:

... many things still puzzled me—above all, why were the correspondences closer between Greek and Hebrew than between any other Indo-European and Semitic languages? Just because I knew these better? Slowly I discovered that in many respects Sanskrit rather than Greek affords the more cogent parallel to Hebrew.

Thus, I venture to submit with hesitation (not knowing Sanskrit), was this courageous *scientist* shunted off τῆς ἀληθείας ὁδός (the way to truth) and away from the reality that Hebrew is Greek; although he broke free of the shackles of traditional linguistics, refused to join in the wild goose chase of proto Indo-European and proto Semitic, and tackled directly Greek and Hebrew texts.

My research over thirty years has been conducted independently of others. Starting from scratch, I have consistently investigated the language of the Bible by the language of the Bible, with the assistance of Arabic and the Septuagint. I have worked autonomously throughout, fashioning and re-fashioning my own laws as I went along. In the result, I have been led irresistibly to the following conclusions:

I. That about four thousand years ago the whole of the Middle East was overrun, colonized, and controlled by Greek and allied tribes.

II. That the Hebrews were Asiatic Greeks—*ἄβροι* and *ἡπειρώται*, probably the Khabiru and Hepiru of Syrian and Egyptian annals—and that their language was Continental Greek.

III. That, judging by the proportion of epic and poetic homologies, and by the primitive grammatical structures to be found in the Bible, one is impelled to the conclusion that the ancestors of the Jews must have been among the noblest and/or the most ancient of the Hellenes, and that they spoke a language far more ancient than classical Greek.

IV. That the Philistines were colonists, continuously flowing in from the mainland of Greece and the adjoining islands, who settled on the southern shore of Canaan—*ἡ παράλος γῆ*, **פְּלִשְׁתִּים**, the Asiatic *Πελασγίη*—and were consequently called *οἱ Πελασγοί*, **פְּלִשְׁתִּים**, as distinct from the **הֵפֵרִי** (*ἡπειρώται*).

V. That when the Hellenic affinity of the Phoenicians had long been forgotten, it was assumed that the identity of the Greek with the Phoenician alphabet was simply a matter of borrowing (Herodotus 5. 58).

VI. That the inhabitants of Iraq (*ἄργος*), Syria, and Arabia (*ἐρημία*) are mainly of Scythian and Cimmerian origin.

VII. That the Helots were Israelites (Ob 20).

VIII. That the Hebrews worshipped Greek gods and followed Greek customs.

IX. That Hebrew has a multiplicity of unsuspected dialects and homonyms.

X. That many proper nouns in the Bible—whether divine, ethnic, geographical, or personal—resemble Greek proper nouns, while others have Greek adjectives and common nouns as homologues.

XI. That certain Greek words, pronounced by Continental Greeks differently from their European brethren, found their way back to Greek in a spelling conforming to their Continental pronunciation. I call them atavisms.

XII. That certain non-biblical words found in Rabbinical writings can be proved to have been used in biblical times.

XIII. That the Ashkenazi and Yemenite pronunciations—like the Baghdadi and the Sephardi—are as old and as genuine as Greek itself.

XIV. That Judean and Ashdodite were not more different one from the other than Hebrew is from Arabic or Aramaic.

XV. That only by my theory is it possible to establish securely the true meaning of obscure biblical words, and the right interpretation of puzzling passages.

XVI. That only through the knowledge of Hebrew and Arabic is it possible to attain a finer understanding of Greek.

XVII. That the Jewish, the Christo-European, and the Islamic cultures—the triple aspect of modern civilization—all originate from Hellas.

## II. *MODUS OPERANDI*

FROM early age I have been familiar with the Bible. Hardly a day passes by but I quote it or read it. Indeed, it is part of my make up and the very texture of my thinking. My learned and wise father, Isaac Benjamin Ezekiel Yahuda, taught us—my younger brother Solomon, my two elder sisters, and myself—the whole Old Testament when we were children. My brother Solomon and I learned the New Testament by stealth from a Hebrew translation in my father's private bookcase.

For years the distant biblical past was vividly present in my mind; I actually lived in it within sight of the Pyramids. So much so that, together with a passion for the Bible, I developed a natural animosity towards the Greeks and the Romans, on account of their cruelty to my persecuted ancestors, within our beloved land and outside it, the consequences of which are felt to this day. Strangely enough, that aversion did not extend to the Egyptians who were our hosts, as their ancestors had been the hosts of our forefathers during three periods of their history (Dt 23. 8).

My feelings were so strong that it did not even occur to me to learn Greek, although I knew that it played an important role in our civilization, and that it had influenced deeply post-biblical Hebrew. Nor could I bring myself to pick up more than the minimum of Latin necessary for my legal education and practice. They are forcibly expressed in the following passage:

Ce qui le révolte comme intolérable dans ces parages historiques, ces vestiges sacrés d'un temps glorieux, c'est que deux des trois colonnes pures [of the Capernaum synagogue] ont été profanées par des textes, l'un grec, d'une vingtaine d'années, l'autre latin, tout récent, incisés dans le corps des colonnes. Du grec et du latin — rien de plus insultant! (*La Palestine Revisitée*, p. 39, Tangier, 1928.)

I still resent the inscriptions referred to, and consider them now—as I did when I first saw them over fifty years ago—to be sheer vandalism. But not because they are in Greek and Latin; I would not react differently if by some misfortune the third column were similarly outraged in Hebrew. However, my feel-



ings towards the Greeks and the Romans have altered radically since. I realize now that our differences were fratricidal—as fratricidal as the siege of Troy—because I am convinced that the Jews are of Hellenic descent. This is how the revolutionary change has come about.

In the early thirties, after the publication of *Law and Life according to Hebrew Thought*, I began to be interested in biology as a hobby. In the course of my desultory study of the subject, I came across a few Greek words which bore a striking resemblance to biblical Hebrew, and I jumped to the conclusion that the Greeks had borrowed them from us. So I toyed with the idea that one day I might make a systematic comparison between the two languages. In those days I was still under the spell of traditional scholarship and, like everybody else, implicitly believed that Semitic languages were Semitic and Aryan languages were Aryan, and that never the twain could mix. Yet I thought it would be interesting to compile and explain an exhaustive list of similar words, if only to show how little or how much Hebrew had influenced Greek before the advent of Alexander, seeing that the influence the other way about was considerable in the wake of his conquests. Little did I know what the actual results of my research would show.

I was so ignorant of Greek then that I only knew the first few letters of its alphabet, which I had picked up incidentally in the course of my elementary mathematics and geometry. I remember asking my friend, Mr. Gerald Emanuel, in a City tea-shop to write the full alphabet for me at the bottom of a partly used sheet of paper. This was in 1932-3.

The years rolled by during which the project remained in abeyance. But when I had published *New Biology and Medicine* (1951), I was able to devote my leisure hours almost entirely to the random links which I suspected existed between biblical Hebrew and Greek. After acquiring a smattering of grammar, I plunged straight into the Septuagint, relying exclusively on my memory of the original for the meaning of the numerous passages I selected to read. Then I read Homer in conjunction with the Bible: about one page of Greek and its translation, line by line and sentence by sentence, and a chapter from the Old Testament—starting with Genesis and the first book of the *Iliad*, and finishing up with the last book of the *Odyssey* and the Second Book

of Chronicles. Day by day the list of similar words lengthened until they topped six hundred, including words relating to various aspects and activities of life, which could not be accounted for by the ubiquitous and abiding factor of borrowing. Besides, history affords no evidence of the existence of circumstances which might have favoured borrowing of such high quality and on such a huge scale.

I became convinced that the limit of borrowing had been crossed, and that I stood on the borders of a genetic relationship. But the gate to the family homestead was shut before me, and it ~~was no use attempting to force it or to climb over it.~~ It had to be opened freely and widely (קבל עם) and the key to it was grammar. So far, however, the only grammatical features I knew Greek had in common with Hebrew were the dual number and the definite article, which sometimes attached to both the adjective and the noun it qualified. I stopped reading and started thinking and reviewing the results of my crude research. I used the material at hand: analysing it, classifying it, noting the various exchanges between the Greek and the Hebrew letters, comparing them with biblical variations and the dialectal interchanges among the Greek letters, selecting special homologues for comparison.

This is how my theory began to evolve: for instance, I found that—as regards their consonants— $\epsilon\delta\omicron\varsigma$  and (דטו) differed from each other in their terminal letters only. Similarly,  $\tau\acute{\upsilon}\lambda\omicron\varsigma$  and/or  $\tau\acute{\upsilon}\lambda\eta$  and (תלם). Therefore (in accordance with Dt 19.15), I tentatively formulated the rule—which might or might not be justified by further experience—that (ד) is a Hebrew terminal in Graeco-Hebraic homology. In fact, this is confirmed by the homologies  $\epsilon\iota/\text{י}$  (v. p. 86) (אם)  $\omicron\upsilon/\text{א}$ ,  $\eta/\text{א}$ ,  $\alpha/\text{א}$ ,  $\alpha/\text{א}$ , and many others. (נ) is another terminal letter, hence  $\mu\eta/\text{מ}$ ,  $\epsilon\iota/\text{א}$ ,  $\omicron\upsilon/\text{א}$ .

Take another example:  $\lambda\epsilon\acute{\iota}\chi\omega$  has more than one homologue in both Arabic and Hebrew—some of them being (לחץ), (עלע), (לקק), (لحق), (لحق)—in which the diphthong is respectively replaced by (ח, ע, ק), (ח, ע, ק), and (ח, ע, ק). Again, among the homologues of  $\sigma\epsilon\acute{\iota}\omega$  are (סע) and (זק), wherein the diphthong is replaced by (ע) and (ז). Accordingly, I provisionally concluded that a diphthong may

exchange with a guttural. This will actually be confirmed by three of the five homologies in the next example.

Thirdly, certain Greek letters dialectally exchange one with the other—e.g. κ with τ, ο with α, σ with δ—a phenomenon reflected in the following Graeco-Hebrew homologies: οἶκος (Foîkos) בית/بيت, εἰς/ἑἰς, εἰς/ἑἰς, πηδάω/פסח.

Lastly, mark the strange metamorphosis in the Hebrew words, whereby the suffix in Greek turns into a prefix in Hebrew, e.g. ὄραμα/מראה, αὐλισμός/מלון, αὐλισμα/מלון/מלונת—respectively from ὁράω/ראה and αὐλιζομαι/ללן/ללון/ללונת.

Early in my research I looked for tests whereby to check the accuracy of homologies and to assess their significance. As the number of tests discovered increased, so did the efficacy of their application and my confidence in my theory. From the beginning I leaned heavily on Arabic; occasionally the Septuagint came in useful. Two examples will suffice here.

According to my phonetical rules, שלח is a safe homologue of στέλλω. This is corroborated grammatically by the fact that the compound שלח is homologous with the compounds ἀποστέλλω, ἐπι- and ἔξαπο-. Yet what confirms these homologies beyond a peradventure, and at the same time lends strong support to my theory, is that ἀποστέλλω means *doff* as well as *send away*, and that شلح bears the former meaning. The significance of this combined homology lies in its semantic variation, coupled with phonetic similarity. But for their correlation to Greek (as afore-said), there would be no reasonable explanation why these two words שלח and شلح—so closely homophonous that they might well be taken for homonyms—should bear such different meanings, especially as they belong to two sister languages. Such confirmation and support are reinforced by other combined homologies; one of them—κουφίζω/خفف—is dealt with elsewhere in detail; another is ὠρα/خريف.

Again, according to my rules of phonetics, כבוד—as well as its variant כבוד—homologizes with ἡπατος, the genitive of ἡπαρ, whereas כבוד is the true homologue of κῦδος. Now the Septuagint renders כבוד in Gn 49. 6 by ἡπαρ. This is justified by the usage of reduplication, as part of the general context. But it looks as if the translators read the word in Genesis (כבודי) and

not **כְּבֹדִי**—Ashkenazi fashion—as reduplicating **נִפְשִׁי**. Because the same rendering is not maintained in a similar text—that is, Ps 16. 9—where **כְּבֹד** is unaccountably rendered by  $\kappa\acute{o}\sigma\sigma\alpha$ , although **כְּבוֹדִי** here reduplicates **לִבִּי**. Elsewhere **כְּבֹד** is rendered by  $\delta\acute{o}\xi\alpha$  (instead of  $\kappa\acute{u}\delta\omicron\varsigma$ ), where—it is submitted—the context demands  $\eta\pi\alpha\rho$ . However, it is highly significant that, through my theory, it is possible to correct the Septuagint by the Septuagint, and to understand the Bible by the Bible.

It is such discoveries that cured me of Graeco-Hebraic dyslexia and enabled me, by the formulation of a series of simple rules of phonetics and morphology, to read a Hebrew word as if it were its own variant, e.g. **הָרָה** and **עָרָה**, **נָדָב** and **נָדָר**, **אָבִי** and **אָב**, **נָאֵל** and **מֵרָאָה**, **מֵרָאָה** and **מֵרָאָה**, **מֵרָאָה** and **מֵרָאָה**, **נָאֵל** and **נָאֵל**, **לַחֵף** and **לַחֵף**, **לַחֵף** and **לַחֵף**, **לַחֵף** and **לַחֵף**. Looking at such words, pair by pair, I began to find it natural that they should prove to be identical—despite differences in literal composition, pronunciation, scale, or gender. To me, **נִפְתּוּלֵי אֱלֹהִים וּפְתִלְתִּי** not only *means* **מַלְחָמוֹת אֱלֹהִים וּלְחֻמֹּתִי**, but also *reads* it. Again, I cannot imagine **נִשְׂרָא**, meaning an *eagle*, blowing a horn (Hos 8. 1), but rather a *herald*; so my thoughts rush to  $\kappa\eta\rho\upsilon\zeta$ ,  $\kappa\eta\rho\upsilon\kappa\epsilon\upsilon\omega$ , and **נִשְׂרָא**. On the other hand, I detected new homonyms, and learned to distinguish between words of close similarity, e.g. **נִשְׂקָף** and **שְׂקָף**, **הִלֵּךְ** and **לֹךְ**, **בָּא** and **הָבִיא**. In other words, familiarity with the Bible ceased to breed oversight, and taught me to see the Greek word through its Hebrew disguise, and vice versa; e.g.  $\acute{o}\rho\alpha\omega$ , **רָאָה**,  $\acute{o}\rho\alpha\text{-}\mu\alpha$ , **רָאָה**;  $\acute{o}\rho\omicron\varsigma$ , **הָרָה**,  $\acute{o}\rho\omicron\varsigma$ , **הָרָה**;  $\acute{o}\pi\lambda\omicron\nu$ , **חָבֵל**,  $\acute{o}\pi\lambda\omicron\nu$ , **חָבֵל**;  $\acute{\alpha}\pi\tau\omega$ , **כָּפַת**,  $\acute{\alpha}\pi\tau\omega$ , **כָּפַת**;  $\acute{\alpha}\pi\tau\omega$ , **כָּפַת**,  $\acute{\alpha}\pi\tau\omega$ , **כָּפַת**;  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\omicron\nu$ , **חֲבִית**,  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ , **חֲבִית**,  $\acute{o}\pi\tau\acute{\alpha}\nu\iota\text{-}\omicron\nu$ , **חֲבִית**;  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ , **עָלָה**,  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ , **עָלָה**,  $\acute{\alpha}\gamma\lambda\alpha\iota\zeta\omega$ , **עָלָה**.

Indeed, there are quite a few words in the Bible that are written and pronounced in more than one way, and we know of one occasion where a mere lisping cost many lives (Jud 12. 6). But the significance of these differences and of the differences in the names of several peoples and places has eluded the exegetes (Gn 14. 2, 3, 28. 5 Dt 2. 11, 20, 3. 9, 4. 48).

Hunting for homologues was, is, and will ever remain a most exhilarating exercise. It has all the excitement of the chase—and its hazards. It is never dull or fruitless; for even if one gets

off the trail, one is more likely than not to gain some incidental or adventitious benefit. Indeed, often enough you look for China and discover America; phlogiston may elude you, but you come upon oxygen; you are prospecting for diamonds and uncover a nugget. Occasionally, the process is precipitate, one genuine homologue leading to another with the succession of a chain reaction. Let me give an example which I vividly recall.

In my desultory reading of the Septuagint at random, I came across the phrase *δέρρις τριχίνη* for *שַׁעַר אֲדָרַת* (Zach 13. 4). It occurred to me—not for the first time or the last—that here was a word, *δέρρις*, which approximated the Hebrew *אֲדָרַת* so closely that the similarity must have struck the translators as odd. In fact, I had then and have time and again since wondered whether the authors of the Septuagint had sensed or known that a relationship of sorts existed between the two languages. However, as usual, I placed myself in their position and reached for *Woodhouse*, to find out the range of synonyms from which the translators had picked out this particular word. Which led me to *δορά*. In a flash the passage in Esther 1. 6—*עַל רִצְפָּת בְּהַטְּ-הָיָה וְדָר וְסִהָרָה*—sprang to mind. Without much delay, I formed the homologies: *בְּהַטְּ* / *βιάθος*, *שַׁעַר* / *ξυστός*, *דָּר* / *δορά*, *סִהָרָה* / *γέρρον*. Accordingly, some floors were paved with polished stone, others were matted or covered with rugs. This is far from the gaudy and fantastic emeralds and pearls of the Septuagint—even as far as factual reality can ever be from wild fiction—although the actual floor-coverings must have been as precious as any ever produced in Persia, to match the couches of gold and silver provided for the royal guests.

However, three out of the four homologies soon led to three other genuine homologues, and *שַׁעַר* in our context proved to be a variant of *שֹׁשׁ*. Thus: *סִהָרָה* / *γέρρον* automatically suggested *γέρρον* / *סִהָרָה* Ps 91. 4; the quasi-homophonous neighbour of *ξυστός* yielded the homology *ξυστίς* / *שֹׁשׁ* Gn 41. 42; and when I looked up *δορά* in the Dictionary, I saw the phrase *δορά σατύρου* which I preferred to *δέρρις τριχίνη* for *שַׁעַר אֲדָרַת*, having regard to the homology *Σάτυρος* / *שַׁעִיר* Lev 17. 7. So once more I corrected the Septuagint by the Septuagint!

Another example springs to mind. Once I discovered that *נָחַם*, the homologue of *φόρημα*, must have meant 'harp' in ICh

15. 22 and 27, I automatically and spontaneously leapt to the conclusion that the verbs סָרַר (Ib 15. 22) and שָׁרַר (Ib 15. 27) were homologues of ψάλλω. How could I react otherwise? All the ten verses of the passage concerned (19–28) deal exclusively with music, and nothing could be simpler or more natural than to conjure up strumming. Turning to the N.E.B., it is understandable that the translators should have found the phrases יָסַר בְּמִשְׁחָא and הָשִׁיר הַמִּשְׁחָא 'obscure'. In fact, I offered to put my discoveries at their disposal, but the offer was not accepted.

To resume the narrative, the grammatical issue still eluded me. Gradually, I collected valuable data; for instance: that the dative case exists in Hebrew; that the masculine plural is the same in Hebrew and in Greek—save that in Hebrew it has a terminal ם, and the last syllable is pronounced as the diphthong *oi* is pronounced in modern Greek; that, generally, a Greek compound verb is a homologue to a Hebrew compound verb; that, generally, a verb ending in -ζω is equivalent to a compound verb in Graeco-Hebrew homology, i.e. that the suffix -ζω is equivalent to a prefixed preposition; that sometimes a verb in the Middle Voice is a homologue of a verb in the construction הִתְחַפֵּעַל; and so on.

Suddenly, I realized that the MV existed in Hebrew. It struck me that, to indicate the reflexive character of the MV, its terminations in the singular (-μαι, -σαι, -ται) should read dialectally: -μοι, -σοι, -τῶ (for αὐτῶ), in conformity with the peculiar Hebrew phenomenon of occasionally adding to the verb the personal pronoun in the dative case. It then occurred to me that the terminal -μι might be a variant of -μοι, as is ם in IIS 18. 12 a variant of לִי (cf. Ib 18. 5). Another sudden realization was that the שָׁרַר in Hebrew is equivalent to the Aorist and the Imperfect in Greek, with the omission of the syllabic augment—as often happens in Homer.

But the real break through came when I discovered that many of the verbs beginning with ל are homologues to verbs in -μι or in the MV. This was followed by two interconnected discoveries: that the formation of the Future and the Construct is but an example of the suffix/prefix phenomenon which I discovered earlier; and that the Aorist exists in Hebrew—the הִתְחַפֵּעַל being the counterpart of the augment—since the structure of the

last syllable in the Aorist is similar to that in the Future, e.g. λύσω, ἔλυσα; ΠΥΞΗ/πιστεύ-σ-ω, ΠΥΞΗ-η/ἐ-πίστευ-σ-α.

In the meantime the homologies multiplied past counting, with parallel Arabic involvement; so that I now estimate that nine out of ten different words in the Bible have demonstrably sound Greek homologues. What consolidates the cumulative evidence afforded by their large numbers, is the quality of the homologies. Besides reinforcing each other, they resolve many puzzles and indicate that the Greeks and the Hebrews had in common some customs and some religious beliefs, while the Hebrew language emerges from these homologies much richer and even more beautiful than it is at present acknowledged to be. Yet the benefits of these homologies are by no means one-sided; for certain important advantages accrue to the language and history of Hellas. Actually, the whole complex is consistent and only consistent with two propositions, that is: that biblical Hebrew is Greek, and that the Hebrews were Asiatic Greeks. In fact, the outcome of my laborious, extensive, and elaborate research may be summed up in a brief sentence: Hebrew is Greek with a mask on.

### III. THE FOUNDATIONS

AN ordinary document sets out in ordinary language more or less precisely what the writer wishes to record or to communicate to some particular person or to all and sundry. But when a secret agent intends to impart some confidential information to a distant colleague exclusively, and at the same time wishes to make sure it is not understood by anyone else into whose hands the document which contains it might stray or fall, he uses cryptic terms or a cipher, or both.

Now any ordinary writing in a hitherto unknown language partakes of the nature of such a confidential document, not because of the writer's intention to conceal its subject-matter from prying eyes, but on account of the would-be reader's ignorance of the writer's language and/or script. To understand and interpret its contents, therefore, the would-be reader must begin by deciphering the document. He must treat the letters as mere symbols—which, in fact, all letters are—and endeavour to substitute for them the sounds and syllables which they originally represented.

As for the language of the Bible, it is familiar enough; yet its relation to Greek, if any, has been—albeit unintentionally—rather concealed and altogether forgotten. So that, to all practical intents and purposes, Hebrew must be deemed to be an unknown ancient language as far as this mysterious relationship goes. Accordingly, the glossological exploration herein embarked upon does not lie exclusively in the field of pure linguistics. It partakes of the art and science of decoding—that is, treating Hebrew letters and vocalization as if they were strange symbols come down from the distant past, and substituting for them suitable Greek letters and syllables.

That is why it is of the first importance and fundamental to compare the alphabets concerned, to classify the interchanges of letters and vocalization in the Bible itself, to ascertain—as far as possible—the pronunciation of Hebrew and Greek, and to list the dialectal and other changes undergone by the Greek letters. These factors, and especially the interchanges in the Bible and in Greek—the ך׳ and ן׳ of my theory—constitute the



starting-point and basis of my novel inquiry into the semi-solved Champollionic riddles which emerge from the biblical palimpsest. Indeed, their proper exploitation has turned what began as a desultory and amateurish quest into a systematic and scientific investigation, resulting in a series of theorem-like Propositions.

*Proposition I. The Greek and Hebrew alphabets bear a striking resemblance to one another, in the order of letters, their names, shape and pronunciation.*

א	אָלֶף	'	α	ᾱλφα	א	אֵלֶף חֲמֹד	'
א	„	'	'	spiritus lenis	א	חֲמֹד	'
א	„	mute	α	ᾱλφα	א	אֵלֶף	
ב	בֵּית	b	β	βῆτα	ב	בֵּא	b
ב	בֵּית	b	Ϝ	δίγαμμα (Vau, v)			
ג	גִּיט	'g	γ	γάμμα	ג	גִּימ	'g j
ג	גִּיט	g			ג	גִּינ	g
ד	דָּלֶת	d	δ	δέλτα	ד	דָּאֵל	d
ד	דָּלֶת	d			ד	דָּאֵל	d
ה	הֵא	h	ε (η)	ἐ ψιλόν	ה	הֵא	h
ה	„	h	'	spiritus asper	„	„	„
ה	„	mute	ε	ἐ ψιλόν	ה	„	„
ו	וָו	w	Ϝ	δίγαμμα (w)	ו	וָאוּ	w
ו	„	mute	ω	ω μέγα	„	„	
ז	זַי	z	ζ	ζῆτα	ז	זַאֵי	z
ח	חֵת	h	(η)	ῆτα	ח	חֵא	h
ט	טֵת	ʔ	θ	θῆτα	ט	טֵא	ʔ
י	יֵד	y	ι	ιῶτα	י	יֵא	y
י	„	mute	ι	„	י	„	
כ	כָּף	k	κ	κάππα	כ	כָּאֵ	k
כ	כָּף	k	χ	χεῖ, χῖ	כ	כֵּא	k
ל	לָף	l	λ	λάμ(β)δα	ל	לָאֵ	l
מ	מֵם	m	μ	μῦ	מ	מֵימ	m
נ	נָן	n	ν	νῦ	נ	נָנוֹן	n
ס	סָף	s	ξ	σάμπε			
ע	עָף	'			ע	עָנִין	'
פ	פָּף	p	π	πεῖ, πῖ			
פ	פָּף	f	φ	φεῖ, φῖ	פ	פָּא	f

צ	צדי	ṣ			ص	صاد	ṣ
ק	קוף	q	ρ	κόππα	ق	قاف	q
ר	רש	r	ρ	ῥῶ	ز	زآ	r
ס	שין	s	σ	σίγμα	س	سين	s
ש	שין	ś			ش	شين	ś
ת	תו	t	τ	ταυ	ت	تآ	t
ת	תו	ṭ			ث	ثآ	ṭ
			ξ	ξει, ξι			
			υ	ὕ ψυλόν			
			ψ	ψει, ψι			
					ض	ضاد	ḏ
					ظ	ظاء	ẓ

An example of *ṣ* pronounced *ṭ* is the homology *οἶκος*/תֵּיכָה, thus: *οἶκος*, originally *φοῖκος* → *φοιτος* (*κ* and *τ* interchange dialectally) → *φαιτος* (*ο* changes dialectally into *α*) → *φαιτ* (by apocope) → תֵּיכָה. Another example is *ῥήτρα*, *ῥάτρα*/תֵּרֵיטָה.

*γ* is pronounced like *ν* before the palatals—*γ*, *κ*, *χ*—and before *ξ*; a phenomenon reflected in Graeco-Hebraic homology.

*ζ* is a double-consonant composed of *δ* and *σ*, but opinions differ as to whether the *δ* preceded the *σ* or vice versa. Hebrew seems to suggest that both views are correct; for the homologue of *ζῆτα*, צדי or ضاد—which frequently interchanges with it—indicates by its name that the order of composition was *σδ*. The Septuagint, however, refers to it as *ΤΣΑΔΗ* in *Thr* 1. 18, 2. 18, 3. 52, 4. 17; and the Ashkenazim pronounce it *ts* or *δσ*—which reverses the order—while the Graeco-Hebraic homologies are divided, some exemplifying one order, others the reverse order.

In ancient Athens *ῥτα* was an aspirate, which lends support to the guttural pronunciation of its homologue, תֵּיטָה, either like ח or like ט/خ. But the aspirate letter in Hebrew is ת.

*θῆτα* is the homologue of תֵּיטָה; but *θ* sounds like ט or ת—as pronounced the Baghdadi way—and not like צ. As a matter of fact, *θ* was used for ת by the Septuagint in *BHΘ* (*Thr* 1. 2), *ΔΔΔΕΘ* (*Ib* 1. 4), *THΘ* (*Ib* 1. 9), *ΘΔΥ* (*Ib* 1. 22)—and similarly in the following chapters—while *τ* stood for צ.

Θ has been equated with *λ*, which is a form of *sigma*, because תֵּיטָה is the homologue of *σάμπι*, thus: *σάμπι* → *σαμπι* (by vowel/consonant metathesis) → *σαμικ* (*π* turning dialectally into *κ*) → תֵּיטָה.

Similarly,  $\psi$  has been equated with  $\sigma$ , because  $\psi$  and  $\sigma\acute{\iota}\gamma\mu\alpha$  homologize, thus:  $\sigma\acute{\iota}\gamma\mu\alpha \rightarrow \sigma\acute{\iota}\mu\alpha$  ( $\gamma$  drops out occasionally)  $\rightarrow \sigma\acute{\iota}\nu\alpha$  ( $\mu$  and  $\nu$  interchange in Greek)  $\rightarrow \sigma\acute{\iota}\nu$  (by apocope according to rule)  $\rightarrow \psi$ .

Originally,  $\Xi$  used to be written  $X\Sigma$ , and  $\Phi\Sigma$  instead of  $\Psi$ . This is reflected in Graeco-Hebraic homology, thus:  $\xi\upsilon\lambda\omicron\nu$  (*block-head*)/ $\text{בְּסִיל}$  Eccl 2. 16;  $\xi\eta\rho\acute{\alpha}$  (*dry*)/ $\text{הָיָה־יָבֵשׁ}$  Lev 16. 22;  $\psi\iota\lambda\omicron\iota$  (*light troops, unarmed soldiers, bare-headed, without helmet*)/ $\text{פְּסִילִים}$  Jud 3. 19, 26;  $\psi\epsilon\upsilon\delta\omicron\varsigma$  (*lie*)/ $\text{בָּזָב}$  Ib 16. 10 ( $\pi$  and  $\kappa$ ,  $\delta$  and  $\beta$ , interchange dialectally—or  $\nu$  and  $\beta$  interchange according to rule (as in  $\kappa\upsilon\delta\omicron\varsigma$ /כְּבוֹד), and  $\delta\omicron\varsigma$  drops out by apocope—while  $\sigma$  turns into  $\tau$  according to rule (as in  $\acute{\alpha}\phi\alpha\nu\acute{\iota}\zeta\omega$ /סְפָא)).

Moreover,  $\epsilon$  and  $\upsilon$  had (and still have in modern Greek) similar sounds to  $\alpha$  and  $\omicron$  respectively, while  $\omicron$  was used as  $\omicron\upsilon$ . To this day the Ashkenazim pronounce  $\text{בֵּית}$  or  $\text{בֵּית}$ , and  $\text{כָּלֶם כָּלֶם}$ ; similarly,  $\text{בֵּית}$  is pronounced in the vernacular  $\text{בֵּית}$ , and the Iraqis pronounce  $\text{قَدَام قَدَام, كَلِم كَلِم, كِتَاب كِتَاب}$ . Again, the masculine plural in Hebrew is formed by adding a mute  $\text{ה}$  (plus terminal  $\text{ן}$ ) to the singular, compared with the addition of  $\omicron\iota$  in Greek (pronounced like mute  $\iota$  in modern Greek). Lastly, the homologues of the verbal adjective  $\mu\iota\sigma\theta\omega\tau\omicron\varsigma$  are  $\text{שָׂכִיר}$  Ex 22. 14 (*hired servant*) and  $\text{שָׂכֹר}$  Neh 6. 13 (*hired, hireling*); while the homologue of  $\acute{\alpha}\gamma\iota\sigma\tau\omicron\varsigma$  (*hallowed*) is  $\text{קִדָּשׁ}$  Ex 29. 31 in Hebrew,  $\text{קִדָּשׁ}$  Dan 4. 5 in Aramaic, and  $\text{قُدّوس}$  or  $\text{قَدّيس}$  in Arabic.

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma$  (*with two sounds*) refers in Greek to the union of an open vowel with a close one. But in both Arabic and Hebrew it refers to a double-letter, because it is the homologue of  $\text{شَدَّ}$  as well as  $\text{שִׁדָּד}$ , thus:

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron$  (by apocope according to rule)  $\rightarrow \delta\acute{\iota}\phi\theta$  (by vowel/consonant metathesis)  $\rightarrow \delta\acute{\iota}\gamma\theta$  ( $\pi$  and  $\gamma$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\gamma\theta$  ( $\theta$  converts into  $\psi$  according to rule)  $\rightarrow \delta\acute{\iota}\gamma\psi$  ( $\omicron$  turning dialectally to  $\epsilon$ )  $\rightarrow \text{שִׁדָּד}$ .

$\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\varsigma \rightarrow \delta\acute{\iota}\phi\theta\omicron\nu$  (by apocope according to rule)  $\rightarrow \delta\acute{\iota}\theta\theta\omicron\nu$  ( $\phi$  and  $\theta$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$  ( $\theta$  and  $\delta$  interchange dialectally)  $\rightarrow \delta\acute{\iota}\delta\delta\omicron\nu$  ( $\delta$  and  $\sigma$  interchange dialectally, and either converts into  $\psi$ /ش according to rule (as in  $\delta\acute{o}\delta\omicron\upsilon\varsigma$ /שׁוֹשׁ,

σάργξ/שָׁרָק) → οδδαν/ش (o and a interchange dialectally) → شَدَّه  
(v turns to h according to rule); cf. אֶבְרָהָה/Ἀβραῆν, צִידֹן/Σιδῶν/صينه, שָׁא/سكون (ك forming a digraph, as sk does in σκέπτομαι/شاف and σκαῖπτρον/שבס).

II. א, ה, ו, and י—when mute—may be considered as vowels, although they do not actually function as such; for in Hebrew the function of vowels is taken over by points of vocalization, the principal of which are the following:

א	קמץ	פֿתח	א
ה/א	צרי	סגול	ה/א
ס	שורק ו	קבוץ	ס
ו/ס	הולב		
י	חרק		
ט.י.	קרא		

III. Hebrew pronunciation is most important to our inquiry.

Hebrew pronunciation is not uniform, either as regards letters or vocalization. In fact, there are no less than four distinct kinds of pronunciation of Hebrew, namely: the Ashkenazi, the Baghdadi, the Sephardi, and the Yemenite.

The most articulate and discriminating is the Baghdadi, according to which:

ז	is distinguished from ז	and pronounced like V, e.g.	זָבִל
ז	„ „ „ „ „ „	„ „ „ „ „ „	זִג, e.g. זִג
ד	„ „ „ „ „ „	„ „ „ „ „ „	דִּד, e.g. דִּד
ו	„ „ „ „ „ „	„ „ „ „ „ „	וִוִּתה, e.g. וִו
ח	„ „ „ „ „ „	„ „ „ „ „ „	חִח, e.g. חִח
ט	„ „ „ „ „ „	„ „ „ „ „ „	טִטִּה, e.g. טִט
ע	„ „ „ „ „ „	„ „ „ „ „ „	עִעִלֶּה, e.g. עִע
צ	„ „ „ „ „ „	„ „ „ „ „ „	צִר צִלֶּב, e.g. צִצ
ק	„ „ „ „ „ „	„ „ „ „ „ „	קִקִּיר, e.g. קִק
ת	„ „ „ „ „ „	„ „ „ „ „ „	תִּת, e.g. תִּת

Moreover, it distinguishes between the various points of vocalization, except between קמץ and פתח or סגול and צרי, e.g. סָפֶר, סִפֶּר. The independent שוא is pronounced like a short סגול; and the enclitic, like its homologue, سكون, or a consonant





whether the two interchanged letters in a given pair fail to interchange between themselves. Thus:  $\text{נסגר/נסכר}$  and  $\text{סכר/סגר}$  are two entirely different verbs, being the respective homologues of  $\epsilon\gamma\kappa\lambda\epsilon\acute{\iota}\omega$  and  $\epsilon\iota\sigma\chi\epsilon\iota\rho\acute{\iota}\zeta\omega$ . However, in the verb  $\text{נסגר/נסכר}$ , both the  $\text{ל}$  and the  $\text{ד}$  replace the same letter,  $\kappa$ . This fact tends to prove that they are genuinely interchangeable. Similarly, in the verb  $\text{סגר/סכר}$ , both the  $\text{ל}$  and the  $\text{ד}$  replace the same letter,  $\chi$ . This fact tends to prove independently that they are genuinely interchangeable. Furthermore, these two independent probative facts confirm each other and establish that  $\text{ל}$  and  $\text{ד}$  are definitely interchangeable in Graeco-Hebraic homology. Incidentally, these two facts also tend to show that  $\kappa$  and  $\chi$  are interchangeable. Indeed, they are dialectally interchangeable, a third fact which further confirms the validity of the other two.

In the result, a firmly founded conclusion has emerged which serves to test the genuineness of other homologies involving  $\kappa$  or  $\chi$ , e.g.  $\kappa\upsilon\rho\acute{\epsilon}\omega$  and  $\chi\omega\rho\acute{\iota}\zeta\omega$ . It is not surprising to find that each verb has a homologue beginning with  $\text{ל}$ , namely,  $\text{לר}$  and  $\text{לש}$  respectively. But we shall see that  $\kappa\upsilon\rho\acute{\epsilon}\omega$  has another homologue,  $\text{לרל}$ , and  $\chi\omega\rho\acute{\iota}\zeta\omega$  three other homologues:  $\text{לרש}$ ,  $\text{לרס}$ ,  $\text{לרס}$ — $\text{ל}$  replacing  $\kappa$ , and  $\text{ד}$   $\chi$ . If these substitutes are genuine representatives, then  $\text{ד}$  and  $\text{ל}$ ,  $\text{ד}$  and  $\gamma$ ,  $\text{ל}$  and  $\text{ל}$  are likely to be interchangeable. As a matter of fact,  $\pi$  and  $\kappa$ ,  $\pi$  and  $\gamma$ ,  $\gamma$  and  $\kappa$  are dialectally interchangeable. Besides, we have seen that  $\chi$  exchanges with  $\text{ד}$  and  $\text{ל}$  respectively in the homologies,  $\text{לרש/לרל}$  and  $\text{לרש/לרס}$ .

Mark incidentally that occasionally a letter in the Hebrew word does not actually *represent* its counterpart in the homologue, but the dialectal alternative of the counterpart. For instance, in the homology  $\text{לרש/לרל}$ ,  $\text{ל}$  *replaces*  $\theta$ , but it indirectly *represents*  $\chi$  into which  $\theta$  is dialectally converted.

Another interesting example is the double-homology,  $\text{לרל/לרל}$ . In the possessive case,  $\text{לרל}$  inflects into  $\text{לרל}$ , and in the dative into  $\text{לרל}$ ; as if the nominative masculine were  $\text{לרל}$ . Similarly, the feminine of  $\text{לרל}$  is  $\text{לרל}$ , while the masculine plural is  $\text{לרל}$ . In fact, it is on this basis that the adjectives  $\text{לרל}$  and  $\text{לרל}$  homologize with  $\text{לרל}$ . Thus:

$\text{לרל} \rightarrow \text{לרל}$  (dropping the  $\mu$  syllable or the initial syllable according to rule)  $\rightarrow \text{לרל}$  (replacing the final  $\sigma$  by the

terminal  $\lambda$  according to rule)  $\rightarrow \gamma\alpha\delta\omicron\lambda$  (the first  $\lambda$  dialectally turning into  $\delta$ )  $\rightarrow \lambda\tau\lambda$ . Alternatively:

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\rho$  (the terminal  $\sigma$  dialectally turning into  $\rho$ )  $\rightarrow \gamma\alpha\delta\omicron\rho$  ( $\lambda$  dialectally turning into  $\delta$ )  $\rightarrow \gamma\alpha\delta\omicron\lambda$  ( $\rho$  dialectally turning into  $\lambda$ )  $\rightarrow \lambda\tau\lambda$  (cf.  $-\gamma\alpha\varsigma$ ,  $-\gamma\alpha\rho$ ,  $-\gamma\alpha\lambda$ ,  $-\gamma\alpha\lambda\omicron\varsigma$ ).

$\mu\epsilon\gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\varsigma \rightarrow \gamma\alpha\lambda\omicron\lambda \rightarrow \gamma\alpha\rho\lambda$  (the first  $\lambda$  turning dialectally to  $\rho$ )  $\rightarrow \gamma\alpha\rho\epsilon\lambda$  ( $\omicron$  turning dialectally into  $\epsilon$ )  $\rightarrow \varXi\alpha\rho\epsilon\lambda$  ( $\gamma$  turning into  $\varXi$  according to rule)  $\rightarrow \lambda\tau\varXi$ .

Here, the letters  $\tau$  and  $\tau$ , which interchange with  $\lambda$ , do not interchange *inter se*; but they match as linguals.

The double-homology  $\varXi\lambda\tau, \lambda\varXi\tau$ / $\kappa\acute{o}\pi\tau\omega$  is entirely different: in it the interchanged final Hebrew letters do not replace the same Greek letter in the homologue. For the  $\varXi$  in  $\varXi\lambda\tau$  replaces the  $\tau$  in  $\kappa\acute{o}\pi\tau\omega$ ; whereas the  $\lambda$  in  $\lambda\varXi\tau$  refers to the thematic  $\omega$  or the  $\epsilon$  in  $-\epsilon\iota\nu$ — $\pi$  dropping out. Therefore, there is no question of  $\varXi$  interchanging with  $\lambda$  either directly or indirectly.

The above series of changes undergone by the Greek letters—consonants and vowels—have to be compared with the series of literal and vocal changes which occur in the Bible, in respect of both letters and vocalization; because these two sets of changes constitute the background to, and the basis of, Graeco-Hebraic homology. However, these accumulated changes are so numerous and various as to be useful solely as pointers in the search for genuine homologies. When examined and classified, they serve as foundations for rules or Propositions which record faithfully the different ways in which the changes actually exist. The rules do not themselves regulate the changes; they merely formulate certain observations of change-phenomena. As factual formulae of purely empirical character, they are capable of helping the investigator towards genuine homologies and away from spurious ones. Once tracked down in this manner, however, each homology must be subjected to several pragmatic tests, whereby it would be possible to reject or confirm it with a high degree of accuracy and certainty.

The significance of dialectal and other changes, both in Greek and in Hebrew, will spring into bold relief on examining three homologies:  $\nu\alpha\acute{o}\varsigma/\pi\lambda\lambda$ ,  $\omicron\iota\kappa\omicron\varsigma/\pi\lambda\tau$ ,  $\pi\rho\acute{o}\varsigma/\tau\varXi\tau$ . At first blush, a reasonable person would be *inclined to concede* the validity of the first homology. He might, with some *strain* or *hesitation* entertain



the *possibility* of the third being sound. But whoever—in his senses, that is—would be prepared even to *consider* the pretensions of the second? Admittedly, all that scepticism is to be expected at first sight, in spite of the semantic evidence. Yet, looked at in the light of dialectal changes, each one of these three homologies would and should—it is confidently submitted—*readily command absolute acceptance*.

To begin with, the Aeolian for *ναός* is *ναῦος*, and the Spartan *ναφός*. Moreover, *ε* and *ο* are interchangeable. Then, the origin of *οἶκος* is *φοῖκος*, whereas *ο* and *κ* respectively change into *α* and *τ*. Finally, here are the various guises of *πρός*: the Argive is *προτ(ί)*, the Arcadian *πός*, the Cretan *προτί*, the Cyprian also *πός*, the Doric *ποτί* and *ποί*, the Epic also *προτί* and *ποτί*; *περτ(ί)*, *πό*, *πόδ*, *πόα*, *πότ* and *πρές* are also found. The relevant variants for the homology in hand are *πός*, *πότ* (apocope of *ποτί*), *πόδ*.

*IV. The interchange of letters in the Bible is of fundamental importance to our inquiry.*

אָבִי Job 34. 36	הָבִי Gn 27. 36	ἀδὰ γὰρ (γ' ב' ז')
אֱלֹהִי Jes 63. 3	הָאֱלֹהִי	κατακληιδόω
אָדָם IR 11. 17	הָאָדָם Ib 11. 19	
אֲדָרָם IIS 20. 24 IR 12. 13	הָאָדָרָם ICh 10. 18	
אֲשֶׁר־ Jud 6. 15	הָאֲשֶׁר־ IIS 3. 18	σῶξω
אֵין Gn 26. 9	הָאֵין Dan 10. 17	ῥῆμα, ῥῆμα, ῥῆμα
אֵלֹ Dan 2. 31	הָאֵלֹ Gn 13. 9	ῥῆμα
אֶלְתֵּקָא Jos 21. 23	הָאֶלְתֵּקָא Ib 19. 44	
אֶשְׁתַּלְּלוּ Ps 76. 6	הָאֶשְׁתַּלְּלוּ	
הָאֶרֶץ IIS 23. 33	הָאֶרֶץ ICh 11. 35	ὄρεως, ὄρεως
אֶתְהַבֵּר ICh 20. 35	הָאֶתְהַבֵּר	συνάπτω
בָּרָא IIS 12. 17	בָּרָא Ib 13. 6	βιβρώσασκα
יִמְלֵא ICh 18. 7	יִמְלֵא IR 22. 3	
בִּרְאָה Ps 76. 12	בִּרְאָה Gn 12. 6	μέγας
בִּרְפָּא Jer 14. 19	בִּרְפָּא Jer 8. 15	θεράπευμα
נָאָה Ez 30. 24	נָאָה Job 6. 5	μυκάομαι
פָּא Job 38. 11	פָּא Ib.	ῶδε (ὦ-δε)
”	כָּה Gn 31. 37	”
פָּרָא Job 24. 5	פָּרָא Jer 2. 24	θηρίον
צֹבָא IIS 10. 6	צֹבָא Ps 60. 2	ξανθός
צָנָה Nu 32. 24	צָנָה Ps 8. 8	κητήρ
קָרָא Lev 10. 19	קָרָא Gn 44. 29	κυρέω



ו/ב	IIS 11. 3 IR 14. 9 Jes 48. 16 K ICH 26. 18 Jud 5. 14	בת-לבע ברוח פרור שוס	ICH 3. 5 Ez 1. 18 Ps 129. 3 HIR 23. 11 Prv 26. 3	γυῖον σάλας
י/ב	Ob 12 Ps 73. 22 Ps 32. 4	אדם ער הריונים	Dt 32. 35 Jer 26. 18 HIR 6. 25	πάθος ἀγρίος ἐρέβινθος
כ/ב	Job 34. 36	אבי	Gn 27. 36	ἀβὰ γε
מ/ב	IIR 5. 12 K IIS 22. 16 Job 36. 15 IIR 20. 12 Jes 40. 7 Gn 21. 20	אמה מערה עניו ברדך נשם רבה	Q Ps 18. 16 Jer 50. 2 Ib 42. 14 Jer 4. 29	βλή πόσις πέ ἐρυσμα
פ/ב	Gn 38. 21 Dan 11. 24 Ps 68. 31 Jes 38. 12 Gn 4. 22 Ez 1. 18 Job 11. 8 Dt 19. 5 Jes 10. 15 Prv 13. 11 IIS 7. 7	בנה בור בור בצע ברקל גב גבה הטב הצב קבץ לבע	Jos 18. 8 Ps 141. 7 Joel 4. 2 Ps 144. 7 Dan 2. 33 Ex 21. 3 Prv 9. 3 Jes 17. 6 " Dt 15. 7 ICH 17. 6	ῥῖβε σπείρω διδοσπείρω ἀποσπύζω περίσκληρος γυῖον ῥῖος κόπω " πυάζω δικαστής/ δεσπότης
ד/ג	Ps 15. 1	ער	Ib 84. 11	οἰάω
ז/ג	Ez 47. 13 Ez 25. 7	גה לבג	Jos 15. 4 Ib 26. 5	ὀδε (ὀ-δε) ἀπαγή
כ/ג	Ez 3. 24 IS 26. 8	נסר סגר	Gn 8. 2 Jes 19. 4	κλείω, ἐγ- είχειρίζω
ע/ג	Dt 1. 17 Jer 30. 23 Jes 14. 9 Joel 2. 10 Ps 77. 17, 19	נדל התערר רמ רעד	Ez 31. 18 Job 17. 8 Joel 2. 10 Ps 104. 32	μέγας ἐγείρομαι ὀρκαάζω, -ίζω ", , -ίσσω

ק/ג	Ps 5. 5 Jud 14. 5	קרה Gn 44. 29 שקק Prv 28. 15	κυρέω φθέγγομαι
ס/ג	מגרה ICh 20. 3	משור Jes 10. 15 V.s. ב/ג	πρίων
ו/ד	אדרע Esr 4. 23 דבח Esr 6. 3 נבח דבח Dan 2. 32 זעב דחל Dan 5. 19 קפד Jes 14. 23 רעד Ps 104. 32	אזרוע Jer 32. 21 זבה Dt 12. 21 " Gn 2. 11 " Job 32. 6 קפח Ib 34. 15 רגז Jes 32. 11	χείρ βύω " ξαιθός " δειδω, δειλόομαι ἀκαθώδης φρίζω, -αύζω, -ίσσω, -ίττω
ל/ד	מחמד Ez 24. 16 עד Ez 41. 20 " Ex 22. 8 Dt 30. 2	מחמל Ib 24. 21 על Ib 41. 17 אל IS 9. 9, 10	ἐπιθύμημα ἔως, ἄως εἰς, ἐς
צ/ד	פדה Ps 119. 134	פצה Ib 144. 7, 10-11	δαίδομαι
ר/ד	גדל Dt 1. 17 גדר Gn 36. 36 דעואל Nu 1. 14	ערל Ez 31. 18 הדר Ib 36. 39 רעואל Ib 2. 14	μέγας θεοῦ εὐραυλος
ש/ד	רעד Ps 104. 32	רעש Jud 5. 4	ὀρυάξω
ה/ד	בדים Ez 9. 2 דור Gn 15. 16 דר Dt 32. 7 דור	בהים IIR 23. 7 תר Esth 2. 12 " " " "	ἱμάτια διαδοχή " " " "
		V.s. ד/ג	
ו/ה	אהלה Gn 9. 21 פה Ez 40. 10, 12 פרעה Ex 32. 25 קצה IIR 19. 23 K ברעה Ex 32. 17 K	אהלו Ib 26. 25 פו Ib. פרעו (פעה) קצו Q (קצה) ברעו Q	αὖλις τηδε, ὧδε παράσσω ἔσχατος κροτέω, συρίζω
ה/ה	הוללו Ps 78. 63 הרס Jes 19. 18 " ICh 11. 27 מבחלת Q	הלל Dt 20. 6 חרס Job 9. 7 חרסה Jud 14. 18 ההרדי IIS 23. 25 מבחלת Prv 20. 21 K	καινίζω ἥλιος " ῥοδόεις

פצה Gn 4. 11	פצה Jes 14. 7	πετάνημι, ἀνα-
„	פתח Job 3. 1, 21. 19	„
מ.ה ספה Prv 17. 28	ספם IIS 19. 25	ὑπὸ ἡγῆ
אָפּנה Gn 20. 12	אמנם Ib 18. 13	ἡ μὴν, οὐ μ.
נ.ה אפלה Prv 27. 20 K	אבדן Q. Ib 15. 11	ἡδωμένος
הרה Jer 22. 18	אָדן Ib	ᾠδωνος, ὁ
פצה Ex 36. 34	ספן Dt 33. 21	ἡδωνος
„	צפן Ps 119. 11	σκαπάζω
סִינֶה	צידן Gn 10. 19	„
ע.ה אֶשְׁתַּמֶּה Jos 15. 50	אשתמוץ Ib 21. 14	ξυσθός, Σιδών
נָה Am 2. 9	נָבַע Jud 20. 10	εὖος
פדה Ex 13. 13	פדע Job 33. 24	φείδομαι
פצה Ps 144. 7	בצע Job 6. 9	ἀποσώζω
צִלְבָּנָה Nu 33. 41	צלבנע Jud 8. 5	ἀγαλαμα
פ.ה הפה IIS 15. 30	כפה Jes 58. 5	ἀγῶνα
ק.ה פצה Ps 66. 14	פסק Prv 13. 3	πετάνημι
פסה Lev 13. 5	„	„
ס.ה סִידֶד Jer 16. 9	סִידֶד Jer 48. 32	ἵσσα
ת.ה IIR 6. 19	זאה Ib 6. 33	ἴδε
רבה Gn 7. 11 Hos 9. 7	רבה Ps 123. 4	μυρίος
Eccl 6. 1		
קחלה Gn 13. 3	החלה Hos 1. 2	γένεσις
	ה/ב ה/א מ.ג.	
י.י אֵילִי Zach 11. 15	אֵיל Gn 15. 9	δῖς (δούλις)
אֵילִי IIR 24. 15 K	אֵילִי Q	θεός, Βοεοθ θεός
	Ez 17. 13	
אֵיֶה Jer 45. 2 K	אֵיֶה Q	ἀπειθύνω,
		καταπορεύω
אחיל Jer 4. 19 K	אחיל Q	ἐλπομαι
אֵלִיל Jer 14. 14 K	אֵלִיל Q	ἐλθωλον
אֵעִידֶךָ Thr 2. 13 K	אֵעִידֶךָ Q	ἀπιστός
אֵרִינָה IIS 24. 20	אֵרִינָה Ib 24. 18	
אֵרִוּה IR 5. 6	אֵרִוּה ICh 9. 25	ἐκποτροφείον
בִּיר Jer 6. 7 K	בִּיר Q	φρέαρ, φρεῖαρ
בָּבֹהַת Gn 35. 8	בָּבֹהַת Ib 50. 4	καυαυτός
נִדְחִיו ICh 12. 15 (16) Q	נִדְחִיו K	ὄχθη

דיגים Jer 16. 16 K	דיגים Q	σαγηνεύς
„ Ez 47. 10	„ Jes 19. 8	
דושם Am 1. 3	דישו Dt 25. 4	δαίζω
גלד Gn 11. 30	גלד Ib 4. 23	βλαστός
חורם ICh 14. 1	חירם Q	Ἑρμαῖον
ICh 9. 10 K		
חושא Ps 70. 2	חשה Ib 72. 12	ταχίζω, ταχύνω
وَحِيد	חיר Gn 22. 2	ένιάς
יִקְפָּאן Zach 14. 6 Q	יִקְפָּאן K	πήγμα
יִקְצוּרוֹ Q	יִקְצִירוֹ Job 24. 6 K	θερίζω
יִקְרוּת Zach 14. 6	יִקְרוּת	ψυχρότης
יִשְׁלוֹ Job 12. 6	יִשְׁלוֹ	γαληνιάω
יִלְהוּתִי Q	יִלְהִי Job 30. 13 K	μηκέτι
יִשְׁוּת Jes 3. 16 K	יִשְׁוּת Q	τατός, έν-
יִשְׁנִים Jes 32. 7 Ps 9. 19 K	יִשְׁנִים Q	πένης
יִשְׁנִי Am 8. 4 K	יִשְׁנִי Q	„
יִשְׁנִי Job 24. 4 K	יִשְׁנִי K	ἀνθήρ
יִשְׁנִים Ps 9. 13 Prv 3. 34 Q	יִשְׁנִים K	εὐνοῖος
יִשְׁפָּרֶן ICh 13. 19 K	יִשְׁפָּרֶן Q	ἀγορεύει / forat
יִשְׁפָּן Q	יִשְׁפָּן Ps 17. 14 K	σκαεπαστός
יִשְׁפֹּעִי Ez 4. 15 K	יִשְׁפֹּעִי Q	σπυράς, σό-
כִּי Prv 31. 4	כִּי Jon 2. 5	οὐ, οὐκ, οὐχ
כִּי אֶרְבֶּן ICh 2. 6	כִּי אֶרְבֶּן Ex 26. 1	ἀλοῦργημα
כִּי אֶרְבֶּן Dan 5. 16	„	„
כִּי יֵשׁ Jes 50. 6	כִּי Ex 21. 3	γυῖον
כִּי יֵשׁ IS 31. 10	כִּי ICh 10. 12	„

וְהָיָה בְּיָמָיו וְאֵל

כִּי Dt 12. 21	כִּי Thr 2. 21	θύω
כִּי Jes 34. 6	כִּי Ib.	σφάγιον
כִּי Hab 3. 18	כִּי התעלם Prv 7. 18	ἀγλαίζω
כִּי IIS 7. 10	כִּי רגע Job 26. 12	φρικάζω, -ίζω
כִּי Job 36. 2	כִּי צעיר Ib 32. 6	μικρός
כִּי Ps 142. 6	כִּי צעק Ib 88. 2	κωκύνω
כִּי Jos 8. 16	כִּי נצעק IS 13. 4	συνάγω
כִּי Jes 10. 25	כִּי מצער Gn 19. 20	μικρός
כִּי Hab 3. 18 Ps 68. 5	כִּי עלץ Ib 9. 3, 68. 4	ἀγλαίζω

ס/ו IIS 22. 8 „ Dt 2. 25 „ „	רנש Ps 2. 1 רעש Jes 13. 13 נעש IIS 22. 8 ו/ד ו/ג V.5.	φρικάζω „ „
כ/ח Job 16. 4 חנ Gn 33. 5 חפה IIS 15. 30 חיהר Dt 23. 19	הכביר Ib 35. 16 כנ Dt 32. 6 Job 31. 15 כפף Jes 58. 5 ככר Nu 20. 19 Prv 31. 10	καθάπτω γεννάω κύπτω χρημα
פ/ה Ps 11. 6	פף IS 10. 1	πρόχοος, -χους
ע/ח IS 20. 38 הכר Jes 5. 10 חיררם Jer 17. 6 חשק Gn 34. 8 סרח Ez 17. 6	עוש Joel 4. 11 עמר Ex 16. 36 ערירי Gn 15. 2 נעש Jes 28. 20	ταχύνω, -χίζω χοϊνίζω χέρσος, χέρρος ἀγαπάω στόρνυμι
צ/ח IICh 3. 7	צפה Ex 36. 34	σκεπάω
ק/ח Dt 19. 5 Jes 10. 15 Nu 22. 4 Mich 3. 3	קסף Ez 17. 4 „ „ Jes 17. 6 לקק IR 21. 19 פסק Ez 16. 25	κόπτω „ „ ἀπανθίζω λείχω πετάννυμι, ἐπι-
V.5. א/ח ח/ה		
ס/ס Gn 43. 23 סכף Esth 7. 10	סכנן Dan 11. 43 הסקים Job 37. 17	θέμα ψύχω, κατα-
צ/ס Dt 19. 5 סלל Dan 4. 9	הצב Jes 10. 15 צלל Neh 13. 19	κόπτω σκιάω
„ נשר Cant 1. 6 נשר קסף Ez 17. 4 „	צלל נצר Prv 27. 18 „ הצב Jes 10. 15 קצב IIR 6. 6	„ τηρέω, ἐν- „ κόπτω „
ק/ס Job 9. 26	קוץ Jes 18. 6	θoάω
ס/ס Gn 47. 14	לקס Job 24. 6	λέγω, θυλακίζω
ח/ס Ez 13. 10 הסיה Jud 21. 21 הסכית Dt 27. 9 פפסטרן Dan 3. 7	החעה Jer 23. 13, 32 התח Job 9. 12 השקיס Jes 7. 4 פסנררן Ib 3. 10	ἀποπλάω ἀρπάω ἡσυχάζω ψαλτήριον

קסל Job 24. 14	תל	κτείνω
קסל Dan 5. 19	”	”
רסט Jer 49. 24	רתח Hos 13. 1	ὀργωδία
פ/כ איכה IIR 6. 13	איפה Gn 37. 16	ποῦ, κοῦ, ὅπου, ὅκου
כה Gn 31. 37	פה Jos 18. 8	τῆδε, ὧδε
כימה Job 9. 9	פימה Ib 15. 27	καμῆτης
כ/ק בכר Dt 21. 16 (עֶפֶר)	בקר Lev 13. 36, 27. 33	διαίρέω
בכר Lev 27. 26	”	ἐξ-
חשך Ps 78. 50 Job 33. 18	חשך Jes 38. 17	ἴσχω, σῶζω
כובע IS 17. 5	קובע Ib 17. 38	κύμαχος
כזן Dt 32. 6	קנה Gn 14. 19	γεννάω
לחך Nu 22. 4	לקק IR 21. 19	λείχω
נחך Ez 22. 21	נחק Jer 6. 29	τήκω
הסכית Dt 27. 9	השקיס Jes 7. 4	ῥήσχαζω
שכך Esth 7. 10 (ψαχάζω)	השקיס Job 37. 17	καταψύχω
ר/כ חשכה Ps 18. 12	השירה IIS 22. 12	σκότος

## כ ט כח כ/כ ב

ב/ל רעליה Esr 2. 2	רעמיה Neh 7. 7	Διὸς ὑψίστου
נל אל IS 27. 10	אן Ib 10. 14	ἦα, ποῦ
לשכה Neh 13. 5	נשכה Ib 13. 7	λέσχη
ר/ל אלדן Jer 51. 5	ארל	ἀγασμος
אלקנה Gn 38. 11	ארל ארלה	”
אלקמתיז Jes 13. 22	ארמתיז	ἐρυμνός, ἔρυμα
גמר Ps 57. 3	גמלים Joel 4. 4	ἀμείβω
גל Gn 31. 46	גיר Ib 31. 47	κωλύω
פאלות IIR 23. 5	מורות Job 38. 32	κυνόσυρα
שלקח Jos 15. 32	שרוחן Ib 19. 6	ἀγασά

## ל/ד

ג/ם אדם Gn 29. 4	אנתן Dan 2. 8	σὺ (אנתן)
אנף	”	”
ביציהם Ps 44. 2	נביומיהן Dan 2. 44	ἡμέραι αὐτῶν
גרשום ICh 6. 1-2	גרשון Gn 46. 11	”
הימים Gn 7. 10	הימן Dan 12. 13	αἱ ἡμέραι
כמהם IIS 19. 38	כמהן Ib 19. 41	”
מלכים Prv 25. 3	מלכץ Prv 31. 3	βασιλεύς





צ/ק	מחץ Jud 5. 26	מחץ Ib.	πιέζω
	ארץ Gn 1. 1	אַרְצָא Jer 10. 11	ἔρα, ἔρας
	פצה Gn 4. 11	פקח Job 14. 3	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
	צלה Jes 44. 16	קלה Jer 29. 22	φρύγω
	צלי Ex 12. 8	קלי Lev 23. 14	φρυκτός
	צלחת IIR 21. 13	קלחת Mich 3. 3	χαλκεῖον
	צלע IR 6. 34	קלע Ib.	ξύλον
צ/ס	פצה Gn 4. 11	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Ptn 13. 3	" "
	פצה Jes 14. 7	"	" "
	פצה Mich 3. 3	פסק Ez 16. 25	πετάννυμι, ἐπι-, κατα-, ἀνοίγω
	צחק Gn 17. 17	צחק Job 30. 1 Eccl 3. 4	καχάζω
	"	צחק IICh 30. 10	"
	" Ex 32. 6	צחק IIS 2. 14	ἀγωνίζομαι
	צחק Gn 21. 9	צחק IIS 6. 21	"
	צפן Ps 17. 14	צפן Dt 33. 19	σκεπάζω
	קץ Jes 18. 6	טח Job 9. 26	βοάζω
צ/ס	מוציא IIS 22. 49	משעי Ib 22. 3	σώζω
	נפקר Gn 10. 18	נפח Nah 3. 18	διαφύσσω
צ/ה	פצה Gn 4. 11	פתח Job 3. 1, 29. 19	πετάννυμι, οἷζω
	פצה Jes 14. 7	"	" "
צ/ז צ/ח צ/ט צ/י צ/כ צ/ל צ/מ צ/נ צ/ס צ/ע צ/פ צ/צ צ/ק צ/ר			
ק/ס	פקח Job 14. 3	פסה Lev 13. 5	πετάννυμι, οἷζω
	"	פסק Ptn 13. 3	" "
ק/ה	"	פתח Ib 3. 1, 29. 19	πετάννυμι
ק/ז ק/ח ק/ט ק/י ק/כ ק/ל ק/מ ק/נ ק/ס ק/ע ק/פ ק/צ ק/ק ק/ר			
ק/ז ק/ח ק/ט ק/י ק/כ ק/ל ק/מ ק/נ ק/ס ק/ע ק/פ ק/צ ק/ק ק/ר			
ס/ס	פרש Ex 9. 29	פרש Ez 34. 12	χωρίζω
ס/ס	שם Ps 50. 23	תב Gn 6. 9	τέλειος
ס/ז ס/ח ס/ט ס/י ס/כ ס/ל ס/מ ס/נ ס/ס ס/ע ס/פ ס/צ ס/ק ס/ר			
ס/ס	ברש IIS 6. 5	ברות Cant 1. 17	κυπάρισσος, -ιττος
	חרש Jer 17. 1	חרות Ex 32. 16	χαράσσω, -ττω
	חרש Dt 22. 10	חרט	ἀράω, ἀροτριάζω





הָ אֵ	קַרס „	מִקְרָא κλείθρον, -ήϊ-
אֵל ἥλιος	אֵלֶּל εἶδωλον	מִקְרָא „
הֵלֶל „	אֵלֶּל „	עֲדָנָה ἡδονή

Θ. θ changes into σ and v.v.; also into τ, φ, and χ. *V.s. Δ.*

סִיס θίς	סֵל κάλαθος	קֶרֶף θέραψ
עֵם χυμός, χυλός	פֶּרֶא θήρ	סֹוט σκυτός
קֶפֶץ θεσπίζω	קֶנֶאφֶ φθόνος	תֹּר θεωρέω

Ι. ι changes into ε and υ; ο, ου, and υ change into οι; ι is often inserted to lengthen the syllable. *V.s. Ε.*

אֹו ου	דֹּד ἀγαπητός	יֶקֶר ἰχθύς
אֹוֹל οἷς (οἷς)	דֹּד „	סֶלֶם κλῖμαξ
בֶּסֶל ὑπέρ	הֵלֶל ἔλη, εἰλή	פֹּטִי, פֹּטִי ὑπῆριος

Κ. κ changes into τ, and v.v.; π and χ change into κ; ν changes into γ before κ; σ is prefixed to words beginning with κ; ξ appears as an aspirated κ. *V.s. Γ.*

אִפֹּה ὄπου, ὄκου, ποῦ	אִפֹּכֶה ὄππη	כֹּלֶה τελέω
אִיכֶה „	בֵּיחֶה οἶκος	קֶלֶס χλευάζω
אִיכֶה „	כִּי καί	קֶרֶה πόλις

Λ. λ changes into ν and ρ, and v.v.; initial λ is dropped. *V.s. Γ, Δ.*

אֶלֶּה ἀρά	„ ὀλέω	לֶשֶׁכָּה λέσχη
קֶלֶל „	קֶרֶסֶא κλισία	לֶשֶׁכָּה „
אֶם λαός	אֹו ου	לֶשֶׁכָּה λίτρον
לֶאֱם „	אֹו „	„ λίτρον
גֶּב κλέπτω	לֵיל ἡΐξ	סֶרֶר ψάλλω
חֶיה λόχος	לֵיל „	סֶרֶר „
לֶחִיה „	לֵיל „	פֶּסֶקֶרֶרֶן ψαλτήριον
חֶלֶם ὀρέω	לֵיל „	רֶחֶל ῥήν

Μ. μ changes into ν and π; μ is added at the beginning of a word and after alpha privativum; μ is added in the middle of a word to facilitate pronunciation.

אֶבִּיר ἀμβροτος	קֶסֶר νοτερός	קֶבֶעֶת κυμβίον
אֶבִּיר ἀβροτος	כֶּתִי πότε	גֶּבִיעַ „
אֶצִּיל μασχάλη	קֶאֶ μοιχεύω	קֶבֶבֶה μυρίοι
כֹּבֶעַ κύμβαχος	קֶאֶ νομή, νάπη	מֶרֶבֶב „
קֹובַע „	פֶּן μή	שֶׁן ὑμνέω, ἐφ-, καθ-
מֹול μασχαλίζω	פֶּנים μῆνις	תֶּנֶה „ , ἐπιθρηνέω



נַר	„	רוּחָה	„	פְּרִידָא	„
נֶהַר	„	רֹחַ	„	שָׁרַח	„
נֹל	„	βρόδον	נַרְגַּ	קָרַע	ρήγνυμι
עָרָה	„	ὄνος	חֲמֹר	רָאָשׁ	ρύτης, ρυτόν
עָרַף	„	κητάομαι	כָּרַת	רָבִיד	ράβδος
רֹר	„	γέρρον	סָהַרָה	רָחַל	ρήν
רָעַף	„	„ , γερράδια	סָהַרַת	רָחַק	ρύττω, התרחק, רחק
רָדְנִי	ρόδινος	סָרַת	סָרַת	רָעַז (B)	ρίζω
רָדְנִי	„	סָרִים	סָרִים	רָעַז	ρίζα
נַרְגִּי	„	פָּרָה	פָּרָה	קָרַקַע	„
קָרְנָה	ράστωλη	פָּרֻדָּא	„	רָעַבִּיט	ράβδος

Σ. σ changes into τ, and v.v.; σ represents the aspirate in Aeol. and Latin; σ is prefixed to words beginning with κ, μ, τ, φ; σσ passed into π; σ is dropped. V.s. Δ, Ζ, Θ, Κ, Π, Ρ.

בָּרַח	καπάρισσος	בָּזַעַר	„	קָלַע	σφενδονάω
בָּרוּחַ	„	בָּצַעַר	„	קָלַע	σφενδόνη
חָפַר	σκαπάω	סָוַס	ἵππος	הַיִּמְרָה	στέμμα
סָפַח	στέγη, -γα	כִּיס	ῥς	הָם	τέλειος
سَطَحَ	„	סָלַח	τέλος	הַמִּים	„
כָּר	σμικρός	סָפַח	ἀπα	קָם	„

T. V.s. Δ, Θ, Κ, Π, Σ.

בָּרוּחִים	καπάρισσος	חָרַס	χαράσσω	סָרַף	τρώφῃ
בָּרוּחִים	καπάριττος	חָרַת	„ , γράφω	תָּרַפָּה	θεραπεία

Υ. ω changes into υ; υ as a semivowel represented αυ (F)—the digamma—sometimes it formed the diphthong αυ, sometimes the diphthong ευ. V.s. Α, Ε, Ι, Ο.

אֲבִיתָר	εὐίαςτος	עָרִים	„	חָר	κύριος, κύριος
אָן	ἀνά, ἀνάτα	בָּרַף	εὐλογέω	כָּבוֹד	κῶδος
שָׁוִן	„	בָּרַף	„	רָבָה	έρύω
שָׁוָה	„	בָּרַף	„	תָּף	τύπανον

Φ. V.s. Θ, Π.

Χ. V.s. Θ, Κ.

Ω. ω changes with α, ου and υ. V.s. Α, Ο, Υ.

בָּבָה	βωμός	בָּוֹם	μῶμος	שָׂרִיף, שָׂרִיף	θωράκιον
--------	-------	--------	-------	------------------	----------

Several of these changes, as we have seen, occur within Hebrew and in Hebrew-Arabic homology—e.g. חַיִּץ, חַמִּץ, חַמִּץ; حايض, حاميض, חַמִּץ.

עֵלֹם, עוֹלָם; יִרְבֶּשֶׁת, מְפִיבֶשֶׁת; פָּרוּי, פָּרוּחַ—all and every one of which can be accounted for by the Propositions herein set out.

*VI. Classified consonants are also interchangeable in Graeco-Hebraic homologies:*

The labials—β, μ, π, φ—e.g.:

βασιλεύς/מֶלֶךְ Gn 45. 26, ἐρημία/עֲרֵבָה Dt 3. 17, βρόδον/פָּרָה Nu 17. 23, πυρώω/בָּעַר Ex 3. 2, μῆ/פֶּן Gn 3. 3, πότε/כִּי Ib 30. 30, ἀντιβολέω/הִתְפַּלֵּל Ib 20. 7, πλῆσμη/מְבֹלֵל Ib 6. 17, φέρω/בָּרָא Ib 1. 1, פָּרָה Dt 29. 17, ἀμάρτυμα/קָרָק Ez 21. 15.

The palatals—γ, κ, χ—e.g.:

γονεύς/קָנָה Gn 14. 19, κύριος/גִּבִּיר Ib 27. 29, οἶγω/פָּקַח Jes 42. 20, ἔργον/עֵצָה Ex 1. 13, κενός/קֵנָה IR 14. 15, κάδος/כֶּד Gn 24. 14, χαρίζω/גִּירָה Ex 34. 11.

The linguals—δ, θ, λ, ν, ρ, σ, τ—e.g.:

-δε (ad)/אֶל Gn 1. 9/-לִּי Ib 9. 10, δρόσος/לֵשׁ Ib 27. 28, πηδάω/פָּסַע Ex 12. 27, καταδουλόω/תָּלַל Ps 137. 3, ἵδρ Gn 36. 36, ἵδρ Ib 36. 39; θύρα/תֵּלַח IR 6. 34, θυμίαμα/סִיחִים Ex 30. 34, θύρα/תֵּלַח Dan 2. 49; λήγω/לָחַט Gn 18. 11, λίτρον/בֵּית Jer 2. 22, λεπτός/רַקֵּי Nu 13. 18; κενός/לֵלֶה Jes 22. 2; ἀρά/לָחַט Gn 25. 28; ἀλητεύω/נָד Gn 4. 12, σφαγεύς/חָבֵשׁ Dan 2. 14, τέλειος/חָסֵד Gn 25. 27; σβ Ps 50. 23; τρόπος/דֶּרֶךְ Prov 30. 19, ἐκτενέω/קִשְׁקֶשׁ Prov 8. 25, τέλος/סֵלֶה Ps 3. 3.

The smooth mutes—κ, π, τ—e.g.:

ὄπη, ὄκη/אֵיפָה Gn 37. 16, αἶψα IIR 6. 13, οἶκος/בֵּית Gn 17. 12; πάλαι/קָדֶם Jes 23. 7, Πάμυρα/מִדְּבָר IR 9. 18 ICh 8. 4, πάλμη/תְּמָר Joel 1. 12; τροχός/פֶּלֶח Jud 9. 53.

The middle mutes—β, γ, δ—e.g.:

βση/תֵּאֲנִי Dt 33. 26 Ps 46. 4, ἴαμα Ib 89. 10, φόβος/פָּחַד Jes 24. 17, Φοῖβος/פָּחַד Gn 31. 42, 53, γάγος/בֶּלֶה Gn 49. 12; ἡγέομαι/הִדָּה Jes 11. 8; δειδω/נָדָה Dt 32. 27.

The rough mutes—θ, φ, χ—e.g.:

θηρίον/פָּרָא Job 39. 5, μισθός/שָׂכָר Zach 11. 12; φάγλος/שָׂלַי, סֵלִי Jes 40. 11, 65. 25, Φοινίκιος/כַּנְעָנִי Gn 10. 18, Φοῖνιξ/קִינִי Jud 4. 17, φοῖνιξ/קִינִי Job 29. 18, χαρίζω/פָּרַשׁ Ez 34. 12, μοιχεύω/הִנָּא.

ν changes into γ before the palatals—γ, κ, χ—and before ξ, e.g.:

ἐγγίζω/גָּשָׁה Gn 18. 23, εὐσγκαός/עָצָה Nu 13. 22, ἀγκύλη/קֶנֶף Jud 8. 26, ἀνχω/קָנַח IIS 17. 23, φάρυγξ/רָוַח Jes 3. 16.



## IV. PHONETICS

THE following Propositions cover the main phonetic similarities and differences that exist between Hebrew and Greek. They indicate the regular sound-variations which distinguish the words in one language from their respective homologues in the other. By their means one learns that the same letter in one language repeatedly conveys the same variety of sounds *cis-à-cis* the other language; so that familiarity with such literal metamorphoses enables one to penetrate the Graeco-Hebraic palimpsest.

*VII. There are authentic Hebrew words—that is, words about which there is no suspicion that they were borrowed from another language—which resemble Greek words in pronunciation and meaning.*

אָגַד	ἀγείρω	הָרַח	θρύπτω	לָמַד	σμίλευμα
כָּבַד	βαίνω (βάω, in compounds)	הָרַח	τρυφερός	יָלַד	ἀγλαΐζω
		”	τροφή	גָּדַד	ὀρέγω
בָּמָה	βῆμα, βωμός	”	θρύμμα	הָמָה	ὀσσοῦς
גָּלַל	γέλωτ (Aeol γέλος)	הָרַח	τρυφός	לָמַד	ὕψος
		טָלוּת	τελευταῖος	הָרַח	πτηνός (ὀφίς)
הָמָה	ξηρός	יָיִן	οἶνος	זָמַד	ῥητέω
יָיִן	δύτος	לָמַד	χήλινος	לָמַד	”
הָרַח	ὄρος	הָרַח	λόχος	הָרַח	κυρέω
הָמָה	κόπτω	לָמַד	λῆς	הָמָה	ὀράω
חָבַט	”	כָּתַב	”	רָאָה	”
הָרַח	τρυφερός,	לָמַד	λόγος	הָרַח	θώραξ, τεῖχος
	τρυφήλος	הָמָה	μῶμος	סֹר	”
טָלוּת	”	הָרַח	νείφω	הָרַח	τύπανον

*VIII. Comparatively few homologues are pronounced alike in both languages.*

אָכַל	φαγεῖν	בָּלַח	εὐλογέω	לָמַד	χορεύω
הָרַח	εὐλογέω	בָּלַח	εὐλογος	הָרַח	θίς
בָּרַךְ	”	הָרַח	γυῖον	טָלוּת	”
הָרַח	εὐλογία	הָרַח	δέμας, δημός	הָרַח	ἡμαρ
בָּרַךְ	”	הָרַח	ἔδος	הָרַח	φοῖνιξ
בָּלַח	”	הָרַח	ζιζάνιον	הָרַח	Φοῖνιξ

לְהִיטִי מְהָקֵטִי	נֶר „	סְכֵלְתָּ „
מְחֹל חֹרֶעֻמָּא	צָר στενός	בְּעַל סְכֵל πολύσοφος
נְהָר נַחַל רֹוֹס	צָרָה ζήλη	סָרַק ταργανόομαι
סוֹס ἵππος	קָדוֹם Σκύθης	הֶסְרָג „
עָב נֶעֱפֹס	כּוֹסִי „	רָאָר στέαρ
פֶּסֶק πετάννυμι	כּוֹפִי „	סָה τέλος
פֶּשֶׁר פֶּרָאָז	רָעָה θύραυλος	הָמָה θαῦμα
פֶּתֶר „	סְכֵל σοφία	הָמָה τέλειος

*IX. The Hebrew letters which are not to be found in the Greek alphabet—namely: ה, Π, ע, צ, פ—and the Greek letter Ξ which does not occur in Hebrew, naturally interchange with other letters.*

(1). ה interchanges mainly with: the spiritus asper and the spiritus lenis, an internal vowel, a diphthong, γ, κ, ν, χ.

אֶהָהּ Ἡδωνεύς	הָרַח ἡχείον	הָרִיו ρίον
אֵינֶה „	הָדָר ὁδός	הָרֹר ὄρος
אֶהָב ἀγαπάω, -άζω	הָלַח χωλεύω	הָרַפ καθαίρω
הָהָמָה βῆμα	הָהָלֶה שְׁחֹלָה	הָרַפ „
הָהָרִי Παιάν, Διός	הָהָלֶה κελευθήτης	הָרַח θυρίς

(2). Π interchanges with the same signs and letters as ה, plus ζ, ξ.

אֶהָהּ ἔεις	הָהָרֶז ζυμίτης	הָהָלֶה λείχω
הָהָבִית ὀπτός	הָהָרֶז καινίζω	הָהָלֶה μελαίνω
הָהָרֶה ἤδομαι	הָהָרֶז ἀγαπάζω	הָהָרֶה φόβος
הָהָרֶם ξανθός	הָהָרֶב ζηραίνω	הָהָרֶב καχάζω
הָהָרֶר κύριος, κύρος	הָהָרֶבֶה ζηρότης	הָהָרֶב „
הָהָרֶרֶי κόρη	הָהָרֶדֶה ἄραδος	הָהָרֶבֶה κορός (B)
הָהָרֶב γλάγος, κλ-	הָהָרֶז ρύζω	הָהָרֶרֶה καπνός
הָהָרֶבֶר ὄνος	הָהָרֶה χαράσσω	הָהָרֶבֶה κορός (A)
הָהָרֶב „	הָהָרֶב „	הָהָרֶבֶה τὰ τόξα

(3). ע interchanges with the same letters as Π.

הָהָרֶב πυρώ	הָהָרֶבֶה δορά, χρώς	הָהָרֶב „
הָהָרֶבֶה σῶζω	הָהָרֶבֶה ἄλογος	הָהָרֶבֶה κόμη
הָהָרֶבֶה χροίζω	הָהָרֶבֶה γάμος, -μέτης	הָהָרֶבֶה εὐνή
הָהָרֶבֶה נֶעֱפֹס	הָהָרֶבֶה ἀμιλλα	הָהָרֶבֶה ἀκουρος
הָהָרֶבֶה „	הָהָרֶבֶה γεμίζω	הָהָרֶבֶה „
הָהָרֶבֶה νάπος	הָהָרֶבֶה „	הָהָרֶבֶה „

ער $\delta\rho\acute{\epsilon}\gamma\omega$	עשק $\pi\acute{\epsilon}\zeta\omega$	עשי $\kappa\alpha\tau\alpha\text{-}\gamma\omicron\sigma\eta\tau\epsilon\acute{\upsilon}\omega$
צריסה $\xi\tau\eta\rho\acute{o}s$	פּרעס $\pi\upsilon\rho\alpha\acute{\upsilon}\sigma\tau\eta s$	פער $\theta\acute{\upsilon}\rho\alpha, \pi\acute{\upsilon}\lambda\lambda\eta$
ערף $\rho\acute{\epsilon}\omega$	ירעו $\text{,,}$	,, $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$

(4).  $\Sigma$  interchanges with: the rough and the smooth breathings,  $\gamma, \delta, \zeta,$   
 $\theta, \kappa, \xi$  ( $\kappa\sigma$ ),  $\pi, \sigma, \sigma\kappa, \sigma\tau, \sigma\chi, \tau,$  and  $\chi$ .

חזק $\delta\delta\acute{o}s$	חזק $\text{,,}$	חזק $\epsilon\acute{\iota}\delta\iota\kappa\omicron s$
חזק $\text{,,}$	חזק $\kappa\alpha\lambda\lambda\acute{\iota}\pi\alpha\iota s$	חזק $\theta\epsilon\acute{o}s$
חזק $\text{,,}$	חזק $\epsilon\acute{\upsilon}\alpha\iota\nu\alpha$	חזק $\sigma\kappa\acute{\iota}\acute{\alpha}$
חזק $\gamma\lambda\omicron\upsilon\tau\acute{o}s$	חזק $\text{,,}$	חזק $\text{,,}$
חזק $\sigma\chi\omicron\lambda\eta$	חזק $\text{,,}$	חזק $\acute{\alpha}\gamma\alpha\lambda\mu\alpha$
חזק $\text{,,}$	חזק $\text{,,}$	חזק $\text{,,}$
חזק $\text{,,}$	חזק $\text{,,}$	חזק $\pi\lambda\epsilon\upsilon\rho\acute{o}\nu$
חזק $\xi\upsilon\lambda\omicron\nu$	חזק $\sigma\acute{\epsilon}\beta\alpha s$	חזק $\kappa\acute{o}\mu\eta$
חזק $\text{,,}$ , $\delta\zeta\text{-}$	חזק $\text{,,}$ , $\text{-}\sigma\iota s$	חזק $\sigma\tau\acute{\epsilon}\phi\omicron s$
חזק $\text{,,}$	חזק $\chi\rho\acute{\omega}\mu\alpha, \text{-}\omicron\acute{\iota}\alpha$	חזק $\xi\eta\lambda\eta$
חזק $\text{,,}$	חזק $\text{,,}$	

(5).  $\Psi$  interchanges the same as  $\Sigma$ , as well as with  $\phi$ .

חזק $\mu\alpha\kappa\alpha\rho\acute{\iota}\zeta\omega$	חזק $\theta\acute{\omega}\rho\alpha\zeta$	חזק $\kappa\eta\rho\upsilon\zeta$
חזק $\acute{\epsilon}\rho\omega\tau\acute{\alpha}\omega$	חזק $\text{,,}$	חזק $\kappa\acute{\alpha}\lambda\iota\zeta$
חזק $\rho\alpha\chi\acute{\iota}s$	חזק $\chi\rho\acute{\iota}\omega$	חזק $\acute{\omicron}\lambda\omicron s$
חזק $\delta\rho\gamma\acute{\iota}\zeta\omega$	חזק $\gamma\alpha\lambda\eta\nu\acute{o}s$	חזק $\acute{\omicron}\delta\omicron\iota\acute{\varsigma}$
חזק $\zeta\omega\gamma\rho\acute{\epsilon}\omega$	חזק $\text{,,}$	חזק $\text{,,}$
חזק $\acute{\epsilon}\pi\iota\acute{\alpha}$	חזק $\phi\lambda\acute{o}\gamma\omega\sigma\iota s$	חזק $\sigma\chi\acute{\iota}\zeta\omega$
חזק $\sigma\tau\gamma\kappa\lambda\acute{\iota}\nu\omega$	חזק $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$	חזק $\acute{\alpha}\nu\eta$ (C)
חזק $\text{,,}$	חזק $\xi\upsilon\lambda\omicron\nu$	חזק $\rho\acute{\iota}\zeta\alpha$
חזק $\tau\alpha\upsilon\rho\omicron s$	חזק $\pi\acute{\epsilon}\lambda\tau\eta$	חזק $\text{,,}$
חזק $\text{,,}$		

(6).  $\Xi$  ( $\kappa\sigma$ ) interchanges with  $\iota, \pi, \kappa, \omicron, \upsilon, \eta, \theta$ .

חזק $\phi\acute{\upsilon}\lambda\alpha\zeta$	חזק $\xi\eta\nu\acute{o}s$	חזק $\delta\rho\acute{o}\mu\alpha\zeta$
חזק $\xi\acute{\epsilon}\nu\omicron s$ (or $\sigma\iota$ )	חזק $\text{,,}$ (or $\kappa/\kappa$ )	חזק $\xi\acute{\iota}\phi\omicron s$
חזק $\xi\alpha\nu\theta\acute{o}\omega$	חזק $\xi\alpha\nu\theta\acute{o}\omega$	חזק $\xi\upsilon\sigma\tau\acute{o}s$
חזק $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	חזק $\xi\alpha\nu\theta\acute{o}s$	חזק $\text{,,}$ (or $-\sigma$ )
חזק $\chi\acute{\alpha}\rho\alpha\zeta$	חזק $\xi\eta\rho\alpha\acute{\iota}\nu\omega$	חזק $\xi\upsilon\sigma\tau\acute{\iota}s$
חזק $\xi\acute{\upsilon}\sigma\iota s, \text{-}\sigma\mu\alpha$	חזק $\xi\eta\nu\acute{o}s$	חזק $\text{,,}$ (or $-\kappa$ )

*X. Letters that are common to both alphabets do not always interchange respectively.*

(1). *Α interchanges with κ—as in vernacular Arabic, or κ drops out—the spiritus asper, and the spiritus lenis:*

אֲדֹן Ἀδωνις	אִפֶּה κόφινος	אֶפְרַיִם ὑπερῶον
אֹזֹב ὕσσωπος	אֶפֶד ἐπωδός	אֶרֶב κρύπτω

(2). *Β interchanges with β, γ, δ, ι, μ, π, υ, Ϝ, φ, ω, the spiritus asper, and the spiritus lenis:*

בֹּא βαίνω	ἄρδάνιον	בִּלְבֵּל γλάγος
בֹּשֶׁת αἰδέομαι	בֵּל μή	בִּבְדֹּק κυδός
בַּחַר αἰρέω	בֶּקֶשׁ διχάς	בִּכְרֶכֶב μυρίοι
בִּסְטָא πιστεύω	בְּרִית εἰρήτη, ῥήτηρα	בִּזְרֶבֶת ὄροφος
בִּינְיָאן הִירֵדן (ו) תֹּב	בִּזְאֵב θυάω	בִּזְרָא „

(3). *Γ interchanges with β, γ, δ, ζ, κ, λ, π, φ, χ, the spiritus asper, and the spiritus lenis:*

גֹּאֵל βοάω	גִּחַת ὀχθη	גִּזֵּר καθαιρέω
גֹּאֵל λύομαι	„ „	גִּלְגָּל δηλόω
גִּבּוֹר ὑπόω	גִּיטֵן γυῖον	גִּזְרֵן ὀάρυγξ
גִּבּוֹל ἐφόριον	גִּזֵּי ποκίζω, -κά-	גִּזֵּי ἀσταφίς

(4). *Δ interchanges with β, δ, ζ, θ, σ, τ, φ, χ, and the rough and smooth breathings:*

דֹּאֵל θαάζω	דִּבְנָה τίκτω	דִּבְנָה ὁμοιάζω
דִּבְקָא διώκω	דִּזְאִיב ζιζάνια	דִּבְבֵּי σιωπάω
דִּבְרָא ἔπος	דִּלְבָּל βηλός	דִּבְרָא ἤχω
דִּבְרֵי הַיָּם ὕβος	דִּלְבָּל φλέγω	דִּבְרֵי אֶדְרֵס χείρ

(5). *Ε interchanges as indicated on p. 44.*

(6). *Ζ interchanges with μ, υ, ι:*

אַרְגָּן (אַרְגָּן)	אַרְגָּן γυῖον	אַרְגָּן μόριον
אַלֹּוּרְגֵּימָא	אַרְגָּן νομός	אַרְגָּן ἄξιος

(7). *Θ interchanges with γ, δ, ζ, θ, κ, ξ, σ, τ, χ, the spiritus asper, and the spiritus lenis:*

זֹבֵחַ θύω	זֹבֵחַ (שִׁית) γυνή	זִבְחָל „
זִבְחָתִי ἄλλ' ἤ	זִבְחָל δείδω	זִבְחָן ζιζάνιον

זעק κωκύω	זרוע χείρ	זרם ῥέω
זקן σιαγών	זרע „	זבב ψεύδος
זקק תήκω, δια-	זרע „	זבב σείω
זר ξένος	זרע „	זבב אדם, αντος

(8). Π interchanges as indicated on p. 44.

(9). Ϝ interchanges with γ, δ, θ, σ, τ, the spiritus asper, and the spiritus lenis:

זבב ὀπτάω	זר θυρίς	זבב „
זבב „	זר θίς	זבב „
זבב ὀμόφαλος	זר „	זבב „
זבב δύω	זר γεύω	זבב „
זבב τειχιζώ	זר γεῦμα	זבב τελευταῖος

(10). ϝ exchanges with γ, ι, υ, a diphthong, the spiritus asper, and the spiritus lenis:

זד ὁδός	זו οἶνος	זב, זד ναός, ναῦος,
זד εἶδω	זב εὐφώνος	זבιός
זב γέννη, κύανος	זב ἰζώ	

(11). Ϝ interchanges with γ, θ, κ, π, τ, φ, χ, and the two breathings:

זבב ὄκου, ὄπου	זב ὤς, ὤς	זבב γεννάω
זבב „ „	זב ψεύδος	זבב Φοινίκινος
זבב ἔγωγε	זב „	זבב χορδή
זבב αἰγίς, χροιά	זב κίων	זבב „
זבב ἥδη	זב τελέω	זבב θέσπις
זבב καπιός	זב πας	זבב ὀπτάω
(καπνίζω)	זב „ , ὅλος	זבב ὀπτάνιον

(12). ל interchanges with γ, δ, λ, μ, ν, ρ:

זל ἄρα	זל ῥέω (ῥλ)	זבב λαμπάς
זבב θήλεια ὄνος	זבב γένυς	זבב λέσχη
זל λύομαι	זב „	זבב „
זל κηλιδόω, κατα-	זבβ μανθάνω	זבב κλύω

(13). Ϟ drops out or changes with β, λ, μ, ν, π, φ:

זבβ μανθάνω	זבβ νοτερός	זבב φάρυγξ
זבβ φάος	זבβ λαλέω, προσ-	זבβ μάχη

מקל βακλον	רבבה ,,	שכח ψάμμη
מרבבה μυρίοι	משה ψάμμη	מתי πότε

(14).  $\aleph$  interchanges with  $\gamma$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ :

אני ἐγώ	נצר νεκρός	נתר λίτρον, (νίτρον)
אנכי ἔγωγε	נשך μεσεγγύη (משך)	נשא στυγέω
נא μοιχεύω	נשכה λείσχη (לשכה)	נשם ἀγαλμα

(15).  $\beth$  interchanges with  $\gamma$ ,  $\delta$ ,  $\zeta$ ,  $\theta$ ,  $\kappa$ ,  $\xi$  ( $\kappa\sigma$ ),  $\sigma$ ,  $\tau$ , and both breathings:

בחר ἀγοραῖος	בך ,,	בחרן θωρακείον
בחרה γέρρον	בלה τέλος	בחרים τεθωρα-
בחרת γερράδια	בלח ἐλεέω	κισμένοι
ביס ὤς	במר ξανθός	בסה πηδάω
בסה σηκός	בשר ,,	בשכר ψαλτήριον
בוגר ,,	בבדר ,, -όω	בכלσ χλευάζω
בזך ,,	בבד κόπτω	בברס πέρθω, πορθέω

(16).  $\aleph$  interchanges as indicated on p. 41.

(17).  $\beth$  interchanges with  $\beta$ ,  $\gamma$ ,  $\theta$ ,  $\iota$ ,  $\kappa$ ,  $\mu$ ,  $\pi$ ,  $\tau$ ,  $\phi$ , and both breathings:

בא καί	בן μῆ	בבה βόδον
בעθ θιγγάνω	בבה γωνία	בבה ἔργον
בבד φόβος	בבה κενόω, ἐκ-, κατα-	בבעθ ταρασσώ
בבלי תέλειος	בבה βοῦς	בבה ποθέω

(18).  $\beth$  interchanges as indicated on p. 45.

(19).  $\aleph$  interchanges with  $\gamma$ ,  $\zeta$ ,  $\theta$ ,  $\kappa$ ,  $\nu$ ,  $\xi$  ( $\kappa\sigma$ ),  $\pi$ ,  $\tau$ ,  $\phi$ ,  $\chi$ , and both breathings:

בכך τοξάζομαι	בביב κύμβαχος	בבה γενέω
בבה καχάζω	בבה θρήνος	בבי φοίνιξ
בבה χέω	בכלל καταράομαι	בבה πόλις
בבד ἀγιάζω	בבן εὐνή	בבבך τοξότης

(20).  $\aleph$  interchanges with  $\gamma$ ,  $\lambda$ ,  $\rho$ , and  $\sigma$ , or drops out:

בבן ἄγγος	בבה ,,	בבבλ μέγας
בבב ρεῦμα	בבב ὀρθός	בבה θρήνος

(21). *ϑ* interchanges with *γ, δ, θ, κ, π, σ, τ, χ*, and both breathings:

מַשׁוֹר	πρίων	סִיג	σιγή	טַחֵר	τραχύς
יִנְשָׁר	„	סִישׁ	γεθέω	טַחֵרָה	„, ἔθειρα
סִבֵּר	ἐλπίς	סִיךְ	σηκός	טַחֵרִיד	δραπέτης
סִוֶּכֶךְ	ἀψίς	סִלְכָה	χλαμύς	טַחֵרֵד	„
סִדֶּךְ	„	סִמְלָה	„	טַחֵרָה	θεράπων, -αψ
סִדְכָה	„	טַחֵלָה	„	טַחֵרֵר	κυριεύω
סִוֶּר	πρίω	סִיכָה	τέλειος (1)	טַחֵרֵר	„

(22). *ϑ* interchanges as indicated on p. 45.

(23). *θ* interchanges with *δ, θ, κ, π, σ, τ*, and both breathings:

בֵּית	οἶκος	תֵּיט	αἶψ	הִפֵּר	ῥάπτω
בֵּתֵן	δίδωμι	תֵּיטִי	„	הִקֵּץ	πῆγγυμι
סִיכָה	τέλειος (1)	הִיט	τέλειος	הִקֵּצָה	θεραπεία
הִאֵר	τῶς, -ών	הִיטִים	„	הִרֵן	δόρυ
הִאֵר	τῶς, -ών	הִיטֵן	τύπανον	הִרֵץ	θύρα

XI. The *spiritus asper* and the *spiritus lenis* interchange with each other and with almost all the letters of the alphabet, and occasionally drop out.

אֵדִיד	αἰδῖος, -ον	כֵּיל	„	טַחֵר	„
אֵיתֵן	„	כֵּלֹם	„	טַחֵרָה	ὀπῶς, ὀκῶς
טַחֵר	„	כֵּלֶם	„	אֵפֶס	„
אֵדֵן	εἰδῶς	כֵּלֹכִים	„	אֵפֶס כִּי	„, κε
אֵיתֵן	„	כֵּלֶם	„	טַחֵר	„, ὀπῶς
קֵצֶב	„	כֵּלֶם	„	כֵּחֵר	„
אֵהֵב	ἀγαπάω	כֵּלֶד	ὀλῶν	כֵּחֵר	„
כֵּב	„	כֵּלֶם	„	כֵּחֵר	ὀμοῖος
אֵלֶם	ὀλος, οὐλος	כֵּלֶלִּה	ὀλῶ, ὀ. οὐ	כֵּחֵר	ὀπῶς
אֵל	„	כֵּלֶלִּי	ὀλῶς	אֵיתֵן	αἰτίος
כֵּל	„, πῶς	כֵּלֶם	ὀλῶς	אֵפֶס	„
כֵּל	„	כֵּלֶם	ὀλῶς	אֵפֶס	ἐξοχος
כֵּלֶה	„	כֵּלֶם	ὀλῶς	„	ὀκῶ, οὐκ
כֵּלֹ	„	כֵּלֶם	ὀλῶς	„	ἀθανασία
כֵּלֶ	„	כֵּלֶם	ὀλῶς	„	„
כֵּלֶלִּי	„	כֵּלֶם	ὀλῶς	„	ἐργον
כֵּלֶלִּה	„	כֵּלֶם	ὀλῶς	„	„

50					
פִּלַּחַה	ἔργον	פֶּרֶשׁ	„	נָחָה	„
פֶּרֶחַ	„ (cf. ῥόδον)	גִּלְלֵה	ῥέω	נָחַם	„
פֶּרֶךְ	„	גִּרַע	„	הַנְּגִיעַל	„ „
قَرِيبُهُ	„	הֶלֶךְ	„	נֶדְוָה	óðós
رَنَح	„	זָרַם	„	خُدَى	„
אַרְגָּן	ἀλουργής, -ημα	נָגַד	„	הִנֵּךְ	„
אַרְגָּא	„	נָהַר	„	הוֹבִיחַ	„
أَرْجَوَان	„	נָזַל	„	יָד	„
أَرْغَوَان	„	עָרַף	„	קָבַל	„
אַרְגָּן	„	רֹוּר	„	שָׁבַל	„
קָבַלָה	„	רָעָה	„	הִדְוֹד	αἰδεστός
בָּלַעַ	„	יָנַן	οἰνός	הָר	ῥίον
הִלְפָה	„	יוֹנָה	„	הָר	ὄρος
אַרְחָה	ῥα	גָּרַם	ῥήγνυμι, ἐπι-, ῥήσσω, -τω	וּנְקָה	ἀλλ' ἢ
הֶרֶךְ	„	הֶרֶךְ	„	וּנְלָהִי	ἄλλος τις
خَرِيف	„	חֶקֶק	„	הֶרֶךְ	ῥχρός
יָרַח	„	רָעַךְ	„	חֶבְוֹד	Ὅμηρος
שָׁעָה	„	פָּרַךְ	„	חֶבְוֹד	ὄνος
سَاعِد	„	קָרַע	„	جَمَار	„
אַרְחָה	τὰ ῥαία	קָרַע לוֹ	„	אַרְחָן	ἐθήλεια „
בָּחַר	αἰρέω	רָעַע. רָעָה	„	חֶבְוֹד	ἡμερίς
בִּוְחָה	αἰδώς	רָבַץ	„	חֶן	ἑλεος (pl.)
בִּוְחָה	„	חֶבְוֹד	„ , συρ-	הַנְּחָה	„
בִּבְוֹחָה	αἰδοῖα	דָּבַר	ἔπος, φε-	רַחֲמִים	„
בָּרַד	ῥοδόεις	דָּבַר	„	رَحِمَهُ	„
בָּרִית	ῥήτρα	דָּבָרָה	„	חֶן	ἐλεέω
בָּסַם	ὁσμή	עָבָרָה	„	חֶן	„
בָּסַם	„	عَبَارَه	„	רַחֲמִים	„
בָּסַם	„	שָׁפָה	„	رَحِمَ	„
שָׁבַן	„	דָּבָרָה	ἔβρος	רַחֲמִים	κατελεέω
גָּבַל	ἐφόριον	הִדְוֹה	ἡγέομαι	רַחֲמִים	„
גָּבַלִים	(τὰ) ἐφόρια	חָדַי	„	חֶן	ἐλεεινός
גָּבַלֹת	„ „	חֶן	„ , ἐφ-	רַחֲמִים	„
جَزَع	ῥίζα	נָהַג	„	رَحِيم	„
جَذَر	„	נָהַל	„	رَحِيم	„
קָרַקַע	„	נָחַה	„	حَان	„
عَرَق	„	הַנִּיחַ	„ „	رَحْمَان	ἐλεήμων
שָׁרַס	„	הַנְּחָה	„ „	حَتَان	„





(2).  $\Xi$  (κσ)

אַחֲשֵׁרֶשׁ $\alpha\chi\sigma\epsilon\acute{\rho}\epsilon\eta\varsigma$	צרב	„ (or κ)	קָשֶׁת	„
אֶחָדֶשׁ „	שהר	„ (or σ)	קָשֶׁת	$\tau\omicron\acute{\sigma}\acute{\iota}\tau\eta\varsigma$
אַנָּא $\acute{\alpha}\nu\alpha\xi, \acute{\alpha}\nu\alpha, \acute{\alpha}\nu\alpha$	חֶשֶׁם	$\chi\acute{\epsilon}\sigma\mu\alpha$	קָצוּב	$\xi\upsilon\mu\tau\acute{o}\varsigma$
אַנָּה „ „ „	בֶּן	$\beta\acute{\epsilon}\tau\eta\acute{o}\varsigma$	נָזִיה	„
אַרְהֶקֶשׁתָּא	כָּנֹת	„	שָׁשֶׁל	„ (or -- κ)
$\text{Ἀρταξέρξης}$	קָנֹת	„ (or -- σ)	שֶׁשׁ	„
אַרְתַּחְשֵׁשְׁתָּא	בַּסִּיל	$\xi\acute{\alpha}\lambda\omicron\nu$	فَصَاص	$\xi\acute{\upsilon}\sigma\mu\alpha$
„	צֹאֵלָה	„ $\sigma\chi\alpha\acute{\iota}\nu\omicron\varsigma$	קָשֶׁת	$\tau\omicron\acute{\sigma}\acute{\iota}\tau\eta\varsigma$
אַשְׁכֵּנו $\xi\alpha\iota\theta\acute{\nu}\varsigma$	צֶלַע	„	שְׁלֹכֶת	$\xi\acute{\upsilon}\lambda\omicron\chi\omicron\varsigma$
זֶר $\xi\acute{\epsilon}\rho\omicron\varsigma$	שְׁלֵהֵן	„	שֶׁלַח	„
זֶאֶר „	מְשֻׁחִיה	$\tau\acute{o}\xi\epsilon\upsilon\mu\alpha$	שֶׁשׁ	$\xi\iota\sigma\tau\acute{\iota}\varsigma$
פֶּן „	מִירָה	$\xi\acute{\iota}\rho\omicron\sigma\epsilon$	שֶׁשִׁי	„
הַרְבֵּ $\xi\tau\epsilon\rho\alpha\acute{\iota}\nu\omega$	נָשֶׁק	$\tau\acute{o}\xi\omicron\nu$	תֹּתֵק	$\tau\acute{\alpha}\ \tau\acute{o}\xi\alpha$

(3).  $\Sigma\chi$ 

גִּרְזָן $\sigma\alpha\kappa\epsilon\sigma\omicron\rho\alpha\tau\eta\delta\acute{\eta}\nu$	נִשְׁקָה	$\sigma\alpha\kappa\omicron\pi\acute{\epsilon}\omicron\sigma\mu\alpha\iota$	شَاف	„ (or σ)
גִּרְזָם „	סָכָה	$\sigma\alpha\kappa\acute{\iota}\alpha\varsigma$	הַשְׁקִיף	„
זִבְאֵל $\sigma\alpha\kappa\acute{\epsilon}\beta\alpha\lambda\omicron\varsigma$	סָפִינָה	$\sigma\alpha\kappa\acute{\alpha}\phi\omicron\varsigma$	קָדַר	$\sigma\alpha\kappa\upsilon\tau\acute{\alpha}\nu\alpha$
חִפּוֹר $\sigma\alpha\kappa\omicron\pi\acute{\alpha}\nu\omega, -\pi\acute{\alpha}\lambda\acute{\iota}\zeta\omega$	צָפָה	$\sigma\alpha\kappa\omicron\pi\acute{\alpha}\nu\omega, -\pi\acute{\alpha}\lambda\acute{\iota}\zeta\omega$	טָוֶף	$\sigma\alpha\kappa\omicron\tau\acute{\iota}\zeta\omega$
הַחֲשִׁיף $\sigma\alpha\kappa\omicron\tau\acute{\iota}\zeta\omega$	שִׁף	„ $- \pi\epsilon\acute{\upsilon}\nu\omega$	שִׁפִּי	$\sigma\alpha\kappa\omicron\pi\acute{\eta}\varsigma, -\pi\acute{\alpha}\lambda$

(4).  $\Sigma\tau$ 

דָּד $\sigma\tau\acute{\alpha}\theta\omicron\varsigma$	- $\acute{\alpha}\sigma\tau\omega, -\acute{\alpha}\tau\tau\omega, -\acute{\alpha}\nu$	צָפַעַה	„
הִזָּה „	לֹחַ $\sigma\tau\acute{\alpha}\lambda\eta, \pi\lambda\acute{\alpha}\xi$	צָפַת	„
כָּף „	נֹסַה $\sigma\tau\acute{\alpha}\rho\mu\epsilon\mu\alpha$	כָּתַר	„
עָקַב „ $\sigma\tau\epsilon$	סָרַח „	קָצוּב	$\xi\upsilon\sigma\tau\acute{\alpha}\varsigma$
צָר „	הִשְׁתַּרְע „	נָזִיה	„
שָׁר „	שֶׁטַח „	שָׁשֶׁשׁ	„
שָׂד „	סָתַב $\phi\acute{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$	שֶׁשׁ	„
שָׂר „ (or σ)	שָׁתַב „ $\sigma\tau\omicron\mu\acute{\epsilon}\nu\omega$	שָׁשׁ $\xi\iota\sigma\tau\acute{\iota}\varsigma$	„
שָׂרִי „	שָׁרִירִי $\sigma\tau\epsilon\rho\mu\acute{\epsilon}\varsigma$	שֶׁשִׁי	„
שָׂעֵל „	צָפִירָה $\sigma\tau\acute{\alpha}\phi\omicron\varsigma$	שָׁשָׁר	$\xi\upsilon\sigma\tau\acute{\eta}\mu$
רָלַף $\sigma\tau\alpha\lambda\acute{\iota}\zeta\omega$	شَافِيز „	שָׁכֵן	$\acute{\alpha}\sigma\tau\upsilon\gamma\acute{\epsilon}\tau\omega\nu$



אַלע סτέμμα  
 רר פאללע  
 רר „  
 לל עללוגאל  
 „ פוללללזע, עלל-

הללע עללפולללל  
 ונלללללללל הללללללל  
 vos  
 הללללללללללל  
 הלללל „

ררר אלללללל, רל-,  
 רל-  
 ררררר „ , Pass.  
 רר „ , קללל  
 הלללל פללללל

## V. MORPHOLOGY

GENERALLY, the forms of Hebrew words vary from those of their Greek homologues: some are truncated, others have one letter or more added to them, while some again undergo internal change; some nouns conform to the Greek pattern, others assume what I have termed the prefix-suffix formation; on the other hand, some nouns which are supposed to be simple are actually made up of two words; similarly, some verbs which are supposed to be simple actually embody the affixes of their compound homologues.

These are factual observations authenticated by a systematic classification of thousands of strictly tested homologies; and the following Propositions or theorems methodically set out the morphological differences and similarities between Hebrew and Greek homologues. They help the student to understand the intricacies of the Hebrew disguise in detail, and to see through it the original Greek reality—bearing in mind the phonetic Propositions exemplified in the previous chapter. His success in mastering the theory herein expounded will be proved by his finding out for himself at least the thousands of Hebrew and Arabic homologues discovered by the author, which various considerations preclude from inclusion here.

*XIV. Sometimes the Greek homologue undergoes aphesis or aphaeresis.*

פָּטַע	ἀθετέω	קָצוּה	„	שָׁנֵא	ἰσχυρός
הָסָה	βοτόν	קָצָה	„	רָדָה	κρατέω
אֵי	γαῖα, γῆ	שָׁקַט	ἡσυχάζω	הִרְדָּה	ἐπι-
לָשׁוֹן	γλῶσσα	הִשְׁקִיט	„	הִרְדִּי	„
נָשַׁב	δασύς	הִסְבִּיחַ	„	צָאן	αττήνος
עָזָו	„	כָּט	„	צָנָא	„ , αττήνη
רִיב	ἐρίζω	שָׁתַק	„	צָנָה	„ „
קִיצוֹן	ἔσχατος	מָוֶת	θάνατος	בָּרוּשׁ	κυπάρισσος
קָצָה	„	מוֹת	„	בָּרוּחַ	κυπάριπτος
קָצָה	„	נָוֶת	„	אָבֵן	λάας, λαῖγξ
קָצָו	„	רָפָא	θεραπεύω	אָם	λαός
תָּבִי	„	רָנָא	„	אָמָה	„









דע, δοχός, ἄγγος  
 חַרָּמִי δράγμα  
 ירקן δράκων  
 רקן „  
 רסס ὑροσίζω  
 רסיס ὑρόσος  
 ראס δρύς  
 על δυγός, ζ-

אן δύναμις  
 אנוים „  
 אנויות „  
 נדרב δῶρον  
 נדר „  
 נרה „  
 אן ὀδύνη  
 אנה „, cf.

στέναγμα  
 פרה ῥόδον  
 שרה „  
 קהיר φαιδρός  
 קה, קה, κηδεμών  
 אפן, אפנה „,  
 תיθηνός  
 אן ὠδὶς

## (2). Θ

הקנות θάνασις  
 אלהקנות „  
 עלות θάνατος  
 קנות „  
 עלות θανάτως  
 לזל זέλω  
 יסב θάσσω, θάσσω,  
 זלזל, θακέω, θω-  
 כסב θάκμα, ἵσμα  
 כות θάνατος  
 כנה „  
 כזל „  
 כרס θαρσέω  
 ערב „  
 ערה „  
 אלהקן θεογενής  
 אלקנה „  
 חנאאל „  
 חנאל „  
 אל θεός

איל „  
 רפאה θεραπεία  
 רפאה „  
 כרפא θεραπεία  
 רפא θεραπευτής  
 רפא θεραπεύω  
 זי „  
 רפא „, ἐκ-  
 קרפא „ „  
 רפאל (ἑλίου/θεοῦ)  
 (רפיה) „ (Δίος)  
 (קרף) „  
 קרף θέσις  
 (קרף) „  
 קרף θαλάζω  
 קרף „  
 קרף θηρίον  
 קרף „  
 קרף θηρίωδης

אוצר θησαυρός  
 יוצר „  
 ענז επιγάνω  
 קרע „, ἐπι-  
 קלה θηησειδίου  
 קרן κτηνέω  
 קרן „, ἐπι-, κατα-  
 קנה κτήνημα  
 קנה „  
 קנה δύελλα, -αι  
 קנה θυραυλέω  
 קנה θύραυλος  
 קנה θυραυλῶν  
 קנה „  
 קנה (אל) θύραυλος  
 (θεοῦ)  
 קנה (אל) „  
 קנה Πύθιον, -θείον  
 קנה στροῦθος  
 „ (ἐλευθερία)

## (3). Κ

דן δίκη  
 כני „  
 דנה Δίκη  
 כרין θωράκιον

קרנה „  
 כרין „  
 כרן „  
 כרנים τεθωρακισμέ-

נוי (θωρακίζω)  
 קהר καθαίρω  
 קהר „  
 קה καί

אף כי κεν (κε) και  
 „ „ (εί και)  
 יצרב κακκάβη (A)  
 יעֲתֹב „  
 „ κακκάβη (B)  
 אֶכְצָה κάκκη  
 צֶאֱכָה „  
 אֶכְאֶה κακόν  
 מִכְאֶה „  
 אֶכְאֶה „  
 אֶכְאֶה „  
 רֶעַע κακουργέω  
 הֶרֶעַע „  
 רֶעַע κακουργία  
 רֶעַע „  
 רֶעַע κάκουργος  
 מִרֶעַע „  
 אֶכְאֶה καλάθιον  
 אֶלִּיפֹה καλλίπαις  
 אֶלִּיפֹה κάλλιστος  
 אֶלִּי καλός  
 לִבֶּשׁ κάλυμμα  
 מִלִּבֶּשׁ „  
 לִבֶּשׁ καλυπτός  
 לִבֶּשׁ „  
 לִבֶּשׁ καλύπτω  
 לִבֶּשׁ „  
 לִבֶּשׁ „  
 לִבֶּשׁ „  
 לִבֶּשׁ „  
 לִבֶּשׁ „, ἐπι-  
 מִלִּבֶּשׁ κάλυψις

אֶכְאֶה καπάνη  
 אֶכְאֶה κάπνισμα  
 אֶכְאֶה καπνίζωμαι  
 אֶכְאֶה καπνός  
 אֶכְאֶה „  
 מִכְאֶה καρπισμός  
 (A)  
 מִכְאֶה κάρπωσις  
 מִכְאֶה καταβάπτω  
 מִכְאֶה κατακλείς  
 מִכְאֶה „  
 מִכְאֶה „  
 מִכְאֶה κατακροάομαι  
 מִכְאֶה κενός  
 מִכְאֶה κέρας  
 מִכְאֶה κέρκωψ  
 מִכְאֶה κηδεμονεύω  
 מִכְאֶה „, Pass.  
 מִכְאֶה κηδεμών  
 מִכְאֶה „  
 מִכְאֶה κηρίον  
 מִכְאֶה „  
 מִכְאֶה κίβδηλος  
 מִכְאֶה Κιμμέριοι  
 מִכְאֶה „  
 מִכְאֶה κινέω  
 מִכְאֶה κινητός  
 מִכְאֶה „  
 מִכְאֶה κνίσα, Ep -η  
 מִכְאֶה κοιτή, -τος  
 מִכְאֶה κοιτάριον  
 מִכְאֶה κολοκύνθη

אֶכְאֶה „  
 אֶכְאֶה κόφινος  
 מִכְאֶה κράς  
 מִכְאֶה „  
 מִכְאֶה κρατεύω  
 מִכְאֶה κρίθη  
 מִכְאֶה „  
 מִכְאֶה κτίζω  
 מִכְאֶה „  
 מִכְאֶה „  
 מִכְאֶה „  
 מִכְאֶה κτίσις  
 מִכְאֶה κτίσμα  
 מִכְאֶה „  
 מִכְאֶה κτισμός  
 מִכְאֶה „  
 מִכְאֶה „  
 מִכְאֶה κυάρεος  
 מִכְאֶה „  
 מִכְאֶה κύαρος  
 מִכְאֶה κύκλιος  
 מִכְאֶה κωκύω, λαγέω  
 מִכְאֶה λαϊκός  
 מִכְאֶה λευκός  
 מִכְאֶה μικρός  
 מִכְאֶה πικρός  
 מִכְאֶה πικρόω  
 מִכְאֶה πικραίνω, ἐπι-  
 מִכְאֶה πικράζω  
 מִכְאֶה πικρίδιον  
 מִכְאֶה πικρίς

## (6). Π

מִכְאֶה δραπετεύω  
 מִכְאֶה δραπέτης  
 מִכְאֶה καταψύχω  
 מִכְאֶה έρπετόν  
 מִכְאֶה ήπεροπεύω

מִכְאֶה ήπεροπηής  
 מִכְאֶה ίππος  
 מִכְאֶה „  
 מִכְאֶה καλυπτός  
 מִכְאֶה καλύπτω

מִכְאֶה κόπτω  
 מִכְאֶה „, ἀπαιθίζω  
 מִכְאֶה „  
 מִכְאֶה όπλίτης  
 מִכְאֶה όπλον

ַּחַב ״  
 ַּחַב πάθος  
 ַּחַב ״, -ου  
 ַּחַב ״  
 ַּחַב Παιάν  
 ַּחַב παίδιον  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב πακτόω  
 ַּחַב ״, στομάω  
 ַּחַב παινήγυρις  
 ַּחַב ״, ἀγορά  
 ַּחַב παραβαίνω  
 ַּחַב ״  
 ַּחַב παραγγελεύς  
 ַּחַב παραγγέλλω  
 ַּחַב ״, cf.  
 ַּחַב προσ-  
 ַּחַב παράγγελμα  
 ַּחַב παραδίδωμι  
 ַּחַב παράδοσις  
 ַּחַב ״  
 ַּחַב παρασκευάζω  
 ַּחַב παρασκευάσμα  
 ַּחַב παρασκευή  
 ַּחַב παράταξις  
 ַּחַב παρατάσσω  
 ַּחַב παραψυκτήριον  
 ַּחַב ״  
 ַּחַב παραψυχή  
 ַּחַב παραψύχω  
 ַּחַב πάσσαλος, -της  
 ַּחַב ״  
 ַּחַב πατέω  
 ַּחַב παύμα, ἀνά-  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב παύσις, ἀνά-  
 ַּחַב παύω

ַּחַב πεί  
 ַּחַב ״  
 ַּחַב πείνα, -η  
 ַּחַב ״  
 ַּחַב πείνάω, δια-  
 ַּחַב ״  
 ַּחַב πένης  
 ַּחַב ״  
 ַּחַב πένθημα  
 ַּחַב ״  
 ַּחַב πενία  
 ַּחַב πόνος  
 ַּחַב πένομαι  
 ַּחַב ״  
 ַּחַב πέννυμαι  
 ַּחַב ״  
 ַּחַב πεπνυμένος  
 ַּחַב πέπων  
 ַּחַב πέρθω  
 ַּחַב ״, πορθέω  
 ַּחַב περί  
 ַּחַב περικαθαρίζω  
 ַּחַב πηγή  
 ַּחַב πήμα  
 ַּחַב πλαγιάζω  
 ַּחַב πλάγιος  
 ַּחַב πλαγίωσις  
 ַּחַב πλάξ, στήλη  
 ַּחַב πλάσσω  
 ַּחַב πλίνθος  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב πλινθεύω  
 ַּחַב πνέω  
 ַּחַב , επί-  
 ַּחַב πνοή  
 ַּחַב ποίκιλμα  
 ַּחַב πολεμέω  
 ַּחַב ״

ַּחַב ״  
 ַּחַב (πολεμικός, -η)  
 ַּחַב πο-  
 ַּחַב πόλεμος  
 ַּחַב πολλαίς, -κι  
 ַּחַב ״  
 ַּחַב πολυδαίδαλος  
 ַּחַב εἰρήν θεοῦ  
 ַּחַב πονέω, κατα-  
 ַּחַב πολύδτμος  
 ַּחַב πολυειδήμων  
 ַּחַב ״  
 ַּחַב ῥημοειδής  
 ַּחַב εἰρήν θεοῦ  
 ַּחַב εἰρήν Διός  
 ַּחַב πολύοψος,  
 ַּחַב -όπαις, -όπυστος  
 ַּחַב πολύς  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב πολύφιλος,  
 ַּחַב -ήτος, -φύλος  
 ַּחַב ״  
 ַּחַב πονέομαι  
 ַּחַב πονέω  
 ַּחַב , κατα-  
 ַּחַב ״  
 ַּחַב ποιηρία  
 ַּחַב ״  
 ַּחַב ποιήρευμα  
 ַּחַב ״  
 ַּחַב ποιηρός  
 ַּחַב τὰ ποιηρά  
 ַּחַב πόνος  
 ַּחַב ״  
 ַּחַב ״  
 ַּחַב ὠδίνων  
 ַּחַב (πόνος)

אבוי	πόποι	שב	πρεσβεύω	אלן	πτελέα, -εών
אֵיָה	"	שב	πρέσβυς	طيره	πτερόν
רבע	πόρευμα	שִׁיבָה	"	רָפָף	πτέρυξ
עָרְבָה	"	בוא	προβαίνω	طيران	"
عَرَبِيَّه	"	אמרה	πρόρρησις	יְרִיעָה	πτέρωμα
רכב	"	רָפִין	"	תַּנְן	πτηνός (ὄφιος)
פָּרָקֵב	"	אל	πρός	פְּלִמְיָ	πτολεμαῖος
ברכבה	"	إلى	"	הלמי	"
הרס	πορθέω	לְ	"	הטר	πτόρθος, πέρ-
(פרק)	" , πέρθω	על	"	כתר	πυκάζω
הריסות	πόρθησις	על-יד	"	הכחיר	"
הריסות	"	רגל	προσαγγέλλω	איל	πύλος, πύλη
تركب	πορθμείον,	רגל	" , cf.	איל	"
פרוּת-	par-			אליהם	πυλών
רכל	ρῶπίζω	הציג	προσάγω	אילם, אלהם	"
רכלה	πορισμός	נער	προσαιρέομαι	אנר	πῦρ
רכלה	" , ρῶπος	רצון	πρόσδεξις	עש	πυραύστης
פְּרָכֵלֶת	"	רצה	προσδέχομαι	עֵשׂ	"
רכל	ποριστής,	אריך	προστήκων	עֵשׂ	"
רָפָה-פּוֹלֵה	ρῶποπώλης	לנצח	"	איד	πύρδαλιον
אמר	πότερος	שאט	προσκαθέζομαι	האיר	πυρσεύω, ἐκ-
אנה	πῶ	שער, שער	προσποιέω	רָפָה	πυρίδιον
אל	"	(שעה)	πύλη	הרה	πυρώω
אן	"	רָפָה	προστίθημι	נהר	"
אנה	πῶ νυ	הוסיף	"	עלה	"
אֵין	"	ספה	"	(בתולה)	πῶλος [πῶ-]
(אין, אין)	"	הספה	"	עלם	"
אֵין	"	נָר	πρόσχωρος	עלמה	"
אֵין	"	جار	"	זרה	σπείρω, ραίνω
אֵין	"	פָּנוּב	πρόσωπον	זרע	"
אֵין	"	נָבֵא	πρόφημι, -ητεύω	זרק	"
אֵין	"	נבואה	προφήτεια	ענה	ταπεινώω, ἐκ-
אֵין	"	נביא	προφήτης	הקצנה	" , ἐκ-
אֵין	"	נָבִי	"	דק	ψακάς
אֵין	"	נביאה	προφήτις	אשכ	ψάω, ἀγνοέω
אֵין	"	ראש	πρῶτος	עשן	ψέφος, ψό-
אֵין	"	ראשה	"	השב	ψέφω, ψηφίζω
אֵין	"	ראשון	"	מחֲפָה	ψήφισμα
אֵין	"	ראשית	"	מחֲפָה	"

## (7). P

עקב ἀκρόπους	הכוי „ „	ישר ὀρθότης
(ארקון) ἀλούργημα	האם „ μή	ישר ὀρθόω
(ארקא) „	אנרה ἀργυρίς	(הרשיע) „ „ , κατ-
(ארקון) „	גרה „	תָּרַחן Ὀρθώσιος
(רקואן) „	חרה ἀριθμέω	תַּרְבִּיחַ ὀρθρεύω, ἐπ-
(רקואן) „	גד „	בדל ὀρίζω
תולע „	נסא „	הבדיל „
תולעת „	גדג ἀρίθμημα	פה παρόχος
יחם ἀμήτωρ, ἀπά-	סודד ἀρπαγεύς	פה „
אדם ἀνδρός (ἀνήρ)	כזה ἀρπαγή	כז „
אָדָם „	„ נולה, נול	„ (אֶרֶץ)
איש „	כד „	כד ἀββδος
אנש „	כח ἀρπάζω	„ (אֶרֶץ)
אנש „	נול „	שכח, „ σκῆπτρον
אֲנִיש „	סדד „	„ תַּרְבִּיחַ
אֲנִיש „	כוח ἀρπακτός,	נע „
דשן ἀνθρακεύω	-αστός	„ קדקד
דשן ἀνθρακία	סדד „	„ סדד
נפך ἀνθραξ, τόπαζον	קצף ἀφρίζω	„ סדד
נִפְכָּה „	קצף ἀφρός	נאר סדד
בן-אדם ἀνθρωπος	אשר ὀρθιάζω	„ סדד
„ „	ישר „	נע „
הר ארע	הרשיר „	קצף τέκμαρ
אָרֶע „	ישר ὀρθός	כזה χρεῖμα
		כז „ χρέος

## (8). T

קבר ἐτάβος	עני „	עפר „
קברה ἐτάρα	חרדה παραγμός	הר τάχα (ταχίζω)
עני ταπεινός	חרד ταράσσω	תָּרַחן τάχ' ἄν
„ „	חלחלה παραχή	אשר ἴσως
ענה ταπεινότης	חרדה „	אחן ταχίζω, θοάζω
ענה „	רחב ταρβέω	„ (דחן) „
ענה ταπεινώω	רעב „	הר ταχίζω
התענה „	أرعب „	עוש „
ענה ταπεινώσις	בור τάφος	



[illegible]

(9).  $\Phi$

אכל	όαγεῖν	גיר	φάρος	קצלה	όθέρμα
אכל	όάγημα	רקח	φάρμακεύς	הרב	όθέρω
אכילה	"	רקח	φάρμακεύς, -υτής	חרב	"
אכל	"	רקח	"	נצה	"
אכלה	"	רקחה	φάρμακεύτρια	נצה	"
כבות	"	ין הרקח	οἶνος	הרבה	όθורה
ככלה	"		φάρμακίτης	חרב	όθורוס
אכול	όάγος	רקוח	φάρμακον	הנה	όθורה
נקד	όακωτής	רקח	" , -κεία	נתק	όθורה
נקד	"	רקחה	"	נחץ	"
נקדה	όακωτός	רקחה	"	קנא	όθורה
הלק	όακωρός	אסי	όάτις	נר	όθורה
גיר	όאף	איתן	"	קנא	" , έπι-
גיר	"	איל	όαίλος	"	" , προς-
(נאר)	"	(נבל)	"	"	" , δια-
איר	όάος	אזלה	όαυλότης	קנא	όθורה
איר	"	נקס	όενακίζω	קצלה	όλέγω, έπι-
אורה	"	נקב	"	לה	όלוגίζω
היר	"	נקבה	όενακισμός	לה	"
הר	"	הרה	όέρω	לה	όלוגμός, -ιστός
ההרה	"	נצר	"	לה	όלός
ההרה	"	נרב	"	לה	"
ההרה	"	עח	όεύγω	לה	"
ההרה	"	עח	"	לה	"
נהר	"	צהל	όθέργομαι	נחל	όθורה
נר	"	נצח	" , ψοφέω	נחל	"
גיר	όαράω, -ρώ, cf.	נא	"	הרין	όורה
הרהרה		נקה	"	הרין	"

ערה	φορέω	ערום	φρόνιμος	נטה	φυτεύω
ערך	„	רהיט	φρυγανίς, ίδος	נטע	„
סערב	φόρημα	מנט	φύκτιμος, φύξι-	עצב	φυτόν
נערות	φυρυτός		μος, -εν, φύξιον	ענה	φωνέω
עור	„	מעח	„	עניה	φωνή
חרד	φρίζω, -ικάζω, -ίσσω	אהל	φυλή, φύλον	קענה	φώνημα
רעד	„	אעל	„	הנה	ψηφίζω
הרעיד	„	עלה	φύλλον	הצב	„
הרדה	φρίκη	ערב	φурμός	הצב	ψήφος
רעד	„	התערב	φύρω	חבב	„
רעדה	„	נוה	φυσάω	חבב	„
ערם	φρονέω, -ικάζω, -ντίζω	הנה	„ , δια-	חבב	„
הערם	„ , ἐπι-	נטיב	„ „ , κατα-	חבב	„
ערבה	φρόνησις	נטיב	φυτάριον	חבב	ωδέλεια, -λεις
		נטע	φύτευμα	איהל	„
			φυτευτός	הרעיד	ωδέλέω

XVIII. Prosthesis occasionally occurs in Hebrew homologies.

אגרת	γυρτόν,	(גרע)	„	א	„
	κρατήρ	אגרת	„	עבר	πυρός
אגרה	γραφή	(גרע)	„	(גר)	„
(פרסה)	„	(אל)	אקרו	(בליל)	„
אגרון	δραχμή		(B), ήίθεος, Ion.	עבר	περάω
(גרסון)	„		κωρος, Dor.	(ברא)	„
(גרסון)	„		κωρος	העביר, העביר	„
אדיר	άδορος, δέρος,	(אל)	אקרו		έκπυρόω
	δέρρις, δορά	(אלה)	אקרו	עצב	σχολάζω
אדר	„	(אל)	אקרו	(שול)	„
אדרה	„	(גיר)	„	עצב	σχολερός
(גלד)	„	קחור	הίθεος	(שול)	„
(גל)	„	קבל	πάλος, κύβος	עצלה	σχολή
(גל)	„	הציר	δρόσος	עצלה	„
(גר)	„	(סל)	„	(שולח)	„
אדרע	χείρ	לא	(אל) ού		



XIX. Certain Hebrew letters are terminal, i.e. פ, ל, מ, נ, ע, ק, ר.

## (1). פ

פפּ	πιστεύειν	פּען	„	פפּ	παύειν
פפּ	θίειν	פפּפּ	όπτάω	פפּפּ	πηδᾶν
פפּפּ	„	פפּל	λάχος, λόγος	פפּפּ	στέλλειν

## (2). ל

פפּלל	ἀρά	לל	κοῦφος	לל	ἀράξω
ללל	ἀράομαι	ללל	κυλίνδω	ללל	„
ללל	„ , κατ-	ללל	λαλέω, προ-	לל	οὐ
ללללל	βολέω, ἀντι-	ללל	λύομαι	ללל	ποιέω
לל	ἀρπάξω	ללל	ὁ (Ζεὺς)	לל	ποῦ
ללל	γαινάω	לל	„	ללל	ρέω
ללל	δέω, αἰτέω	ללל	ὁ-(δε)	לל	„
לללל	δουλόω, κατα-	ללל	„	ללל	σκιάζω
ללל	δύω	ללל	„	ללל	„
ללל	ἡγέομαι	ללל	ἡ γύψος	ללל	ἀγαγεῖν, ἐσθίω
לללל	„ , ἐφ-	ללל	„	לל	„

## (3). מ

ללל	άγω, προσ-	ללל	πῶλος	„	οὐλως, ὄλως
ללל	προσάγωγος	ללל	„	ללל	πακτόω
ללל	ἀθετέω	ללל	δοῦλος	ללל	„ , στομάω
ללל	ἀμήτωρ	ללל	ἔδος	ללל	πάλαι
„	ἀπάτωρ	ללל	ἡγέομαι	ללל	ράγη, -άς,
ללל	ἀντήρ, ἀνδρός	ללל	τυπύω	„	ρήγμα
ללל	„	ללל	„	ללל	„
לללל	ἀνθρωπος,	ללל	λαός	ללל	ρέω
„	ὥς ἀντήρ	ללל	ξανθός	ללל	σιωπάω
ללל	ἀράγειν, ἀράσσω	ללל	χρυσός	ללל	σπαράσσω
ללל	αὐλή	ללל	ὄλος	ללל	τέλος
ללל	γαμβρός	ללל	„	ללל	„
ללל	γεῦμα	ללל	όράω, ὀλ-	ללל	τύλος
ללל	γεύω	ללל	ὀρθρεύω, ἐπ-	ללל	ὑποκάτω
ללל	δίκη	ללל	οὐλω	ללל	ᾤδε
ללל	„	ללל	οὐλε	ללל	ὁ-(δε)







מְהֵמָה	ἡγεμόνευμα	„	ἔδεσμα, pl.	מְהֵמָה	θέσμιον, -μός,
מְהֵרָה	ὄρυγμα	מִצְדָּה	ἀνάδημα,	מְהֵרָה	-μοσύνη
מְהֵרָה	τιναγμός, -μα	מִצְדָּה	ἀνδ-, ἀναδέσμη	מְהֵרָה	ἄλμη
מְהֵרָה	ἀνάπαυμα	מִצְדָּה	φύξιμος	מְהֵרָה	τείχισμα, ἀπο-
מְהֵרָה	„	מִצְדָּה	ἀενάων, πηγὴ	מְהֵרָה	„ „
מְהֵרָה	ἀνάθημα, -θεμα	מִצְדָּה	ἀναβαθμός	מְהֵרָה	κνημίς, -μη
מְהֵרָה	„	מִצְדָּה	„ αὐλημα	מְהֵרָה	κύμβαλον
מְהֵרָה	κλείδωμα	מִצְדָּה	αὐλιον	מְהֵרָה	„ κεύδων,
מְהֵרָה	κλείθρον,	מִצְדָּה	σταθμός	מְהֵרָה	χαλκίον
מְהֵרָה	-ῖστρο-	מִצְדָּה	γέμισμα	מְהֵרָה	κοιτάριον
מְהֵרָה	γεῦμα	מִצְדָּה	ἔργμα	מְהֵרָה	στενόν
מְהֵרָה	δασμός	מִצְדָּה	φόρημα	מְהֵרָה	σκάμμα
מְהֵרָה	ῖσμα	מִצְדָּה	ὄρυγμα	מְהֵרָה	ἀγίασμα,
מְהֵרָה	στρέμμα	מִצְדָּה	τεῦγμα, ἔργον	מְהֵרָה	ἀγιασστηρίον,
מְהֵרָה	κλείθρον	מִצְדָּה	δεκάτευμα	מְהֵרָה	ἀγίστευμα
מְהֵרָה	„ „ -ῖσμα	מִצְדָּה	πιεσμός	מְהֵרָה	ὄυλον
מְהֵרָה	κτίσμα, -μός	מִצְדָּה	πτῶμα	מְהֵרָה	ἀγών, δόκημα
מְהֵרָה	δάσμα, -μός	מִצְדָּה	„ „ σφάλμα	מְהֵרָה	„
מְהֵרָה	ἐπισκιασμός	מִצְדָּה	„ „	מְהֵרָה	οἴκημα
מְהֵרָה	ἀγορασμός	מִצְדָּה	πλάσμα	מְהֵרָה	κρουνίον, -νωμα
מְהֵרָה	σκιασμός, ἐπισ-	מִצְדָּה	ποίημα	מְהֵרָה	θυμιατήριον,
מְהֵרָה	σχῆμα	מִצְדָּה	„	מְהֵרָה	θυμ-, -τρον
מְהֵרָה	„	מִצְדָּה	τάγμα	מְהֵרָה	„ „
מְהֵרָה	ῖστίον, (-τός),	מִצְדָּה	ὄράγμα	מְהֵרָה	„ „
מְהֵרָה	μέσακλον, -κμον,	מִצְדָּה	ράχेत्रον	מְהֵרָה	„ „
מְהֵרָה	μέσατμον	מִצְדָּה	βαθμός, βασ-	מְהֵרָה	„ „
מְהֵרָה	σκήνημα	מִצְדָּה	„ „	מְהֵרָה	γλύμμα
מְהֵרָה	ὀδευομένη	מִצְדָּה	σταθμός	מְהֵרָה	ὠτήμα
מְהֵרָה	„	מִצְדָּה	„	מְהֵרָה	„
מְהֵרָה	ἐπιούριον	מִצְדָּה	„	מְהֵרָה	χρησμός
מְהֵרָה	„	מִצְדָּה	„	מְהֵרָה	ἔσχατον
מְהֵרָה	„	מִצְדָּה	„	מְהֵרָה	„
מְהֵרָה	„	מִצְדָּה	„	מְהֵרָה	„
מְהֵרָה	στιβάδιον	מִצְדָּה	„	מְהֵרָה	„
מְהֵרָה	ψηφίον	מִצְדָּה	„	מְהֵרָה	κέλευμα,
מְהֵרָה	δέσμα, -μός	מִצְדָּה	ζηλοσύνη,	מְהֵרָה	-ευσμα, -ευσμός
מְהֵרָה	πορθμός	מִצְדָּה	-λωμα (pl.)	מְהֵרָה	κύρμα
מְהֵרָה	„	מִצְדָּה	„ ὀθέγμα	מְהֵרָה	σικυνών
מְהֵרָה	ἡδονή, pl.,	מִצְדָּה	ζητήσιμον	מְהֵרָה	ὄραμα
מְהֵרָה	ἡσθημα	מִצְדָּה	„	מְהֵרָה	„

מְרִבִּית καρπισμός

(A)

מְרַגְמָה ἄραγμα, -μός

מְרַגְזֵי παραψύκτηριον

מְרֻנָּעָה „

מְרוֹץ τροχίον

מְרוּצָה „

מְרִיבָה ἔρισμα

מְרַפָּא θεράπευμα

מְרַקָּח φάρμακον

מְרַקְחָה „

מְרַקְחָה βράσμα,

-μός

מְרַקָּח ῥόρημα, προσ-

מְרַקָּח αἶθων

מְרַקָּח προσφόρημα

מְרַקָּח γηθοσύνη

מְרַקָּח καχασμός

מְרַקָּח ἔχθημα,

-θρασμα

מְשַׁכִּית σχῆμα

מְשַׁרְפּוֹת πυρόν, -ρά

מְשַׁאֲלָה αἵτημα, δέη-

מְשַׁבְּצָה ποίκιλμα

מְשַׁבֵּר ῥῆγμα, -μός

מְשַׁבֵּר ῥηγμίν, -ίς

מְשַׁבָּה στρέμμα

מְשַׁבָּה ὕψωμα

מְשַׁבָּה στρῶμα

מְשַׁבָּה „

מְשַׁבָּב κοίμημα

מְשַׁבָּב σκῆνημα

„ σκῆνωμα

מְשַׁבָּב ἐπιχείρημα

מְשַׁבָּב „

מְשַׁבָּב ἄκουσμα

מְשַׁבָּב θέαμα

מְשַׁבָּב σκηπτρον,

σκᾶπτρον

מְשַׁבָּב „ „

מְשַׁבָּב „ „

מְשַׁבָּב σπέρμα

מְשַׁבָּב δίκαιον

מְשַׁבָּב σταῦμος

מְשַׁבָּב πότιμος

מְשַׁבָּב σήκωμα

מְשַׁבָּב „

מְשַׁבָּב „

מְשַׁבָּב „

מְשַׁבָּב „

מְשַׁבָּב σκέπανον

מְשַׁבָּב ἐστίμα

„ πότημα

מְשַׁבָּב στιβάδιον

מְשַׁבָּב τέχνασμα,

-νυμα

מְשַׁבָּב δόμα, δῶρον

מְשַׁבָּב „

מְשַׁבָּב „

מְשַׁבָּב τόπαζον

## (2). Π

מְאַבֵּה ἀγάπησις

מְאַבֵּה „

מְאַבֵּה πρόφασις

(προφαίνω)

מְאַבֵּה ὄρασις

מְאַבֵּה φύτευσις

מְאַבֵּה πίνυσις, -υτή

מְאַבֵּה φάσις (A)

(φαίνω)

מְאַבֵּה ἀγαλσις,

-λλιασις

מְאַבֵּה δόσις

מְאַבֵּה ἐλπίς

מְאַבֵּה βούλευσις,

ἐπιβ-

מְאַבֵּה γένεσις

מְאַבֵּה ἔλεος

מְאַבֵּה τάγμα

מְאַבֵּה κάλυψις

מְאַבֵּה „

מְאַבֵּה ἐγκλησις

מְאַבֵּה μαθητής

מְאַבֵּה „

מְאַבֵּה πρόφασις

מְאַבֵּה φύτευσις

מְאַבֵּה εἶδησις

מְאַבֵּה νῆσις

מְאַבֵּה κατακλείς

מְאַבֵּה „

מְאַבֵּה φάντασις

מְאַבֵּה „

מְאַבֵּה ἀντιβόλησις

מְאַבֵּה πλάσις

מְאַבֵּה ὀπτησις

מְאַבֵּה προσδοκία

מְאַבֵּה κάρπωσις

מְאַבֵּה αἵρεσις

מְאַבֵּה σύριγξις,

κρότησις

מְאַבֵּה κατάθεσις

מְאַבֵּה ποίκιλσις

מְאַבֵּה δόσις



נָבַת	φυτόν	צִידָה	ζήτημα	רָחַם	„
נִפְתָּל	πόλεμος, Er	צֶלֶם	ἄγαλμα	רִיב	ἔρις, ἰδος
פְּתוֹ-		צֶמַח	„	רִיבָה	„
סוּר	κλειῖθρον	צִפְיָה	ἐλπίς	רִיר	ῥεῦμα
סוּר	„ , σηκός	צִדְּךָ	ἀγιότης	רִכָּב	τροχός
סַחַר	ἀγόρασμα		(ἀγίζω)	רִכְיָה	ἡπεροπητής
סַחַרָה	„	קִרְשָׁה	ἀγιωσύνη	רִעָה	ὁρασις
עָרָה	πόρος	קִלְעָה	„	רִעִין	ὄραμα
עַמּוּד	σταθμός	קָהֵל	ὄυλον	רִקָּה	ὀάρμακον
עָנָה	ἀναψυχή	קָהֵלָה	φύλη	רִקָּה בֵּן	οἶνος
פָּאָר	φᾶρος	קִילָה	„		φαρμακίτης
פָּעַל	ποίημα	קִסְרָה	θυμία (-άζω, -ατίζω)	קָחָה	καχασμός
פָּעַל	„	קִסְרָה	„	קָחָה	γῆθος
פָּעַלָה	ποίησις	קִסְרָה	„	קָחָה	πενθερός
פָּקְדָה	פָּקְדָה	קִסְרָה	„	קָחָה	„
	παρακαταθήκη	קִסְרָה	ἐκροτή, -ροος	קָחָה	ὁδός
פָּרָךְ	ρήγμα	קִרְיָה	ψυχρότης	קָחָה	ἀγόρασμα
פָּרָךְ	πυτόν	קִרְיָה	ράκος	קָחָה	ὀήμη
פָּרָךְ	φθέγμα	קִרְיָה	ὁρασις	קָחָה	ποτόν (ποτίζω),
פָּרָה	σίτησις, -τία	קִרְיָה	παραψυχή		ἰατή
פָּרָה	ἔλς (B)	קָחָה	ράγας, -γή,	קָחָה	σῆκωμα
קָחָה	καχασμός		ρήγῃ, ῥήγμα,	קָחָה	ούτόν
	(-άζω)		-μός, ῥώξ (A)		
קָחָה	ζητός				



## VI. GRAMMAR

XXIII. There are no less than four definite Articles in Hebrew, and they homologize with and correspond to the Greek Article, *ὁ*, irrespective of Gender and Number: אל, אל-, את, ה-, הל-.

אל־גִּבֹּרֵת Ez 13. 11, את־הַשָּׁמַיִם Gn 1. 1, הַאֱלֹהִים Gn 20. 7, הַלֵּל Dan 8. 15, הַנָּשִׁים Ib 14. 24, הַנְּשִׁים Ib 14. 15, הָאִשָּׁה Ib 3. 12.

(1) The Noun with the Article may be followed by the Adjective which qualifies it, with the Article repeated: הַמֶּלֶךְ הַגָּדוֹל IIR 18. 19, הָאָרֶץ הַטּוֹבָה Dt 1. 35.

(2) An Adjective without an Article, which follows a Noun with an Article, is a predicate Adjective: וְהָאִשׁ גָּדוֹל IS 9. 6, וְהָאִשׁ נִכְבֵּד Ib 25. 2.

(3) Proper Nouns may take an Article: אֵל שֶׁדִּי (Zeús) Gn 17. 1, אֶת־יִשְׂרָאֵל Ib 49. 25, אֶת־עִירָד Ib 4. 18, אֶת־יִיטָה Ib 37. 3, הַמַּלְאָכִים (ἄγγελοι) Ib 2. 11, הַמַּחֲלֵלָה ICh 4. 3.

(4) Abstract Nouns take the Article: הַצְדָּקָה Jes 1. 26, הַחֲכָמָה Eccl 7. 12.

(5) So do Nouns qualified by a demonstrative Pronoun: הַדָּבָר Ex 14. 12, הַדָּבָר הַזֶּה Gn 21. 26, אֵלֶּה הַדְּבָרִים Dt 1. 1, הַדְּבָרִים הָאֵלֶּה Gn 15. 1; but only הָאִשׁ הַלְוָיָהּ Ib 24. 65.

(6) And Numerals: הָאֶחָד Eccl 4. 9, הַשָּׁנָה Ib., הַעֲשָׂרָה Gn 18. 32, הַעֲשָׂרִים Ib 18. 31.

(7) In Homer the Article appears generally as a demonstrative or personal Pronoun: הָאֶחָד בְּאֶלְגֹּר Gn 19. 9, אֹתָהּ אֶבְקֶשׁ Ps 27. 4 (cf. ὁ δ' ἐγὼ οὐ λύσω Il. 1. 29).

(8) Frequently, without a Substantive, *ὁ* stands for *he, she, it*: הוּא Gn 3. 15, הִיא Ib 38. 25 (cf. Il. 1. 12).

(9) Adjectives used as Nouns take the Article: הַחֲכָמִים Jes 8. 23, הַחֲכָמִים עָלַי תּוֹלָעַ הַבָּקָה אֲשַׁפְּתוּת Thr 4. 5.

(10) *The Article may have a generic force, marking an object as the representative of a class:* הַגְדָּלִים Gn 6. 7, הַחַיָּה Gn 8. 1, הַקְטָנִים Ps 115. 13, Ib.

(11) *Sometimes the Article has a distributive force, meaning 'each':* לְכֻלָּם נָתַן לְאִישׁ מִלְפֹּת שְׂמֹלֶת Gn 45. 22.

(12) *A (neutral) Article may precede a whole clause considered as a Noun:* וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר-עָרַן לֹא הָיָה, אֲשֶׁר לֹא-רָאָה אֶת- וְהַמַּעֲשֶׂה הָרָע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַיִם Eccl 4. 3; cf. Ruth 2. 19.

(13) *ὁ stands for the relative ὅς (who, which):* הָאִמֶּר Gn 32. 10 Dt 33. 9, הַהֶלֶךְ Gn 2. 14, הַמֶּלֶךְ Esth 1. 1, הַסֵּבֵב Gn 2. 11, 13.

(14) *ὁ has a single general homologue in Arabic, -ا, as distinct from the particular -ه, irrespective of Gender and Number:* الدَّارُ، أُنْبِيتْ، هذا، الدِّيارُ، الأُنْبِيتْ.

(15) *The compounds of proclitic ὁ—ὅδε, ὅσγε, ὅσπερ, ὅστε, ὅστις, ὡδωνις—have homologues in Arabic as well as in Hebrew:*

ὅδε, ὅσδε, demonstrative Pronoun: *what is present before one: this is or here is* הֵּה Ez 41. 22; *this* הֵּה Ib 47. 13, הֵּה Gn 32. 3, הֵּה Ib 12. 7, הֵּה Ib 9. 12, הֵּה Ib 7. 1, הֵּה Ib 7. 1, הֵּה Gn 32. 12, הֵּה IR 7. 45, הֵּה Gn 19. 8, הֵּה Ib 34. 21, הֵּה Gn 16. 13; *here* הֵּה Ib 16. 13; of Time, to indicate the *immediate present* הֵּה IR 14. 14; *now for these twenty years*, הֵּה Gn 31. 41; *thus* הֵּה Jes 56. 12, הֵּה Jud 18. 4, הֵּה Ib 8. 8, IIS 17. 15; *hither* הֵּה Jud 18. 3. ὡδωνις: *here* הֵּה, פֹּה, פֹּה. Note that ὅδ, in ὅσδε, = ζῇ.

ὅσπερ, (Ep. ὅπερ as masc.): *the very man who* אֲשֶׁר Gn 3. 12, 24. 44, 38. 25 Ex 32. 33; *the very thing which* אֲשֶׁר Gn 3. 17, 42. 14; *which way, whither* אֲלֵ-אֲשֶׁר Ruth 1. 16; *where* בְּאֲשֶׁר Job 39. 30 Ruth 1. 16. ὅσγε: *who* אִי-זֶה Esth 7. 5; *which* אִי-זֶה Eccl 2. 3.

ὅστε (also written *divisim*), in Homer also ὅτε as masc.: like the simple ὅς or ὅστις, freq. with a generalizing force; *who* אֲשֶׁר Gn 2. 8, 42. 21; *which* אֲשֶׁר Ib 1. 7, 11.

ὅστις, ὅτις masc. collat. form in Hom.: *anyone who, whosoever* אֲשֶׁר Ex 20. 7, 22. 8; *anything which, whichsoever* אֲשֶׁר-אֵת Gn 34. 28. ᾧδωνις, i.e. ὁ Ἀδωνις, the Adonis הָדָה Jer 22. 18.

(16) However, אֵת is attached to the personal Pronoun, and is almost invariably added to the הָ (Ex 2. 9) when the Common Noun is in the accusative, unless it is in the construct: אֹהֶי Jer 2. 13, אֹהֶה Lev 20. 24, אֵת-הָאָרֶץ Gn 1. 1 אֵת-אֶרֶץ-צָרָה Ex 34. 24, אֵת-הַפֶּלֶסְתִּי הָלֹז Ib 10. 13, אֵת-לִוְדִים Gn 4. 1, אֵת-לִוְדִים Ib 10. 13.

But Hebrew Nouns and Adjectives form the plural as in Greek: οἱ—οἰ being pronounced the modern way—plus terminal ם. Yet *v.* אֱלֹהֵי Jer 23. 23 and אֱלֹהֵי Zach 11. 15. The dual is precisely the same as in Greek, the ך changing into ם.

XXIV. The Hebrew homologues of some Greek nouns in the masculine or the feminine gender, belong to the same gender as the Greek nouns concerned or to the opposite gender.

(1). Masculine—Masculine

אִבְרָם	καμπός	בֶּן-בֶּן	ἐρέβινθος	בֶּן	ἐρεβς
אִנְיוֹן	σχοῖνος	הַרְיוֹן	„	בֶּן	καμπός
אִצְוָה	οἶκος, ἱεσσαυρός	הָרֵם	ἐρεβς	פִּיל	ὀδσθλος
אִזְוָה	σχοῖνος	בְּבוֹר	ὀμόαλος	צֶדֶק	τιτθός, στήθος
אִצְוָה	θέσπις, -στής	طُور	τύων	צֶדֶק	θώρας
בֶּן	οἶκος	קֶלֶק	βροῦκος	קֶלֶק	κῆβος
בֶּן	„	קֶלֶק	καμπός	רֶדֶק	βέος
בֶּן	„	(καμπίζω)	„	רֶדֶק	δρόμας
בֶּן	πυρός	בֶּן	θέσπις, -στής	רֶדֶק	σύνδεσμος
בֶּן	κακωτός	כֶּתֶן	χίτων	רֶדֶק	ἐρεβς, ἐρεβτόν
בֶּן	„	לֶג	λόγος	רֶדֶק	τιτθός, στήθος
בֶּן	βωμός	לֶג	„	רֶדֶק	„
בֶּן	„	מֶדֶם	μῶμος	רֶדֶק	„
בֶּן	ἐρεבς	מֶדֶם	μυελός	רֶדֶק	θώρας, τεῖχος
בֶּן	τιτθός, στήθος	נֶחֶם	„	רֶדֶק	„
בֶּן	ὄνος	נֶחֶם	ὄπιος	רֶדֶק	καμπός
בֶּן	οἶκος	נֶחֶם	„	רֶדֶק	σχοῖνος
בֶּן	„	רֶדֶק	σύνδοτος	רֶדֶק	„
בֶּן	ὄνος	רֶדֶק	σχοῖνος	רֶדֶק	τύλος
בֶּן	οἶκος	רֶדֶק	σηκός	רֶדֶק	„
בֶּן	„	רֶדֶק	πυρός	רֶדֶק	θέσπις

(2). *Feminine-Feminine*

אורה	ἐφέδρα	הבזלה	ἀναγαλλίς	הזלצ	θυλακίς
ארה	„	הזיה	καῦσις	הצבק	κομιδὴ
בוקה	ἰωακή, ἰδι-	לבנה	σελήνη	הצק	κομίσκη
בקרה	ἱστορία	הזלה	μάγαδις	הק	κομιδὴ
הקה	„	הזלה	νύμφη	הזהה	θεραπεία
הזה	βοή	הזה	συγκλείς	הזהה	תרופה, „
הזה	ἐλασις	„	σύγκλεισις	הזה	Στύς
הזה	„	הזה	γάδις, -ίς	הזה	χαίτη
הזה	διαβολή	הזה	γωνία	הזה	χλαμύς
הזהה	ἀνοχή	„	φόβη	הזה	„
הזה	γωνία	הזה	γωνία	הזה	δρύς

(3). *Masculine-Feminine*

אבוט	φάτνη, πάτνη	הז	εἰκών, κίων	הז	κίων, ἡ, ὁ
אדרכן	δραχμή	הז	„ „	הז	„
הז	βοή	הז	καῦσις	הזה	ρίζα
הזה	ρίζα	הזהה	μάστιξ	הזה	σιγή
הזהה	δραχμή	הזה	„	הזה	βάξις
הזה	„	הזה	νύξ	הזה	ἀγκαλὶς
הזה	δίατη	הזה	σιιδών, ἡ, ὁ	הזה	ἑώς, ἑως
הזה	γωνία	הזה	ὑποθήκη	הזה	πέλτη
הזה	σιαγών, πώγων	הזה	πραπίδες	הזה	γλαυξ
הזה	ἀγκαλὶς	הזה	τυπάς, -πίς	הזה	ρίζα
„	βολή	הזה	πραπίδες	הזה	ὄρασις
הזה	ρίζα			הזה	τρυγών

(4). *Feminine-Masculine*

הזה	κόφινος	הזה	λόγος	הזה	κωκυτός
הזה	„ (ἄλ)	הזה	θεσμός	הזה	„
הזה	κωκυτός	הזה	σικυών	הזה	σχοῖνος
הזה	„	הזה	ἀκανθεών	הזה	βραστήρ
הזה	βωμός	הזה	ὑπνος	הזה	χιτών, κιθών
הזה	κωκυτός	הזה	„	הזה	ὑπνος
הזה	χιτών, κιθών	הזה	τυφών	הזה	„ „ -νωδία

XXV. *Some Greek nouns in the masculine or the feminine gender have both masculine and feminine Hebrew homologues.*

αἶσος אֵילת	„ כפה	„ פֶּעַם
„ חֵלִיל	„ קָבֵל	„ פֶּסַע
„ נְחִילֹת	„ קִדְקִד	מַגֵּרָה עֹשֶׂרֶק
„ עֲלֻמָּה	ἀλόχος אֲשֹׁר	„ כְּסֹדֶר
βωμός בָּמָה	„ חִיָּה	„ יִנְשָׁר
„ יִנְיָר	„ יִשֹּׁר	חֹקֶם αἶσος
„ יָב	„ לַחִיָּה	„ חֶלֶם
ἐκράς, -ροος קָרָה	„ לָכֵד	„ שְׂבַעַת
ἐκράς קָרָה	ἀμύλος אָמוֹן	צָבוֹט αἶσος
„ קָרָב	„ קָמֶן	„ יָבֵל
„ רִיב	„ הַמּוֹלָה	„ צִיָּיִ
„ רִיבָה	„ הַקֵּלָה	„ עֲבוּיָה
εὐμός וָעַם	πείσαν κָשָׁאן	„ מִנִּי
„ וָעַף	„ מַשְׂוָאָה	ἀλόξ אֲקֻדָּה
„ קָמָה	πόλεμος, Ερ πό-	„ בָּרֶק
„ שָׁעַם	„ מַלְקָחָה	„ לָבָה
„ עֲבוּיָה	„ נִפְתּוּל	„ לָחָב
καβλόσβατα קָבֵל	πορσμός מַעֲבָר	„ לִקְבָּה
„ קָבֵל	„ מַעֲבָרָה	„ קָהַם
„ חֲבֵלָה	„ עֲבָרָה	קָרִיִּין ἡ, -ος
καβλόσβατα קָבֵל	πόρος עֲבָרָה	„ קָרִין
„ קָבֵל	πούς אֲשֹׁר	„ יָבִיל
„ כָּף	„ יָד	„ פָּרִי

XXVI. *There is no neuter gender in Hebrew, and the Hebrew homologues of Greek nouns in the neuter gender are either heterogeneous, belong to one gender or the other, or appear in both genders.*

(1). *Neuter-Masculine*

ἀγίσμα, -στήριον,	ἐρπετόν שָׂרֵף	θυλάκιον קֶל
ἀγίστευμα מִקְדָּשׁ	εὐρυχωρία רֹחַ	„ צִקְלֹן
„ קָדֵשׁ	„ רֹחַב	κέρας שׁוֹפָר
„ نَدَس	ἡχείον הַצִּיּוֹן	κυμβίον, γαβαθόν
ἀβροισμα עֲדָר	„ חֶף	„ זָבִיעַ
γηθος שִׁחַן	„ שִׁחִין	πηγμα דְּבִק

πηγάτιον	דבק	„ טיח	„ אגבה
ποτόν	ביתן	„ קיר	„ נבא
σέβας	צבי	τόξευμα	„ בד
τείχος	דיק	φάρος	„ בן
„ סחך	„ פאר	„ מסע	„ מסע
„ חיל	φυτάριον	„ נסיע	„ נסע
„ סור	φυτόν	„ אבים	„ קהיל

(2). *Neuter-Feminine*

αὔλιον	מקלאה	ἔθνος, ἔθος	צדה	πύλον	גבינה
„	מכלה	θάμβημα	שמח	στύγος	קנאה
„	עליה	κάπνισμα	אבקא	χαλακίον	צלחה
βῆμα, πᾶμα, πῆμα	בהמה	λάχανος	לענה	„	צלחה
„	במה	νυμφεῖον	קפה	„	צלחה
„	במה	πλάσμα	מפלצת	„	קלחה
δῶμα	דומה	πτύον	נפה	„	מחלה

(3). *Neuter-Both Genders*

αὔλιον	אהל	„	עה	ποίημα	פעל
„	מבלאה	„	תורה	„	פעלה
„	מכלה	τό ἔθος	תעודה	„	מפעל
„	מעלה	κλειδόν	מנעול	„	מפעלה
„	עליה	„	מסגור	ῥέμα	זרם
αὐλισμα	מלון	„	מסגרת	„	זרמה
„	מלונה	αὔδος	קבוד	„	קציר
γέρον	חרי	„	כבודה	σάβγιον	נבה
„	סתרה	δράμα	הלם	„	סבה
„	סתרת	„	הלם	„	סבהה
ἔθος, ῥ-, σφέ-	אש	„	מורא	„	מסבה
„	דת	„	מראה	χόρευμα	מתול
„	עדה	„	כראה	„	מחלה

(4). *Neuter-Heterogeneous*

βάθισμα	תהום	„	מקלות	„	ארמון
„	תהומות	δρέπανον	דרכן	„	ארמטה
βάκλον	מקל	„	דרבנות	„	אלמנות
„	מקל	ἔρυμα	ארומה	θηρίον	ארי

„ ארנה	„ צלעות	„ ספרה
„ ארניים	„ אֲנֵלֶךְ, זֻלֹּעַ, אֲנֵלָע	„ צוף
„ אריות	„ קניות αἰματώδης	„ צופים
„ זכה οἷος	„ מקנה	„ צפחיה
„ זכרים	„ מתנים	„ צפחת
„ זבחות	„ מקטעת	„ זג στέγος, τέ-
„ מושב οἰκήμα	„ מקדון	„ ציה
„ מושבים	„ מקס, מקטעת	„ קנה στήθος
„ מושבות	„ מוכנים	„ קונה
„ עצם ὀστέον	„ קנה	„ באר ὄρεα
„ עצם	„ קנה	„ בארה
„ עצמים	„ כוס σκύθος, σκαφίς	„ באר
„ עצמות	„ כסות	„ בארות
„ אֶצְמָה, אֶצְמָה	„ ריב, קפח	„ בור
„ צלע, כרע σκέλος	„ ספל, סף	„ ברה
„ צלע	„ ספים	„ בור
„ צלעים, כרעים	„ ספות	„ אבן, אבן, אבן

XXVII. Greek nouns of common gender have homologues which vary in their gender.

ἀνήμελος, ὁ and ἡ: epicene gender: גמל Gn 24. 64, m.; נמלים Ib 24. 10, m.; גמלים (מזיקות) Ib 32. 16, f.

σπουδός, ὁ and ἡ: צפור Nu 22. 16, m., and צפרה Ex 2. 21, f., are proper nouns; צפור Lev 14. 5, f.; Ps 102. 8, m.; צפרים Lev 14. 4, f.; Ps 104. 17, m. عُصْفُور, צפור.

αἶς, ὁ, ἡ: צי Gn 15. 9, f.; ציב Ib 30. 35, f.

ὄvis, ὁ and ἡ: כבש Ex 29. 39, f.; כבש Ib 29. 38; כבש Lev 3. 7, f.; כבש Ib 1. 10; כבשה Ib 14. 10, f.; כבשה IIS 12. 3, f.; כבשה Gn 21. 28; כבשה Lev 5. 6 (Lat. ovis).

XXVIII. Homologues of nouns ending in -is often end with the feminine suffix ἡ or ἡ, and are mostly of the feminine gender.

ἀνερῆς אַנְרֶה	„ אדיר, אדר	„ זלות
„ זרה	„ סחרה γέρων	„ חליפה ἑλπίς
„ חלשה αἰσῆς	„ סחרת	„ צפיה
„ שרשה αἰσῆς	„ זלה δουλοαἰσῆς	„ תחלה
„ שרשרה	„ זלות	„ זלפה
„ אדרת, דר δέρρις, δορά	„ זלה εἰσῆς	„ תמה, תם θέμης





invariably stands *before* the dependent substantive or pronoun, and the *governing substantive* assumes the construct state or form—with consequential changes, if any, e.g. רוּחַ אֱלֹהִים Ez 37. 9, Gn 1. 2; בֵּית יַעֲקֹב Ib 17. 12, Jes 2. 5; הָיָה Gn 1. 28, פְּנֵי הַמַּיִם Gn 1. 2, פְּנֵי תְהוֹם Ez 1. 6; פְּנֵי הָאָרֶץ Ib 1. 25; תַּיִת הָאָרֶץ Ib.; בָּנוֹת הָאָרֶץ Ib 34. 1; וָרֶעֱ Ib 1. 11, וָרֶעֱ Ib. 5. 4.

The usual position of the attributive genitive is between the article qualifying the governing substantive and the governing substantive itself, e.g. ὁ τοῦ ἀνδρὸς πατήρ, ἡ τοῦ ἀνδρὸς πατρίς. So it seems that whenever and for whatever reason the suffix-prefix phenomenon came into operation, the governing and dependent substantives exchanged places, while the genitival form and function stood put, the process giving birth to the construct.

Judging by similar revolutionary and as yet unaccountable changes elsewhere, those responsible do not seem to have had scruples about such apparently arbitrary proceedings. For they relentlessly applied the phenomenon to compound proper nouns, for instance, עֲמִיאל in ICh 3. 5 is referred to as אֱלִיעֶזֶר in IIS 11. 3.

However, two relics of the original order have survived: מַעֲנֶה צַמֵּד IS 14. 14—in contrast to צַמֵּד בִּקְרָ Job 1. 3 and צַמֵּד פִּרְדִּים IIR 5. 17—and עַד-שָׁלָל Jes 33. 23 for עַד שָׁלָל.

### XXXI. The dative case in Hebrew varies.

It is either inflected or non-inflected, e.g. הָקֵנָה Gn 37. 17, Ib.; אָרֶץ Gn 1. 22, אֶרֶץ Ib 11. 31 ἔραξε, ἔρασσε.

When it is non-inflected, it is either accompanied or unaccompanied by a preposition, e.g. אֶל-הָאָרֶץ Ib 12. 1, אֶל-הָאָרֶץ Ib 1. 11, אֶל-הָאָרֶץ IS 28. 3, אֶל-הָאָרֶץ Ex 1. 10, אֶל-הָאָרֶץ Gn 1. 22, אֶרֶץ Ths 2. 1, (הָעִיר Gn 44. 13) Jos 8. 19, (יְרוּשָׁלַם IR 10. 2) IS 17. 54.

It must be argued that when a dative is formed with a final ה, that letter stands for the suffix -δε, δ being omitted. But there can be no doubt that when it is formed with the preposition אֶל, then the formation follows the suffix-prefix phenomenon; because אֶל is the homologue of -δε, precisely like the Latin *ad*, δ and λ interchanging in Greek, and δ and ε taking the place of each other according to the vowel-consonant metathesis. Obviously, no

metathesis occurs when לֹא is shortened to ל, vocalization taking over the function of the vowel, e.g. לְבִיתוֹ Dt 20. 5, לְבֵית Neh 2. 8. Now it is possible to equate εἰς with עַד and אֵל, but not with ל.

*XXXII. The construction of the future tense in Hebrew resembles the Greek.*

The form of the future tense in Hebrew resembles that of the Attic future tense—in which the characteristic σ drops out—except that the Greek personal endings are transposed into prefixes through the suffix-prefix metathesis. Thus:

πιστεύ-σ-ω	אֶבְטֵחַ
πιστεύ-σ-εις	תְּבָטֵחַ
πιστεύ-σ-ει	יְבָטֵחַ
	(תְּבָטֵחַ)
πιστεύ-σ-ο-μεν	נְבָטֵחַ
πιστεύ-σ-ε-τε	תְּבָטֵחוּ
πιστεύ-σ-ου-σι	יְבָטֵחוּ
	(תְּבָטֵחוּ)

In my submission, it is most significant that in Arabic—to emphasize the futurity of the action or condition indicated by the verb—سَوْفَ is added, or its initial (س) is affixed, e.g. سَوْفَ يَفْعَلُ, سَوْفَ يَكُونُ, or سَيَكُونُ, سَيَفْعَلُ. Indeed, I am tempted to think that سَوْفَ is the homologue of ἐσόμενος or τοῦπρόντι future.

*XXXIII. The aorist exists in Hebrew.*

The structure of the Hebrew aorist resembles that of the Greek, the augment interchanging with ל. As in the formation of the future tense, the characteristic σ drops out, and the Greek personal endings are transposed into prefixes which follow the ל representing the augment. This ל—vocalized with פֶּתַח, except before נ—is called by the grammarians לְפָתַח, because its affixing changes the function of the structure from indicating future time into indicating past time. Thus:

ἐ-πιστεύ-σ-α	לְפָתַחְתִּי
ἐ-πιστεύ-σ-ας	לְפָתַחְתָּ
ἐ-πιστεύ-σ-ε	לְפָתַחְתָּ
	(לְפָתַחְתָּ)

ἐ-πιστεύ-σ-α-μεν	וְיִבְטַח
ἐ-πιστεύ-σ-α-τε	וְיִבְטַחְתֶּם
ἐ-πιστεύ-σ-α-ν	וְיִבְטַחְוּ
	(וְיִבְטַחְנָה)

#### XXXIV. The Middle Voice exists in Hebrew.

As in Greek, the Middle Voice in Hebrew is made up of the verb in the Active Voice, plus the personal pronoun in the dative case.

The Middle Voice personal suffixes are: -μαι, -ῃ'σαι, -εται, -μεθα, -εσθε, -ονται.

In my submission, the suffix *μαι* stands for the reflexive *μοι*, *σαι* for *σοι*, *εται* for *αὐτῷ*, *μεθα* for *με-δε*, *εσθε* for *σε-δε*, and *ονται* for *αὐτοῖς*.

The following conjugations of *ἔρχω* and of its homologue *הָלַךְ* illustrate the similarity between the respective personal terminations, although the tenses vary to accommodate the relevant texts.

ἔρχο-μαι	אֵלַי-לֵךְ	Cant 4. 6
ἔρχ-ῃ'σαι	לְךָ-לֵךְ	Gn 12. 1
„	לְכָל-לֵךְ	Cant 2. 10
ἔρχ-εται	הֵלַךְ-לוֹ	Cant 2. 11
ἔρχό-μεθα	נֵלְכָה לְךָ	IS 26. 11
ἔρχ-εσθε	לָכֹה לָכֶם	Jos 22. 4
ἔρχ-ονται	יָלְכוּ לָהֶם	IS 26. 12

There are, of course, examples from other verbs, such as: *וַיְבַהֲרֵם* Gn 13. 11, *נִזְרַע לָךְ* Ez 37. 11, *דַּמָּה-לָךְ* Cant 2. 17, *חַמְדּוּ לָהֶם* Prv 1. 22, *תִּדְעִי לָךְ* Cant 1. 8, *צֵאִי-לָךְ* Ib., *קַח-לָךְ* Ex 30. 34, *וַיַּצְלוּ לָהֶם* ICh 20. 25, *תִּתֵּן-לָךְ* Dt 16. 18, *עֲשֵׂתָהּ-לָהּ* Prv 31. 22, *קַבֵּל-לָךְ* ICh 21. 11, *קוּמִי לָךְ* Cant 2. 10, *קוּמִי לָכִי* Ib 2. 13, *קִנִּיתִי לִי* Jer 13. 1, *קִנִּיתִי לִי* Ruth 4. 10, *מִקְלָלִים לָהֶם* IS 3. 13, *וְקִשְׁשׁוּ לָהֶם* Ex 5. 7, *שָׁלַח-לָךְ* Nu 13. 2.

#### XXXV. The Subjunctive exists in Hebrew.

The subjunctive occurs in conjunction with: *ἄν*, *εἰάν* or *ἤν* (אם), *εἰ* (אם), *καε*, epic for *ἄν* (כי), *μή* (פִּן), *ὅπως* (לְמַעַן), *πρίν* (סָרַם), *ὥς* (כִּה).

It is used: in exhortations and prohibitions, in relation to a

future object of fear or future supposition, and also to indicate that a thing will never happen.

The *first person* of the subjunctive (generally *plural*) is used in exhortation, and may be preceded by *אָגע* (הִבֵּה) or *אָגעטע*, irrespective of the number or person of the verb which follows. Such *first person* may also be used in questions of appeal, where a person asks himself or another *what he is to do*.

In all these respects Hebrew follows the Greek pattern, e.g.:  
הִבֵּה נִלְבְּנָה לְבוּיִם (Gn 11. 3)—*δεύτη* (sic) *πλινθεύωμεν πλίνθους*.  
הִבֵּה־נָּא אָבוֹא אֵלֶיךָ (Ib 38. 16)—*ἔασόν με εἰσελθεῖν* (sic) *πρὸς σε*.  
הִבֵּה נִתְחַכְמָה לוֹ כִּן־יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה (Ex 1. 10).  
—*Δεῦτε οὖν* (sic) *κατασοφισώμεθα αὐτούς, μήποτε πληθυνθῇ, καὶ ἡνίκα αὐτῷ συμβῇ ἡμῖν πόλεμος*.  
אֵלֶיךָ לִי אֶל־הָרַחֵמֵנוּ (Cant 4. 6).  
—*πορεύσομαι ἐμαυτῷ* (sic) *πρὸς τὸ ὄρος τῆς σμύρνης*.  
יְהוָה אָמַר אֲדֹנָי יְהוָה לֹא אֶשְׁכַּח יְרוּשָׁלַם חֲשַׁכְךָ יָמֵינוּ (Ps 137. 5).  
—*Ἐὰν ἐπιλάθωμαι σου Ἱερουσαλήμ, ἐπιλησθείη ἡ δεξιὰ μου*.  
לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ כִּן־תָּמוּתוֹן (Ib 3. 3).  
—*οὐ φάγεσθε* (sic) *ἀπ' αὐτοῦ, οὐδὲ μὴ ἄψησθε αὐτοῦ, ἵνα μὴ ἀποθάνητε*.  
כֹּה אָמַר אֲדֹנָי יְהוָה לֹא תִהְיֶה הַדֶּשֶׁת הַזֹּאת לְבָרְכָהּ (Jer 7. 7).  
—*τάδε λέγει κύριος σαβαώθ, οὐ μὴ μένη ἡ βουλή αὕτη, οὐδὲ ἔσται*.  
אֲכָלְכֶם וְשָׂמַעְתֶּם טוֹב הָאָרֶץ (Ib 1. 19, 20).  
—*καὶ ἐὰν θέλητε, καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε*.  
Ἐὰν δὲ μὴ θέλητε, μὴδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδετα.  
אָמַר יְהוָה אֲדֹנָי יְהוָה לֹא אֶשְׁכַּח יְרוּשָׁלַם חֲשַׁכְךָ יָמֵינוּ (Nu 31. 8).  
—*Ἐὰν οὕτως* (sic) *εἴπῃ*.  
לִמְעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי (Nu 15. 40).  
—*ὅπως αὐτὸς μνησθῇτε καὶ ποιήσητε πάσας τὰς ἐπολάς μου*.  
יְהוָה אָמַר אֲדֹנָי יְהוָה לֹא אֶשְׁכַּח יְרוּשָׁלַם חֲשַׁכְךָ יָמֵינוּ (Jer 47. 1).  
—*πρὶν πατάξῃ τὴν Γάζαν ὁ Φαραώ* (since this verse is missing in the Septuagint, I have resorted to a translation into modern Greek).

#### XXXVI. The Optative mood exists in Hebrew.

There are two unambiguous examples of it: one garbled, and the other absolutely clear—that is to say:

... יִתֵּן לִי נִיּוֹן Nu 11. 29 = *εἴ μοι γένοιτο*; thus: *י/עִי, מִי/מוי, יִתֵּן* *γένοιτο*.

י is not the conjunctive letter here, and it is omitted in Dt 5. 26.

הִבֵּה־נָּא in Dt 33. 16 is the homologue of *τράποιο* (con-

textually, *τράποιντο*) in the imprecation *ἐς κεφαλὴν τράποιτο ἐμοί*. In fact, the text reads emphatically by repetition: *תבואתו ויהי ראש יוסף ולקדקד ביה* *May (these blessings) turn on Joseph's head, the head of the wished for among his brothers*. This word is of unique construction, and unrelated to the verb *בוא*. Yet here again the LXX translates the phrase Hebraically: *ἐλθοισαν ἐπὶ κεφαλὴν Ἰωσήφ καὶ ἐπὶ κορυφῆς δοξασθεὶς ἐπ' ἀδελφοῖς*.

*XXXIII. The presence of prefixes in compound Greek verbs is reflected in constant parallel metamorphoses and identical semantic variations in the corresponding Hebrew homologues.*

όθίω <i>תָּחַ</i>	ἐφίστημι, καθίστημι <i>תָּחַ</i>
καταόθίω, ἀποόθιυνύθω <i>תָּחַ</i>	συνίστημι <i>תָּחַ</i>
ἀποόθινω <i>תָּחַ</i>	κτίζω <i>תָּחַ, תָּחַ, תָּחַ, תָּחַ, תָּחַ</i>
αἶρέω, ἐλεῖν <i>תָּחַ</i>	ἀνακτίζω <i>תָּחַ, תָּחַ, תָּחַ</i>
καθαίρέω <i>תָּחַ</i>	ἴζω, οἰκίζω <i>תָּחַ</i>
πυρόω <i>תָּחַ, תָּחַ</i>	καθίζω, κατοί-, συνοικέω <i>תָּחַ</i>
ἐκπυρόω <i>תָּחַ, תָּחַ</i>	κωφάω, κωφέω <i>תָּחַ</i>
κειτέω, -τρίζω <i>תָּחַ</i>	ἐκκωφέω, -όόω <i>תָּחַ, תָּחַ</i>
συγκειτέω <i>תָּחַ</i>	γελάω, -λοιάω, -λοιάω <i>תָּחַ</i>
κλέπτω <i>תָּחַ</i>	διαγελάω, ἐγ-, ἐπεγ-, κατα- <i>תָּחַ</i>
(κλέπτω <i>תָּחַ</i> )	μετρέω <i>תָּחַ</i>
διακλέπτω <i>תָּחַ</i>	συμμετρέω <i>תָּחַ</i>
συγκλέπτω <i>תָּחַ, תָּחַ</i>	κεντέω, νύγω <i>תָּחַ</i>
ἐκκλέπτω <i>תָּחַ</i>	κατακεντέω <i>תָּחַ</i>
πήγνυμι <i>תָּחַ</i>	συγκεντέω <i>תָּחַ</i>
ἐπιπήγνυμι <i>תָּחַ</i>	ἰκνέομαι, θιγγάνω <i>תָּחַ</i>
έρχομαι, ἐλθεῖν <i>תָּחַ, תָּחַ, תָּחַ</i>	ἐφικνέομαι <i>תָּחַ</i>
ἐπέρχομαι <i>תָּחַ, תָּחַ</i>	καθικνέομαι, ἀό-, ἐξ-,
μετέρχομαι, συν- <i>תָּחַ</i>	ἐπιθιγγάνω <i>תָּחַ</i>
ἐλεύθω, ἐπ- <i>תָּחַ (תָּחַ)</i>	καταρρέω <i>תָּחַ</i>
σπείρω <i>תָּחַ</i>	δίδωμι <i>תָּחַ</i>
κατασπείρω <i>תָּחַ</i>	ἐπιδίδωμι <i>תָּחַ</i>
κρύπτω <i>תָּחַ</i>	ήγέομαι <i>תָּחַ</i>
ἐπικρύπτω <i>תָּחַ, תָּחַ</i>	ἐφήγέομαι <i>תָּחַ</i>
κατα-, ἐπι- <i>תָּחַ, תָּחַ</i>	διηγέομαι <i>תָּחַ</i>
δύω <i>תָּחַ</i>	παύω <i>תָּחַ</i>
καταδύω <i>תָּחַ, תָּחַ</i>	ἀναπαύω <i>תָּחַ</i>
ἵστημι <i>תָּחַ</i>	ἀπέχω, κατ- <i>תָּחַ</i>

παρέχω ρηη  
 κληρόω ληη, ληη  
 ἐπικληρόω ληηηη  
 κατακληρουχέω ληηηηη  
 νοέω, ἐννοέω οηη  
 μετανοέω οηηη, οηηηηη  
 τείνω ἰλ-ηηη, ηηη, σςη  
 ἐκτείνω, ἐπι-, κατα- ηηη  
 χάζομαι ηοη, ηηη  
 ἀναχάζομαι ηοηη, ηηηη, ηοηη  
 ᾄκω ηηη, ηηη  
 κατατήκω, δια- ηηη, ηηηη  
 φέρω ρηη  
 καταφέρω ρηη  
 σείω ρηη  
 ἐκσείω ρηη  
 φύσάω ρηη, ηηη  
 διαφύσάω ρηη, ηηη  
 βάλλω ληηη, ληη  
 ἐπιβάλλω, ἀντιβολέω ληηηηη  
 ληηηηη  
 ἐμβάλλω, κατα- ληηηη  
 σφάλλω ληη  
 ἐπισφάλλω ληηηη  
 ἵστημι βηη  
 ἐρίστημι, ὑφ-, ἀν-, καθ-, παρ-  
 βηηη  
 ἀποσυλάω ληηηηη, ληηη  
 τίνυμι, τίνω οηη  
 ἀποτίνυμι οηη  
 ἐκτίνω οηηηηη  
 ἔχω ηηη  
 περιέχω ηηηηη  
 κόπτω, ὀρύσσω ρηηη  
 ἐκκόπτω, ἐξορύσσω ρηηη  
 φέρω, πείθω, ὑψόω, προσφέρω,  
 ἀνα- ηηη  
 διαφέρω, ἐξυψόω ηηη  
 καίω ρηηη  
 ἐκκαίω ρηηηη  
 σείω, πείθω ηηη, ηηηη

ἐπισείω, ἀναπείθω, κατα-, διαφέρω  
 ηηηη, ηηηηη  
 φύσάω ρηη  
 διαφύσάω ρηηηη  
 λανθάνω ηηη  
 ἐκλανθάνω ηηηη  
 ἐπιλανθάνομαι, -λήθομαι ηηηη  
 τίθημι ηηη  
 ὑποτίθημι ηηηη, ηηηηη  
 συλάω ληη  
 ἀποσυλάω ληηη  
 ἰκνέομαι ρηη  
 ἐξικνέομαι, καθ- ρηηηη  
 κυνέω, βόσκω ρηηη  
 ἐπικυνέω, καταβόσκω ρηηηη  
 ἐντέμνω, κατα- ηηη  
 κατὰγνυμι ηηη, ηηηη  
 „ ηηηη, ηηηηη  
 ὠθέω ρηηη  
 ἐξωθέω ρηηηη, ρηηηη  
 θρώσκω ρηηη  
 ἀναθρώσκω ρηηη  
 σκιάζω ηηηη  
 ἐπισκιάζω ηηηηη  
 δύω ηηηη  
 ἐνδύω ηηηηηη  
 φοβέω ηηηη  
 καταφοβέω ηηηηηη  
 κομέω ηηηη  
 ἐπικομάω ηηηη  
 κομίζω ρηηη, ρηηηη  
 συγκομίζω ρηηηη  
 ὀργίζω ηηηηη, ηηηηη  
 προσοργίζομαι, συν- ηηηηηηη  
 θεωρέω ηηηη  
 καταθεωρέω ηηηηη  
 στέλλω ηηηηη  
 ἀποστέλλω, ἐξαπο- ηηηηηη  
 ῥάπτω ηηηηη  
 ἐπιρράπτω ηηηηη

## VII. GENERAL PROPOSITIONS

XXXVIII. *There are hybrid homologies, that is, Hebrew nouns, adjectives, and verbs which are supposed to be of simple structure but are, in fact, homologues of Greek compounds or derivatives—often incorporating their affixes, including -ζω—or of two separate Greek words. Similarly, one or two Greek compounds homologize with two separate Hebrew words.*

יִן־עֶלְיוֹן ὑπερῶν Cant 3. 9 *the upper part of the house*, where the women resided [—not, as in the LXX, ὑπερῶν]

יָבִיב ἀποστατέω Ps 102. 8 *stand aloof*

יָבִיב ἀποσταδά Lev 13. 46 Dt 32. 12 Thr 1. 1 *standing apart*

עָלַז ἐκπνέω Gn 6. 17, 25. 8, 17 Ps 88. 16 Job 13. 19, 27. 5, 29. 18 *lose breath*; βίον ἐ. *breath one's last, expire*

חַמָּה גָּדֹל μέγας, q.v.

חָלַל δυστυχής, ἀτυχής Ps 9. 10, 10. 18, 74. 21 *unlucky, unfortunate*

חָלַל הַקּוֹל ἡ καλλιφωνος ICh 4. 3 *the one with the fine voice*

חָלַל διαυγής, εὐαγής, εὐαυγής Ex 27. 20 Prv 16. 2 Job 11. 4, 33. 9 *translucent*; of gems חָלַל Job 28. 17; *bright, clear; bright, shining*

חָלַל „ „ „ Jes 18. 4 Jer 4. 11 Cant 5. 10

חָלַל ἀνάγω Ex 5. 1, 23. 14 IS 30. 16 Ps 42. 5 *celebrate*

חָלַל תְּשׁוּבָה, תְּשׁוּבָה τὰ θεόφωτα, τὰ φῶτα Ex 13. 16 *divine decrees, oracles; the illuminations*

חָלַל εὐφύης Gn 12. 11, 14, 39. 6 IIS 14. 25 Jer 11. 16 Ps 48. 3 Cant 6. 4 Eccl 5. 17 *well-grown, shapely, suitably formed, well-ordered, graceful*

חָלַל κομήτης Am 5. 8, Job 9. 9, 38. 31 κ., *with or without ἀστήρ, comet*

חָלַל „ „ IIR 23. 5 Hos 10. 5 *wearing long hair*

חָלַל προσλαμβάνω Gn 29. 34 Nu 18. 2, 4 Jes 14. 1, 56. 3 Ps 83. 9 Dan 11. 34 *take to oneself as one's helper or partner, associate*

- with oneself, take as an associate (W); Dt 28. 12 Neh 5. 4  
*borrow*; לָוָה, הָלוּהָ Ps 37. 26, 112. 5 Prv 19. 17 Eccl 8. 15  
*lend a hand, help, assist, co-operate with* .
- מַבּוּל מִלְּהָמָה, מִלְּהָשָׁמָה, מִלְּהָמוּרִים, -רָא Gn 6. 17, 7. 6, 9. 11, 15  
*flood-tide*; generally, *flood, deluge* (prefix-suffix)
- נֶשֶׁר חָרָוִן Lev 11. 13 Dt 28. 49 Job 9. 26 poet. for χάρωπος;  
 also of *the eagle* (cf. χάρωπος, of dogs كَيْبٌ دَلَبٌ)
- סֵד סύννοδος Gn 49. 6 Jer 15. 17, 23. 18, 22 Ps 64. 3, 89. 8, 111. 1  
 Job 29. 4 *assembly, meeting*, esp. for deliberation; also of  
*private meetings or gatherings* for discussion; pl., of *political clubs*  
 نَدَى, or *conspiracies*
- טַרְתָּ טָרְחָנוֹס Prv 11. 22 (ῥᾱ, θυμός) *light-hearted, easy-*  
*tempered, frivolous, careless*; mostly in bad sense, *taking things*  
*easy, indifferent*
- עֲבוֹט ὑποθήκη Dt 24. 10-13 *pledge, deposit, mortgage*; ἐπὶ ὑπο-  
 θήκαις upon *securities given* עֲבָטִית Hab 2. 6
- פָּנֵעַ ἐπέχω Jud 8. 21 IS 22. 17, 18 IIS 1. 15 IR 2. 25, 29, 32,  
 34, 46 *aim at, attack, launch out against*; cf. ἐπιτίθημι; Gn 32. 2  
 Ex 23. 4 Nu 35. 19, 21 IS 10. 5 Am 5. 19 פָּנֵעַ Gn 32. 18,  
 33. 8 IIS 2. 13 Hos 13. 8 Prv 17. 12 פָּנֵעַ Ps 85. 11 Prv 22. 2  
 פָּנֵעַ Job 5. 14 *stand facing, face in line of battle*; פָּנֵעַ Ex 32. 1  
 Jud 5. 28 *stay, pause, tarry* (spurious, cf. ὀπίσσω)
- צֶמֶד συνωρίς, ἵδος Jud 19. 3, 10 IS 11. 7, 14. 14 IIR 5. 17  
 Jes 21. 7 *pair of horses, of mules*; generally, *a pair or couple*  
*of anything*
- קַפְדָּה, קַפְדָּה ἀκανθώδης Jes 34. 11, 15 *full of thorns, thorny; prickly*;  
 ἀκανθόχοιρος: *hedgehog* قَنْظَا
- רָאִי ὀρείχαλκος Job 37. 18 *mountain-copper, i.e. yellow copper ore,*  
*copper or brass made from it; a mirror of it*
- חֲמָה טַרְתָּ טָרְחָנוֹס Hos 7. 5 טַרְתָּ טָרְחָנוֹס
- לְעֵלָב, לְעֵלָבִים, לְעֵלָבִין κυναλώπηξ Jos 19. 42 Jud 1. 35, 15. 4  
 Neh 3. 35 *mongrel between dog and fox* ثَعْلَبٌ



קִיָּוָה τὰ τόξα Job 41. 21 τόξον: bow; in pl. also, bow and arrows;  
sometimes in pl. for the arrows only

In the Hebrew or Arabic components of the former, the letters and points of vocalization represent or replace letters in their respective Greek homologues; whereas in the Hebrew or Arabic components of the latter, there is no such representation or replacement. Degrees of similarity or dissimilarity between the Hebrew or Arabic component and its Greek counterpart in any homology are not strictly relevant; because it is not resemblance but literal replacement that matters here. So much so that however transformed the Arabic and Hebrew homologues may be—and some of them are metamorphosed beyond recognition—they may still be identical with their respective Greek counterparts. Thus:

However, in the homology *داود* *ḏāwūd* / *داود* *ḏāwūd* / *ḏāwūd* *ḏāwūd*, each of the Hebrew and Arabic homologues is equivalent to its Greek counterpart and not identical with it; for the second *ב* in *בְּיָמָיו* does not replace any letter in *ḏāwūd*, but represents the thematic *ω* in *ḏāwūdō*, or the emphasis in *בְּיָמָיו*, as the homologue of *ḏāwūdāzō*, the Epic form of *ḏāwūdō*. Similarly, the second *ד* in *דָּוִד* and *דָּוִד*—like the second *ד* in *דָּוִד*—represents the *ζ* in *ḏāwūdāzō*, the first interchanging with the *γ*.

Again, in  $\delta\alpha\sigma\iota\varsigma$ /תאר/רעות/ראות,  $\mu\eta\eta\chi\alpha$ /מצארי/חרים, and  $\delta\sigma\alpha\mu$ /מראה/מראה/חלום, all the components in each homology are identical; although תאר differs entirely from  $\delta\alpha\sigma\iota\varsigma$ , as do

מראה from *δραμα* and معارى from *χρημα*, owing to the suffix/prefix metathesis.

But the Hebrew and Arabic verbs with the MV מן lie in a special category, since these MV letters replace the preposition *ἐν* which was added in very ancient times to indicate the reflexive character of the verb, a function now performed by the MV terminations: -μαι/μοι, -σαι/σοι, etc. This *ἐν* seems to have survived in one or two verbs, e.g. *ἐντηρέω*—a verb identical with *נָטַר/נָטַר*.

A special distinction belongs also to the homology *ὄρω*, because *ὄρω* homologizes with the alternative verb from which come the First Aorist *ἤνεγκα* and the Second Aorist *ἤνεγκον*, while expressing the meanings conveyed by *ὄρω*. Similarly, *εἶδω/γινώσκω*.

*XL. Some Greek words have incomplete as well as complete or quasi-complete Hebrew homologues.*

*ἀργυρίς*: אַרְגֵּרָה, אַרְגֵּרָה  
*ἀθετέω*: אָטַע, אָטַע, אָטַע  
*ἀρα*: אֵל, אֵל  
*ἀ. μή*: אֵל, אֵל  
*ἀ. οὐ* „  
*ἀ. οὐν* „  
*ἀ. οὐχί*: אֵל, אֵל  
*ἀ. γε*  
*βασιλεύω*: מַלְךְ, מַלְךְ  
*γαῖα*: אֵר, אֵר, אֵר  
*γῆ*: אֵר, אֵר, אֵר  
*ἀדם*: אָדָם, אָדָם, אָדָם  
*ἀδμή*  
*δάσους*: אֵשׁ, אֵשׁ, אֵשׁ  
*Διός*: אֵל, אֵל  
*δοῦλος*: אֵל, אֵל  
*καταδουλόω*: אֵל, אֵל  
*δράκων*: אֵל, אֵל  
*ἐδωλίων*: אֵל, אֵל  
*ἐνθα*: אֵל, אֵל  
*ἐνθα* „  
*ἐ. καὶ ἐ.*: אֵל, אֵל  
*ἐ. καὶ ἐ.*: אֵל, אֵל  
*ἐρίζω*: אֵל, אֵל

*ἥλιος*: אֵל, אֵל, אֵל  
*ἥλιος*  
*ἡσυχάζω*: אֵל, אֵל  
*ἡσυχάζω*  
*θάνατος*: אֵל, אֵל  
*θεραπεία*: אֵל, אֵל  
*θέσις*: אֵל, אֵל  
*θηρίον*: אֵל, אֵל  
*ἰσχύς*: אֵל, אֵל  
*ἰσχύς*  
*καλύπτω*: אֵל, אֵל  
*καλύπτω*  
*κηδεμών*: אֵל, אֵל  
*κηδεμών*  
*λαγχάνω*: אֵל, אֵל  
*λάος*: אֵל, אֵל  
*λάχος*: אֵל, אֵל  
*μέγας*: אֵל, אֵל  
*μικρός*: אֵל, אֵל

μυρίοι: מרבבה, רבוא, רבו, רבבה	στύραξ: תורק, צרי
ἡ μήν, ναὶ μήν: נָעַם, אָמֵן	σχῆμα: מַסְכִּית, סִכּוּת
ξανθός: קָהב, אַפְסָנוּ, אֲדָחַם, אָדָם	σχύζω: נָטַח, נָחַץ, הִצֵּחַ, גָּזַל, נָזַח
ζωβα, ᾤαβ, ᾤαβ, ᾤαβ, ᾤαβ	σῆμ, ῥῆμ, ῥῆμ, ῥῆμ, ῥῆμ
שִׁשׁ, שִׁשְׁשֹׁן, שִׁשִּׁשׁ, אֶפְרַי, צוּבָה	σπαρχή: פִּרְעָה, פִּרְדָּה
δδύνη: עֲצָב, תַּאֲנוּיָה, אֲנוּיָה	Τίτυρος, Σάτυρος: שָׂעִיר
δδύς: צַפְעוּנִי, אֶפְעָה, צַפְעָה	τοκίζω: נִצְנֵץ, נִצֵּץ
ὄχλος: חֲסֵד, אֶגֶל, חֵל, חֵיל, עֵגֶל	τόξον: קֶסֶת, גֶּסֶק
πάθος: מַדְנֶה, אָסוֹן, פִּיד, אִיד	τροχός: רֶכֶב, רֶחֱי, רֶחֱי
παρακαταθήκη: פִּקְדוֹן, פִּקְדָּה	πῆλη: דְּאִירָה
πληνθεῖον: מִלְכָּם, מִלְכָּה, מִלְכָּן	φαρμακεύς: רֶקֶה, רֶקֶה
πλοισμός: מִלְכָּה, מִלְכָּה, מִלְכָּה	φάρμαξ: מִלְכָּה, מִלְכָּה
πράος: קָרִי, קָרִי, קָרִי, קָרִי	φοίνιξ, φο-: קָהב, קָהב
πρόρησις: בְּרָאשׁ, רִשְׁיוֹן	פניו, פניו, פניו, פניו, פניו
πρόσθος: מִלְכָּה, מִלְכָּה, מִלְכָּה	קין, (פִּנִּית), פִּנִּית, פִּנִּית, פִּנִּית
πυραύστης, ψυχή: עֵשׂ, עֵשׂ	קני, קני, קני, קני, קני
πυρόω: עֵשׂ, עֵשׂ, עֵשׂ, עֵשׂ	φουίκα: שָׁמ
ράβδος: קָהב, קָהב, קָהב, קָהב	χρημα: חֲרִימ, חֲרִימ, חֲרִימ, חֲרִימ
ράβδς: עֵשׂ, עֵשׂ, עֵשׂ, עֵשׂ	חֲרִימ, חֲרִימ, חֲרִימ, חֲרִימ
ράβδς, ῥάβδς: עֵשׂ, עֵשׂ	חֲרִימ, חֲרִימ, חֲרִימ, חֲרִימ
ράβδς, ῥάβδς: עֵשׂ, עֵשׂ	χῶρος: חֲרִימ, חֲרִימ
ράβδς, ῥάβδς: עֵשׂ, עֵשׂ	ψηφίζω: חֲרִימ, חֲרִימ
στέμμα, στέμμα: עֵשׂ, עֵשׂ	ὠφέλεια: אֲנִי, אֲנִי
στέμμα, στέμμα: עֵשׂ, עֵשׂ	ὠφέλησις: אֲנִי, אֲנִי

XLI. A word in one language may have more than one homologue in the other.

Such a word in Greek may have more than one homologue in respect of one of its meanings, or in respect of several meanings, if it bears more than one, e.g. δαίζω, ὄπλον. That is why ancient Hebrew must have been richer than Greek, but most of its vocabulary has been lost. Witness the wealth of Arabic, which has been jealously preserved and guarded.

But such words in Hebrew are mostly homonyms; otherwise they have homologues of uncertain genuineness. It is very rare indeed for a Hebrew word which is not a homonym to have more than one definitely genuine Greek homologue, e.g. נָפֶשׁ/ψυχή.

*XLII. Some Greek words, supposed to be borrowed, are transformed Hebrew and Arabic homologues of other Greek words.*

ἀβα· τρόχος; τρόχος does not exist, but τροχός is *potter's wheel*, טַרְחָן Jer 18. 3. Furthermore, the homologue of the homonym טַרְחָן Ex 1. 16 is ὀπήεις: (ὀπή) *with a hole*, δίφρος ὀ., i.e. an obstetric chair.

ἀβαγνα· ρόδα ἀμάραντα, *unfading roses*. 'To fade, droop, wither' in Arabic is وحن, the homologue of which is ὀδίνω: *decay, wane*.

ἀβαρταί = πτηναί, *winged*. 'Wing' in Hebrew is כַּנף Ps 55. 7, כַּנְפֵּי יְהוָה Is 40. 3, the homologues of πτέρυξ: *wing*.

ἀβάς· εὐήθης: *simple, silly*; also = ἱερὰ νόσος, *epilepsy*. 'Silly' in Arabic is غَبِيّ, the homologue of ἀφύης, *not clever, dull*; and 'epilepsy' in Hebrew is חֲרָפָה IIS 1. 9, the homologue of ἀβάτος—ἀ. πόνος a *plague that hinders walking*, i.e. gout—and or σπάσμα· μός, *spasm, convulsion*.

ἀβδελον, ἀβελλον· ταπεινόν: *downcast, dejected*; טַבָּח Esth 6. 12, homologue of ἀμβλύς: *dull, spiritless*.

ἄβρα, ἄβρα: *favourite slave*; חַבְרָה/חַבְרָה מַלְאִי Mai 2. 14, the homologue of εἰσάβρα: *companion, courtesan*.

ἀβῶ· ἐπινοῶ: *have in mind, intend, purpose*; פִּנָּה Ps 132. 13, the homologue of οἶω, δῶω, οἶω, οἶομαι: *forebode, presage; mean, intend*.

ἀγάνα· ἄμαξα ἱερὰ: *holy, hallowed, consecrated wagon* אֶמְצָה IS 6. 7, homologue of κύκλα (κύκλος: *wheel*; in which sense the heteroclitic pl. κύκλα is mostly used), calling the whole by the part. Corroboration: κύκλος/לִּטְוָה Nu 31. 50 *ring, circle*; κύκλος جِلْدٌ cycle; κύκλωμα לְחִיטּוֹת IS 26. 5 *that which is rounded into a circle* suffix-prefix metathesis); εὐκύκλος לְחִיטּוֹת IR 7. 23 *well-rounded, round*.

ἀγγρίζειν· ὑφαιρείσθαι: *diminish gradually; subtract, deduct* אָרַב Ex 5. 8, 21. 10 Lev 27. 18 Dt 4. 2 Eccl 3. 14, the homologue of αἰρέω—*take away*—and ὑφ-. Quite apart from the fact that the spiritus asper exchanges with י—e.g. ὑπόω/חַבַּב Ez 28. 2. 31. 5; ὑβός/חַבַּב Lev 21. 20—αἰρέω actually = ἀγρέω.

ἀγέρδα· ἄπιος (*pear-tree*), ὄγχνη (*pear-tree, pear*); اَلْجَاسُ اَلْجَاسُ 'pear, pear-tree', the homologue of ὄγχνη.

ἀγήρατος: *stone used by shoemakers to polish women's shoes*: حَجَرَةٌ, 'stone', the homologue of πέτρος: *stone*.

ἀγκταλιάζει· ἀγχει: *squeezes, esp. the throat, strangles, throttles*; אָקְטָלִיתִי Jes 27. 1, derivative of non-extant אָקַט, the homologue of ἀγχω or κατ-. The extant אָקַט Hab 1. 4 is the homologue of σκολιάζω:

- to be crooked לָכָס IIS 15. 31 לָכָס Gn 48. 14 לָכָס Gn 31. 28; σκολι-  
αίνομαι, Pass., grow crooked לָכָס IIS 24. 10; cf. ἀγχαῖκη.
- ἀγρευτεῖ ὑβρίζει: treat despitefully, outrage, insult, maltreat; הָרַח IIR  
19. 22, 'insult', homologue of ὑβρίζω and καθ-.
- ἀελλεῖ κολακεύει: flatters; לָלַח, 'praise, glorify', homologue of ὀλολύζω:  
cry with a loud voice, and ἀγάλλω: glorify, exalt, esp. pay honour to a  
god Ps 44. 9, 111. 1 Piv 31. 28, 31 ICh 16. 4 ICh 20. 21, 23. 12, 30.  
21.
- ἀζαλέα = ψιλωθρον: depilatory; שֵׁשׁ Lev 13. 10, 'hair'; שֵׁשׁ IS 14. 45  
Job 4. 15; homologues of θρίξ, ἔθειρα: hair, hair of the head.
- ἀζανίτης: horse medicine; יָצַח Ez 23. 24; حصان, 'horse'; homologues of  
ὄχειος (ἵππος): horse kept for breeding; and ὄχημα: of animals that are  
ridden.
- ἀζάπα· πτισάνη: peeled barley; הָפַח Jes 47. 2, 52. 10, 'bare, uncover',  
homologue of γυμνός: strip; Pass., left bare; metaph., lay bare.
- ἀζαχής = σκληρός (hard; στή, unyielding; of light, strong; of wind,  
strong; of persons, harsh, austere, cruel, stubborn), χαλεπός (difficult;  
hard to do or deal with; dangerous; of ground, difficult, rugged; of persons,  
hard to deal with, cruel, harsh, stern); ΠΙΠ, 'strong', homologue of  
ισχυρός: strong, esp. of personal strength Nu 13. 3; Jos 14. 11; of  
things (wind) Ex 10. 19, sound; Ib 19. 16; of armies Jos 17. 13;  
of weapons Jos 27. 1; ποσειδί Ez 26. 17; severe hunger IR 18. 2;  
ΠΠΖ, 'hard, difficult', homologue of χαλεπός: severe, difficult, irksome,  
hard, dangerous, cruel, harsh Ex 1. 14, 18. 26, 32. 9 IS 20. 10, 25. 3  
IIS 2. 17 Jes 27. 1 Cant 8. 6.
- ἀζεινοί· κύκνοι: swans; اَوْز 'goose', اَوْز عراقی 'swan', homologue of  
νήττα, νήσσα, νάσσα: duck بَقَّة.
- ἀζειρεί: ξηραίνει: parch, dry up, homologue of יָבַשׁ Ez 21. 3.
- ἀξένα· πώγωνα: beard; הָיָה Lev 11. 13 Dt 14. 12; 'bearded vulture',  
homologue of παγωνίας: bearded.
- ἀζητός· σεβαστός: venerable, reverend, august; טוֹב, 'good, kind, pious',  
homologue of χρηστός: of persons, good, esp. in war, valiant, true  
Ps 149. 5-9; generally, good, honest, worthy; of good citizens, useful,  
deserving Ps 16. 10, 32. 6, 43. 1, 86. 2, 116. 15, 149. 1; of the gods,  
propitious, merciful, bestowing health or wealth Jer 3. 12 Ps 145. 17.
- ἀιδώτατον· τειχίονα. There is τειχίον: wall of a building; חָוַל Ez 13. 10  
and חָוַל are homologues of both τειχίον and ἀιδώτατον.
- αἰμάτη = λεκάνη: dish, pot, pan טַבַּח Gn 21. 14, אֶתְרֵיכָא Esr 6. 2,

homologues of ἀγγεῖον, -ήιον: *vessel* for holding liquid or dry substances; of metal, *jars* or *vases*; *box* for petitions.

αἶξ: *goat*; in pl. *waves*. It seems to me that the Greek sailors used to hear their Phoenician and Israelite colleagues speak of 'goats' as עִיז Gn 32. 15, a homologue of αἶξ; and of 'choppy seas' as עִיזֵי עֵינִי Jes 43. 16 Neh 9. 11. Hence the confusion of one with the other; otherwise, there is no apparent relation between them. The homologue of יָצַח is ἰσχυρός, *strong, violent*.

αἰολίδας· ποικίλους (*many-coloured, spotted, pied, dappled*; of birds and cattle), ταχεῖς (of motion, *swift, fleet*; of persons and animals). Only through Hebrew is it possible to justify the conjunction of these two words and their combined semantic relationship to the third. Thus: first, לָזָח Dt 14. 5, הָלַח Gn 49. 21, and הָלַח Jer 14. 5 are homologues of αἰόλος, η, ον: *quick-moving, nimble*; generally, *changeful of hue, sheeny; speckled, striped* (W); Αἰόλος, ὁ, the lord of the winds, properly, *the Rapid or the Changeable* הָלַח Ps 29. 9; then, עֶבֶר Ex 25. 5 Nu 4. 6 Ez 16. 10 is the homologue of ταχεύς. So that the coverings of the Tabernacle and ladies' shoes were made of mottled, speckled, and striped skins of gazelle, giraffe, and zebra (Eccl 1. 10).

ἄκρα· ἔνδυμά τι πολυτελές, *a certain very costly garment*: עֵרֶב Zach 11. 13, homologue of κριτός: *choice, excellent*.

ἀκροβυστία, ἡ, *foreskin*. I respectfully agree with the Greek scholars who think that this word is different from its quasi-synonym, ἀκροποσθία; and that it is derived 'from ἄκρος and a Semitic root, cf. Bab. *būtu* "puḍenda", Heb. *bōsheth* "shame" . . .'. But this is only partly right. The completely correct and full explanation follows. עֶרֶב (Jer 48. 39) is the homologue of αἰδέομαι: the initial ע stands for the spiritus lenis, and ו replaces δ. הָלַח (Ez 7. 13) and הָלַח (Jer 7. 19 Zeph 3. 19) are homologues of αἰδώς, הָלַח in Zephaniah bearing the other meaning of αἰδώς, i.e. *reverence, awe, respect*. Bab. *būtu* is the direct homologue of αἰδοῖον; but its equivalent in Hebrew is the indirect homologue by the suffix-prefix process, עֶרֶב (Dt 25. 11), characteristically in the plural. But ἀκροβυστία indicates that the direct homologue most probably existed in Hebrew as well as in Chaldean (cf. הָלַח IS 20. 30). However, one thing is beyond the bounds of probability and as certain as anything can be, and that is that ἀκροβυστία is not a mongrel word, half Greek and half 'Semitic', but pure Greek partly camouflaged.

ἀπασιτόν· τὸ δεσμωτήριον (*prison*), Hsch. (fort. ἀπλίκιτον (*camp-prison*)).

Hesychius was right: it is not ἀπλίκιτον, but ἀπασιτόν, the homologue

of حَبَسَ. Similarly, ἵψον (ἵπτομαι)· τὸ δεσμοτήριον. ἵψον—whether it has or has not anything to do with ἵπτομαι—is another homologue of حَبَسَ, itself the possible homologue of ἀπόκλεισις: a *shutting up*.

ἄποδον βραδύ (*slow*). ἄποδον is the homologue of بَطِئَ ('*slow*') which, in turn, is the homologue of βραδύς.

ἀραδ(ήσ)ει· θορυβήσῃ, ταραξεί:—תָּרַד IS 14. 15. θορυβέω: *make a noise, uproar, or disturbance*, esp. of crowds, assemblies, etc.; trans. *confuse by noise or tumult*; θορυβάζομαι: Pass., *to be troubled* اِنْتَرَب; ταρασσώ, -τω; also θράσσω: *stir, trouble* תָּרַד IIR 4. 13 Jes 24. 19 תְּפַחַּתִּיבָהּ Ib.; *agitate, disturb, throw into confusion* פָּתַר Ps 74. 3 Job 10. 12; *cause confusion, throw into disorder* פָּרַע Ex 32. 25 Jud 5. 2 Prv 1. 25; cf. ἀραδος, *inf.*

ἀραδος, ὁ, *disturbance* תְּרַדָּה IIR 4. 13, the homologue of ταραχή: *disorder, panic* תָּרַדָּה IS 14. 15 IIR 4. 13; *physiological disturbance or upheaval* תְּלַחֲלָה Jes 21. 3; *political confusion, tumult, and in pl. tumults, troubles* תְּלַחֲלָה Ez 30. 4 פָּרַעָה Jud 5. 15 פָּרַעָה Ib 5. 2 פָּרַעָה Dt 32. 42. (Prob. onomatop., like ἀραδος.) My contention, however, is that this is not an onomatopoeic word, that ἀραδος and ἀραδῆ are kindred words, and that they are Greek transliterations of cognate Hebrew words of Greek origin. (ἐρις, ἔδος: תְּרַדָּה, *inf.*)

ἄραμα [B], ἄ, (ἀραρίσκαω) *union, love*, Delphic word; غَرَم ('*love*'), the homologue of ἐρως: *love for, desire for*. Cf. ἐρωμένιον, τό, a *little love, darling*.

ἀράμνι πόλεμος (*war, battle, fight*): حَرْب ('*war, battle, fight*'), the homologue of πόλεμος or of ἐρις, or of both; ἐρις: *strife, quarrel, contention* רִיב Gn 13. 7; mostly, *battle-strife* תְּרַדָּה Jer 30. 5 קָרַב Zach 14. 3; generally, *quarrel, strife*; less freq. in pl. רִבָּה Dt 17. 8; πόλεμος, πό-: *war* קָלַחָהּ Gn 14. 2 Ex 17. 16 Nu 10. 9 Dt 2. 9 Jud 18. 11; *battle, fight* קָלַחָהּ Gn 14. 8 Job 39. 25 IICh 18. 29 פָּתַל Gn 30. 8 קָרַב Ps 144. 1 Job 38. 23 Eccl 9. 18. In general, homologues—like רִיב and קָרַב, תְּרַדָּה and תְּלַחֲלָה—differ either dialectally, because they originate in different tribes; or developmentally, evolving through a process of semantic differentiation.

ἀραβών, ὁ: *earnest-money, caution-money*, deposited by the purchaser and forfeited if the purchase is not completed; generally, *pledge, earnest* עֲרָבֹן Gn 38. 17 IS 17. 18 Prv 17. 18 عَرَبُونَ; the homologue of ῥύσιον: *surety, pledge; property or person seized as a pledge or compensation* עֲרָבֹן, عَرَبُونَ, IIR 14. 14 رَهِين رَهِينَه.

ἄρτος· βόλος: *net* תֶּבֶל Ez 12. 13 Ps 9. 16, the homologue of ἄρκυς: *net, hunter's net*.

ἄρφα· ἄρραβών (i.e. *arrha*), תַּרְבּוּץ; v.s. ἄρραβών, *sup.*

ἄρχα· ἄρραβών: v.s. ἄρραβών. It is submitted that possibly ἄρχα is a variant of ἄρφα, *sup.*, and a homologue of ῥύσιον: because the spiritus asper sometimes turns into a vowel, e.g. ῥωδιός ἐρωδιός; the ϕ in ἄρφα—like the β in ἄρραβών—interchanges with ι, while ϕ interchanges with χ—like π with κ—of which they are the respective aspirates.

ἀσάζειν· λυπεῖσθαι: *grieve, vex*; حَزَن, the homologue of πενθέω: *deavail, lament, mourn*.

ἰσιδόν· ἐρωδιόν. ἐρωδιός: *heron*; תִּדְּוּן Lev 11. 19 Jer 8. 7 Ps 104. 17.

But תִּדְּוּן/μέγας στρουθός, *ostrich* Job 39. 13. The contexts leave no doubt that תִּדְּוּן was used for the stork and/or heron, as well as for the ostrich.

ἀσιχήρ· δοτικός: *inclined to give, giving freely*; سَجِيّ ('generous'), the homologue of ἀφθονός: *ungrudging, bounteous*.

ἀσμόσει· ἀγνοεῖ, ἀνάπνει. ἀγνοεῖ: *go wrong, make a false step; to be ignorant of what is right, act amiss*; אָגַן Lev 4. 13, 27, the homologue of ἀγνοέω or of ἀθετέω: *deal treacherously with, break faith with* תָּגַב Ex 21. 8 Jud 9. 23 Jer 3. 20 Mal 2. 11. 14 אָגַב Ex 32. 33 Lev 5. 5 שָׁגַב IIR 1. 1 Hos 8. 1; Pass., *to be struck off the register* שָׁגַב Psn 18. 19; ἀναπνέει: *breathe forth* אָנַח Jes 42. 14.

ἀσπακῶς· φιλοφρόνως: *kindly, to be kindly minded*; εὐσπρόφρονος, *to be of a kindly, cheerful temper*; بِمَكَّة, بِمَكَّة ('with gaiety, with cheerfulness').

ἀπαθήνιον· ἑλυτρον (τό, *covering; bow-case, sheath of a spear*) תָּבַח ICh 21. 27/θήκη: (τίθημι) *sword sheath*; cf. ζώνη: *belt, girdle*, prop. the lower girdle worn by women just above the hips תָּבַח Jer 3. 24; of men on the march, *belt* תָּבַח Dt 23. 14; man's belt (more freq. ζωστήρ) תָּבַח IS 18. 4 תָּבַח IIR 3. 21; the belt of barbarians in which they wore the dagger IIS 20. 8.

αὐγεῖν· ἀλγεῖν: *feel bodily pain, suffer, be ill*; أَوْجَع: *feel pain of mind, grieve* أَوْجَع تَنَجَّع; both homologues of ἀλγέω: Pass., τὸν ἀλγούμενον ὀδόντα תָּבַח Psn 25. 19.

ἐψίωρ· μέγα, πολύ: μέγας (*big*) كَبِير ('big'); πολὺς, πολὺ (*many, much*) كَثِير ('many, much'). The spiritus lenis changes into ك, and the σ in ψ drops; while the remaining π changes in one case into ب, and in the other into ث. All according to rule.



## GRAECO-ARABIC HOMOLOGY

The fact that Arabic and Hebrew are sister languages has often misled biblical exegetes, owing to the vast vocabulary gap, real divergences, and deceptive similarities which exist between them. Only reference to Greek can fill or rather bridge that gap, resolve those divergences, and explain those similarities. The following three Propositions adequately deal with the problem in its various aspects.

*XLIII. The Propositions governing Graeco-Hebraic homology apply to Arabic as well as to Aramaic—due account being taken of the differences in the alphabets and vocalizations.*

These differences are: (ذ, ذ, (ث, ت), (ظ, ط), (ع, غ), and ك which is pronounced like כ. Clearly these six additional Arabic letters are variants of letters common to both alphabets. Moreover, ق, قَح, is the equivalent of קָחַ and קָחַץ; كَ, كَر, of קָרַח and קָרַח; كَ, كَر, of קָרַח; and كَ, كَر, of the enclitic קָרַח. Arabic has no equivalent of הָלַח, הָלַח, or the independent קָרַח; nor does it include in its alphabet a letter symbolizing the sound of ב or פ.

أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα
أب	אב	αβ	אב	זרע	זרע	ζα

*XLIV. Greek words frequently homologize with Arabic words which differ from their Hebrew fellow homologues phonetically, morphologically, and/or semantically.*

This is due to the following reasons:

1. The Arabic homologue may contain a letter which does not figure in the Hebrew alphabet, e.g. καχάω/ضحك, πωλος/עלם/δούλος.

2. The Hebrew homologue may contain a point of vocalization which does not exist in Arabic, e.g. *ónos*/גמול/جمار, μήτηρ/אם/אם.

3. An Arabic word may omit one letter or more of its Greek homologue, which its fellow Hebrew homologue does not, or vice versa, e.g. *ἀγαπάω*/באב/حب, *πυρώω*/ללה/شعل, *λάρυγξ*/ללה/حلقوم.

4. Such Greek letters as are not omitted by an Arabic and its fellow Hebrew homologue may be replaced differently in the two homologues, e.g. *ράγας*/בבב/فرج, *σαεί*/עעע/ساعد.

5. The Arabic or the Hebrew homologue may have a prosthetic letter, whereas the other has not, e.g. *δραχμή*/בבב/درهم, *στόλος*/ללה/أسطول.

6. The Arabic or the Hebrew homologue may have a terminal letter, while the other has not, e.g. *λάρυγξ*/ללה/حلقوم, *ράγας*/בבב/فرج.

7. An Arabic and its fellow Hebrew homologue may differ as regards prosthetic letters, if any, e.g. *δέος*, *δέρις*, *δορά* בבב/حصير.

8. An Arabic and its fellow Hebrew homologue may differ as to the terminal letter, if any, e.g. *σάπας* בבב/طبخ, *ποθ* לבב/إن, *εἶ* (وين فين) أين.

9. An Arabic word may homologize with a Greek word as regards one of the latter's several meanings, while its fellow Hebrew homologue—whether homophonous or otherwise—homologizes with the Greek word as regards another of its meanings, e.g. *ξηραίνω*: *parch, dry up* לבב; *drain dry* صرف; *ἀποστελλω*: *divorce* לבב; *شفع* *شفع*; *δῶρον*: *gift, present, gift of honour* לבב; *شبر* *شبر*; *votive offering or gift to a god* לבב, לבב; *hand's breadth, palm, as a measure of length* לבב.

10. An Arabic or its fellow Hebrew homologue may belong to the prefix-suffix phenomenon, whereas the other does not, e.g. *βωμός*/בבב/منبر (from *نبر*, an obsolete homologue of *βάω*, with a MV *ن*; but there is *انتبر*, the homologue of *ἀναβαίνω*, *go up, mount*).

11. An Arabic or its fellow Hebrew homologue may have a MIV מִי/ן, while the other has not, e.g. *βωμός/מִינֶר/בְּמִה*, *φέρω/نور/أور*, *χαρασσω/נִשָּׂא/شال*.

12. An Arabic noun and its fellow Hebrew homologue may belong to opposite genders, e.g. *βωμός/מִינֶר/בְּמִה*, *χρέος/זָרָה/مَلْوَכה/Βασιλεία*, *ضروره*.

13. An Arabic verb and its fellow Hebrew homologue may belong to different scales, e.g. *βασιλεύω, -λίζω/שָׁלַט/שָׁלַט*.

*XLV. Subject to Propositions XLIII and XLIV, an Arabic word and its Hebrew homologue share a common Greek homologue.*

אִם מִינֶר	μεριζόμενος	נִמְר
בֵּית οἶκος	φυσάω	נִפַח
בְּמִה κάμηλος	παίδιον [גִּיל]	עוּיל
זָרָה διάδοχος	δοῦλος, πῶλος	עֶלָם
זָה זָה	πετάνημι	פָּתַח
זָה זָה	ταίνα	צָבִי
זָה זָה	..	צָבִיע
זָה זָה	χρoιά	צָבַע
זָה זָה	χρέος	צָרָה
זָה זָה	δικαστής	קָצִין
זָה זָה	όραω	רָאָה
זָה זָה	έπτά	שִׁבְעָה
זָה זָה	βασιλεύω	שָׁלַט
זָה זָה	αργίτος	שָׁלַח
זָה זָה	ξανθός	שָׁחַח
זָה זָה	σῦκον, Boeot τῦκον	תָּאֵנָה

## VIII. VERBAL ADJECTIVES

XLVI. Verbal adjectives end in -τος, and their homologues are regularly formed on the scale of *בְּיָנוּחַ פְּעוּל*, or its equivalent.

ἀβρατος: בתולה Gn 24. 16 Thir 5. 11 *untrodden*; metaph., *pure, chaste*; cf. πῶλος [πτῶλος] ט. עלם; παρθένος: maiden, virgin

ἄβροτος: אָביר Gn 49. 24 = ἄμβροτος

ἀγαπητός: אהוב Dt 21. 15 Hos 3. 1 Neh 13. 26 דוד Cant 1. 14 דוד IS 25. 22 דוד IS 25. 23 ידד Jes 5. 1 Ps 84. 2 *ودود داود حبيب* of things, *desirable*; of persons, *beloved*

ἀγῆτος: איום Hab 1. 7 Cant 6. 4, 10 *عجيب (āḡamai)* *admirable, wonderful*; cf. θαυμαστός

ἀγιστός: קדש Ex 19. 6, 29. 31 קדש Dan 4. 5 *قدس* *hallowed*

ἀγνωστος, -ωτος: אנס Dan 4. 6 אנס Jer 17. 9 *αἰσθητός*, *unfamiliar, unintelligible*; cf. ἀτήκεστος

αἰδεστός: הדור Jes 63. 1 נשא IIR 5. 1 נשא Jes 3. 3 נשא Gn 23. 6 *revered, venerable*; cf. ὀδός

αἰετός, -ητός: حمود حيد praiseworthy; cf. ἐπαινετός

αἰναιτός: המודות Dan 9. 23, 10. 11 המודים Jes 44. 9 *expressed in riddles, riddling*; cf. ἐπιθυμητός

αἰρετός: בחר IIS 21. 5 בחר Neh 5. 18 ICh 7. 40 *eligible, chosen*

αἰτητός: שאל Gn 36. 37 IS 9. 2 *asked for*; see ἵπποι ἡττημένοι *borrowed horses*, s.v. αἰτέω IIR 6. 5; cf. εὐκτός

αἰωρητός: תלו Dt 28. 66 Hos 11. 7 תלו IIS 18. 10 *hanging*

ἄμβροτος: אָביר Ps 78. 25 poet. Adj. *immortal, divine*; cf. ἀγός

ἀναγκαστός: נחץ IS 21. 9 *forced, constrained*

ἀτήκεστος, ἀνάκ: אנס Jer 17. 11 Jer 15. 18 *incurable, desperate, fatal*

ἀρατός: ארור Gn 27. 29 *prayed against, accursed*

ἀρδευτός: רטב Job 8. 16 *watered*

ἀρεστός: רצוי Dt 33. 24 *acceptable, pleasing*

ἀριθμητός: הרץ Job 14. 5 *that can be numbered, easily numbered, few in number*

ἀριστος: עריץ Prv 11. 16 פריץ Jes 35. 9 of persons, *best*, in birth and rank, *noblest*; hence, like ἀριστεύς, a *chief*; of animals, *best, finest*

ἀρπακτός: בוזל Jes 42. 22 זול Dt 28. 31 שדוד Jud 5. 27 *gotten by rapine, stolen*

ἀρρωστος: רזה Ez 34. 20 *weak, sickly*

ἀφρακτός: פרוץ Esth 9. 19 פרוץ IS 6. 18 פרוץ Ez 38. 11 (cf. ῥηκτός: פרוצה Prv 25. 28) *unfenced, unfortified, unguarded*; π. ῥηκτός

γεμιστός: עמוס Jes 46. 1, 3 *laden, full*

γλυπτός: גליל Lev 26. 1 Job 13. 4 גליל IIR 17. 12, 21. 21 *carved, carved image*; cf. εἰδωλον

γνωστός, -ωτός (A): ידוע Dt 1. 13 Jes 53. 3 *known*; of persons: *well-known*

γνωτός (B): קרוב Ruth 2. 1 *kinsman, kinswoman*

γραπτός: כתוב Jer 17. 1 כתוב Ex 31. 18 Dt 28. 61 Jer 17. 1 *marked as with letters, written*; cf. χαρακτόν: *engraved*

δετός: אסור Gn 40. 3 IIS 3. 34 IIR 7. 10 Jer 40. 1 אסור Jud 16. 21

אסור Eccl 4. 14 נצור IS 21. 3 נצור IS 21. 6 Jer 33. 1, 36. 5 Neh

6. 10 צורה IS 25. 29 IIS 20. 3 צורה Gn 42. 35 קשרה Gn 44. 30

*that may be bound*; cf. ἑκδεδωτος, σειραῖος

δραλωτός: גלוי Jer 32. 11 *able to be shown*

δικτυωτός: יקש Jer 5. 26 Ps 91. 3 Prv 6. 5 יקש Hos 9. 8 *made in net-fashion*

Διόδοτος, Διόδ-: יהודב IIR 10. 15 יד Jer 35. 6 יהודב IS 14. 6 יד

IS 13. 2 נדביה ICh 3. 18 נדביה Jer 41. 15 יהו Jer 41. 9 *given by Zeus, heaven-sent*

δοτός: נתן Nu 3. 9, 8. 16 Dt 28. 31, 32 Esth 3. 11 Esr 8. 17 ICh 6. 33

ICh 1. 12 נתן Esr 8. 20 *granted*; cf. ἑκδωτος

ειστός: חת Cant 1. 10 *that can be threaded or sewn*

ἑκδωτος: קשרה Gn 44. 30 *fastened*; cf. δετός

ἑκδοτος: נתן Dt 28. 31, 32 *given up, delivered*

ἐκλεκτός: חלקו Nu 32. 27 Jes 15. 4 *picked out, select*; cf. λεκτός

ἐλκτός: חלקו Jer 5. 28, 21. 15 שלופה Nu 22. 23 חלקו Dt 25. 10 *that can be drawn, tensile*

ἐνδυτός: בגד Ez 16. 11 *garment, dress*

ἐπτατός: נשתי Ez 1. 22, 20. 33 נשתי Jes 3. 16 *stretched*; cf. πατός

ἐξαιρετός: בחרה Jer 24. 2 בחרה Mich 7. 1 בחרים Ex 23. 16 *picked out, chosen, choice*; cf. αἰρετός; בחר IIS 21. 6

ἐπαινετός: محمود مدوح praiseworthy, laudable

ἐπιθυμητός: חמד Job 20. 20 חמד Dan 10. 3 חמד *desired, to be desired*

ἐραστός, ἐρατ-: عروس beloved, lovely

εὐκτός: נזיר wished for, desired Gn 49. 26; vowed, dedicated Jud 13. 5, 7;

cf. ἐγκαρτής, -τευτής

- εὐλογητός: ברוך Gn 27. 29 IIS 2. 5 Ruth 3. 10 *blessed*  
 ἐφθός, ἄπ-: אופו Dan 10. 5 אופיר ICh 29. 4 פו Cant 5. 11 *boiled; refined*  
*gold*  
 ζεστός: ידון Ps 124. 5 גיד Gn 25. 29 *seethed, boiled; hot water; ὕδατ' ζεστὸν*  
*of hot springs*  
 ζευκτός: שׁבּוּשׁ Jud 19. 10 סוגה Cant 7. 3 *yoked, harnessed; joined*  
 ζητός, ζατ- = ζητητός: ציד Lev 17. 13 צידה Gn 27. 3 *sought for*  
 ζυμωτός: חמץ Jes 30. 24 חמץ Ex 12. 15 *fermented, leavened*  
 θαυμαστός: אים Hab 1. 7 אנה Cant 6. 4 *wonderful, marvellous*  
 θεριστός, -ριτός: קציר Jes 18. 4 Joel 4. 13 *harvest, harvest-time*  
 θετός: נסה Esth 2. 7 טבן Jos 7. 21 Job 18. 10 נהן Neh 13. 4 *placed*  
*taken as one's child, adopted; θετή adopted daughter*  
 θηκτός: חדוד Job 41. 22 שחט Jer 9. 7 שן Prv 25. 18 *sharpened, whetted*  
 θραυστός: שבור Lev 22. 22 Ps 147. 3 *broken, crushed*  
 ἵστός: כישור Prv 31. 19 נד Ex 15. 8 נס Nu 21. 8 נצב Jud 3. 22 נצבים  
 Gn 19. 26 שבור Ex 13. 22 Jud 20. 40 IR 7. 15 *anything set upright;*  
*generally, rod, pole; generally, loom*  
 καλυπτός: חתום Jer 32. 14 Job 14. 17 כחט Dt 32. 34 לבוש IS 17. 5  
 לוש IS 21. 10 סתום Ez 28. 3 Dan 12. 9 שחט Nu 24. 3 *covered*  
 καυστός, -τόν, καυτός: נחם Gn 8. 21 Ex 29. 18 *burnt-offering for the dead;*  
*whole burnt-offering*  
 κλειστός: נעול Jud 3. 24 Cant 4. 12 סגר Ez 44. 1 *closed*  
 κλειτός: קרוא Ez 23. 23 קרוא Nu 1. 16 *renowned, famous*  
 κλητός: קרוא IS 9. 13 Esth 5. 12 *invited*  
 κοπτός: חשבות Prv 7. 16 כותה Jes 30. 14 *chopped small, or pounded*  
 κτιστός: מן Cant 5. 15 *built*  
 κυκλωτός: עגול IR 7. 23, 31 ICh 4. 2 עגיל Nu 31. 50 *rounded*  
 κυφός: חפח IIS 15. 30 *bent forward, stooping*  
 λεκτός: לקחים Prv 24. 11 חלון Nu 32. 27 *gathered, chosen, picked out;*  
*cf. ἐκλεκτός*  
 λεπτός: קל Ps 9. 10, 10. 18 קל Gn 41. 3, 6 Ex 16. 14 Lev 13. 30  
 (λέπτοθριξ) IR 19. 12 Jes 29. 5 רפה Nu 13. 18 *thin, fine, delicate;*  
*generally, small, weak; rarely of the voice, fine, delicate; cf. δυστυχής*  
 μεριστός: נמר Jer 13. 23 *divided [striped]*  
 μικτός: מהול Jes 1. 22 מן Ps 75. 9 *mixed, blended*  
 μισθωτός: שכיר Ex 22. 14 Jes 7. 20 שכור Neh 6. 13 *hired; hireling, hired*  
*servant*  
 νηφαντός: = -άλιος عیوف غیف *sober*  
 ξεστός: הקקים Ez 23. 14 *planed; carved; polished*  
 ξυστός: גזית ICh 22. 2 (1) קצובה Cant 4. 2 קצו Jer 9. 25 שש ICh

29. 2 שֵׁשׁ Cant 5. 15 *whittled with a knife or plane, scraped; trimmed, cropped with scissors*
- ὀπτητός: טבוח Dt 28. 31 הבית ICh 9. 31 *roasted*
- ὄρατός: רָאוּת Esth 2. 9 *to be seen, visible*
- ὄρεκτός: עָרוּךְ Jos 2. 6 Ez 23. 41 שָׁלָהה Gn 49. 21 *stretched out; longed for, desired; τὸ ὄ. the object of appetency*
- ὄρυκτός: עָרוּךְ Job 30. 6 *dug, formed by digging, opp. a natural channel*
- ὄχετός: נִיד Gn 32. 33 Jes 48. 4 Job 40. 17 *conduit, duct; cf. pákis*
- πηκτός: תְּקַנָּה Jes 22. 25 *stuck in, fixed*
- πνυτός, πν-: נָכוֹן Gn 41. 33 قَظُون فَطِين *prudent, discreet*
- ποικιλτός: בּוֹץ ICh 15. 27 IICh 2. 13 סִלּוּא Gn 30. 32, 35 *broidered, variegated*
- ποτός, -όν: שָׁקִי Hos 2. 7 שָׁהִי Eccl 10. 17 שָׁהִי Esth 1. 8 בִּיהַן Esth 1. 5, 7. 7, 8 *that which one drinks, drink, esp. of wine*
- προσῆκός; -ων, τὰ π.: אֲרִיךְ Esr 4. 14 *befitting, proper, meet, seemly*
- πταιστός: פֶּק Nah 2. 11 *liable to fail (פִּקָּה/פִּיקָה) stumble Jes 28. 7 Jer 10. 4; פִּיקָה/πταισμά: failure IS 25. 31)*
- πυρετός: הִרְהָר Dt 28. 22 حَرَارَ *burning heat, fiery heat; fever*
- ράχιστός: עֲרוּפָה Dt 21. 6 *cut up, cleft*
- ῥακτός: הֲרוּץ Lev 22. 22 פֶּרֶצִים Lev 13. 45 פִּרְצָה IICh 32. 5 קָרוֹעַ IIS 1. 2, 15. 32 רִצּוֹץ Jes 42. 3 *that can be broken or rent, penetrable*
- ῥητός: בְּרִית Gn 9. 9 *covenant*
- σειστός: נָעוּר Neh 5. 13 *shaken*
- σκαπτός: חָצוּב Dt 6. 11 *dug, that may be dug*
- σκελετός: צָלִי Jes 44. 16 קָלֵר Lev 2. 14 קָלִי Ruth 2. 14 קָלִיא IS 17. 17 *dried up (spurious); ὄρυκτός: roasted*
- σκεπαστός: חֲבוּר Job 40. 13 כֶּסֶד Ps 32. 1 סִפֵּן IR 7. 3 Jer 22. 14 Hag 1. 4 צִפֵּן Ez 7. 22 Hos 13. 12 שָׁפֵן Dt 33. 19 *covered; cf. καλυπτός*
- σπαρτός: פִּזְרָה Jer 50. 17 וּרְעָה Jer 2. 2 *sown, cultivated, scattered*
- στακτός: נִדָּה Lev 12. 2 *oozing out in drops, trickling, distilling*
- σπρστός: נִסְרִשׁ IS 30. 16 *spread*
- στυγνός: שָׂנֵא IIS 5. 8 שָׂנְאָה Gn 29. 31 Dt 21. 15 *hated, abominated*
- συγκομιστός: קָבוּץ Neh 5. 16 *brought together*
- συνφетός: אֶסְפָּסָף Nu 11. 4 *sweepings, refuse; metaph., mixed crowd, mob, rabble*
- σχιστός: שְׁסוּעָה Dt 14. 7 *cloven, divided; split*
- σωστός: נָצוּר Ez 6. 12 נִצְוָרָה Jer 1. 8 *safe*
- ταρακτός: פִּרְעָה Ex 32. 25 Lev 13. 45 *disturbed; that may be disturbed*
- τατός, ἐντατός: נִטָּוִי Ez 1. 22 Ps 102. 12 נִטָּוָה Jer 21. 15 *that can be stretched; stretched*

- τηκτός: נָסָךְ Jes 48. 5 נָסָךְ Dan 11. 8 כָּהוּט IR 10. 16 *melted, molten*  
 τριχωτός: שָׁעִיר Gn 37. 31 Lev 16. 10 שְׁעִירָה Ib 4. 28 שָׁעִיר Gn 27. 11  
 שָׁרַוַּע Lev 21. 18 *furnished with hair, hairy; τὰ τ. animals furnished with hair; cf. Σάτυρος*  
 τρυπητός: חָרָם Lev 21. 18 *pierced*  
 φακωτός: נִקְדוּה Cant 1. 11 *lentil-shaped*  
 φετός: נֹוּב, נִיב Jes 57. 19 *spoken or that may be spoken*  
 φλογιστός: לָהֵמִי Dt 32. 24 יָקוֹד Jes 10. 16 יָקִיד Jes 30. 14 *burnt up, inflammable*  
 φορυτός: עוֹר Dan 2. 35 נֶעְרָה Jes 1. 31 *whatever the wind carries along; chips, shavings*  
 φρακτός: בָּצוּרָה Ez 21. 25 בָּצֻרָה Nu 13. 28 *fenced, protected*  
 φρυκτός: צָוָה Gn 18. 6 Ex 12. 39 Nu 11. 8 *roasted; צָלִי, קָלִי, קָלִי*  
 θυρτός: צָרַב Ex 12. 38 Neh 13. 3 *mixed*  
 φυσηγός: נִפְוָה Jer 1. 13 נִפְוֶן Jer 22. 28 *blown, blown out*  
 φυτευτός: נִטָּע Eccl 3. 2 כָּהִיל Jer 17. 8 *planted*  
 χρηστός, -όν: חָסֵד Gn 24. 12 חֶסֶדִים Gn 32. 11 חֶסֶד Ps 145. 17, 146. 5-6 חֶסֶדִים Prv 10. 4, 13. 4 pl. τὰ χ., as Subst., *benefits, kindnesses; of persons, good, esp. in war, valiant, true; generally, good, honest, worthy*  
 χωριστός: נִדְרָשָׁה Lev 21. 7 *separable, existing separately*

## COMMENTS

Although it is not usually difficult to distinguish the genuine likeness from the spurious semblance while prospecting for homologues, if our rules and tests are rigorously applied, the very existence in Hebrew of a homologue to a cognate verbal adjective acts as a reassuring adjuvant in this delicate aspect of our philological exploration. It would corroborate an unusual verbal homology. For instance: ἔλαω means, *inter alia*, *to draw* a bow; and in that meaning, the homologue of ἔλαω is דָּרַךְ (קָשָׁתו) Ths 2. 4. ἔλαω also means *to draw* a sword; and in this meaning the homologue is דָּרַךְ (חֶרֶבוֹ) Jud. 8. 20 IS 17. 51. Now ἔλατός means *tensile*, and in that meaning, the homologue of ἔλατός is דָּרוֹן Jes 5. 28: וְכָל־קִשְׁתָּתָיו דָּרְכוֹת, 'and all his bows are tensile'. ἔλατός also means *that can be drawn*, and in this meaning the homologue of ἔλατός is שְׁלוֹף Nu 22. 23: וַחֲרָבוֹ שְׁלוּפָה, 'and his sword was drawn'. But ἔλαω has a further meaning: *to draw*, with a collateral notion of force or exertion; and in this meaning





תָּדִיס/קָדִישׁ. Note the scale פֻּעִיל and פֻּעַל in Hebrew and Arabic respectively as regards אֶהְיֶה and حَيِّب, while the converse obtains as regards דָּוִד and دَاوُد; the initial α in ἀγαπητός changing into י in יָדִיד, and into و in وَدُود; the homologues of αἰδέστος are: one on the scale פֻּעִל, and the other on the scale פֻּעַל; so are the two Arabic homologues of ἀγιστός; but their fellow Hebrew homologue is on the scale פֻּעִל, whereas the Aramaic is on the scale פֻּעַל; the homologues of αἵρετός and ἐξαίρετός show that ה was sometimes pronounced like כ, as it is to this day by the Ashkenazim; while אֶהְיֶה and حَيِّب show that γ exchanges with both ה and ח, as in חַיִּיב אֶלֶּל, γαλγος.

The difference in gender between בְּתוּלָה and بَتُول is merely formal, for both nouns are in the feminine. This purely formal difference is convincingly explained by the fact that they are both homologues of ἄβατος, an adjective of common gender. It is significant that because ἄβατος is of the same structure as a verbal adjective, its homologues both in Arabic and Hebrew are on the scale פֻּעִל. ἄφθορος, πῶλος and παρθένος also claim homology with בְּתוּלָה, and are of common gender.

Consider the two pairs of homologues—ἄβρατος אֶבְרָט and ἀβρατος אֶבְרָט, γγῶτός (A) יָדָע and γγῶτός (B) יָדָע—and mark how closely faithful to Greek Hebrew can be.

The homology γγῶτός יָדָע is perfectly valid, although the direct homologue of יָדָע is not γιγνώσκω but εἶδα. This is an irregular verb which belongs to the mixed class of verbs some of the tense stems of which differ from others. Thus, the aorist and perfect for the verb εἶδα (B) are usually supplied by γιγνώσκω. The same phenomenon manifests itself in the homology ὁρόημα חֲרָמָה (Nu 11. 11), on account of the two verbs associated with ὁρώ, namely: οἶσεν (fut. inf.) and ἐνεγκειν. It is interesting that Hebrew proves the connection between γιγνώσκω and εἶδα, in that the former verb—unlike the latter, but like יָדָע—preserves the meaning of carnal knowledge.

There is not always an extant verb or kindred word of the homologue of a verbal adjective, e.g. ἀγαπητός; יָדִיד. Sometimes the verb of one homologue exists, but not of another, e.g. אֶהְיֶה is the verb from which אֶהְיֶה is derived; but there is no extant verb in Hebrew from which יָדִיד was derived, whereas its equivalent

ودود is derived from *ד/ἀγαπάω*. Nor is *גִּנְנִי*, the homologue of *ἀναγκαστός*, related either phonetically or morphologically to *גִּנְנִי*, the only homologue of *ἀναγκάζω*. *גִּנְנִי* drops the syllable *גא* by way of syncope, splits *ז* into its components, and drops *ד*; whereas non-extant *גִּנְנִי* dropped the initial vowel by way of aphaeresis, and *ג* by way of syncope, converted *κ* into *נ*, and *ז* into *צ*. Hence the vast difference in the pronunciation of (non-biblical) *גִּנְנִי* and *גִּנְנִי*.

For one reason or another I had repeatedly been tempted to accept as genuine the homologies *αἰρέω/גִּנְנִי* and *αἰδέομαι/עָבַד*, but had as often resisted the temptation, until I discovered that in an appreciable number of words *β* replaces the spiritus, e.g. *βαγός* = Laconic *ἀγός*, *βάδομαι* stands for *ἡδομαι*, *βαδύς* (i.e. *ἡδύς*) is Elean for *ἡδύς*; *βαλκικιώτης* (*ἑλ-*), Cretan for *ἡλικιώτης*; *βάριον*, cf. *ἀρήν*; *βάριχα*, cf. *ἄριχα*; *βήλημα* (i.e. *ἡλ-*), *ἡλημα*; *βρίζα*, Aeolian for *ρίζα*; *βρόδον*, i.e. *ἑρ-*, Aeolian for *ρόδον* *ורד* *ברד* Nu 17. 23; *ἡλιος*, Cretan *ἄβελιος* *בעל* Jud 2. 13 *בל* Jes 46. 1; *εἴκοσι*, Laconic *βεῖκατι*; *ῥᾶ*, cf. Aeolian *βρᾶ*; *ῥαδινός*, Aeolian *βράδινος*; *ῥαδίως*, Aeolian *βραῖδίως*; *ῥάκος*, Aeolian *βράκος*; *ῥατάναν*, cf. *βρατάναν*; *ῥήτρα*, Elean *ἑράτρα* *רת* Gn 6. 13; *ρόδοδάκτυλος*, Aeolian *βροδοδάκτυλος*; *ῥυτίς*, Aeolian *βρυτίς*; *ῥώχειν* = *βρύχειν*, *βρύχω*, *βρύκω* *קרן* Ps 35. 15 Job 16. 9, *ἐπιβρύκω* *חרק*; cf. *τρίζω*.

In fact, *αἰρέω/גִּנְנִי* (Gn 6. 2, *choose*) is strongly corroborated by *καθαίρέω/גִּנְנִי* (IICh 34. 6, *destroy*). The *Ketiv* in the latter verse is *גִּנְנִי בְּתֵינָם*, and the *Qeri* *גִּנְנִי בְּתֵינָם*. In the context, however, the *Qeri* does not make sense, whereas the *Ketiv* should have been vocalized *גִּנְנִי בְּתֵינָם*—meaning 'destroyed their temples'. *גִּנְנִי* is Ashkenazi for *גִּנְנִי*.

At the beginning I also had my doubts about the homology *αἰρέω/גִּנְנִי* Gn 40. 19, but they were dispelled when I discovered that the spiritus was sometimes replaced by *ה* in Graeco-Hebraic homology—thus: *ὄλος*, Ion. *οὔλος* (A)/*גִּנְנִי* Jes 13. 3; *οὔλος* (B)/*גִּנְנִי* Cant 5. 11; *ἀλουργός/תולע* Jes 1. 18/תולע Nu 4. 8/תולע Nu 4. 6; *εὐλή/תולע* Jes 14. 11/תולע Jon 4. 7; *εἰς/תחת* Ptn 17. 10; *ἐπ-αινέω/גִּנְנִי* Jud 5. 11; *ἄπτω/עָבַד* Dt 21. 19, 22. 28; *ἐννέα/עָבַד* Dt 3. 11. Indeed, in one case at least, i.e. *ὀμφαλός/טבור* Jud 9. 37 Ez 38. 12, the spiritus is replaced by *ו*; and in another, *ἐλκω/קרן* Ps 7. 13, by *ר*. It is relevant to

observe that the **دبكة**, the traditional dance witnessed by tourists at Baalbek, is obviously homologous to τὰ Βάκχια/Bάκχεια or ἡ Βάκχη.

The related homologies, αἰνετός/حَمِيدٌ and αἰνεκτός/חַמּוּדוֹת/חַמּוּדִים, characterize the intricacies of Greek, the thoroughness required in the search for genuine homologues, and the powerful—if not altogether indispensable—assistance lent by Arabic in ascertaining them. That is why these homologies are worth considering in detail.

First, αἰνετός and αἰνεκτός respectively derive from αἰνέω and αἰνέσσομαι; the latter verb derives from αἶνος, a cognate of the former. Now αἰνέω is identical with αἰνίζομαι, which accounts for the **י** and the **צ** in the homologues of αἰνέω and its derivatives.

Secondly, these homologues are: αἰνέω, Aeolian αἴημι = αἰνίζομαι—poetical and Ionic verb, very rare in good Attic prose, ἐπαίνέω being used instead—properly, *tell, speak of* **יָדַע** Ez 17. 2, usu. *praise* **אָמַר** Jes 3. 10 **עָנָה** Nu 21. 17 Ps 147. 7 **עָנָה** Jes 27. 2 **חַמְדָּה**; *approve* **אָמַר** Ps 68. 17; esp. in religious sense, *glorify* God **אָמַר** Jes 1. 29 **חַמְדָּה**; *advise, recommend* **אָמַר** Jes 19. 12, 23. 8 **נָסַח**; *commend* **חַמְדָּה** to be content with acquiescence in **אָמַר** Gn 24. 5 **אָמַר** Ib 34. 15; *thank* **חַמְדָּה**; *to promise* **אָמַר** Ex 21. 8, 9. **אָמַר** Am 3. 3; **אָמַר** or **אָמַר**.

Thirdly, compounds: ἐπαίνέω, Aeolian ἐπαίημι = αἰνέω (for which it is regularly used in Attic), αἰνίζομαι, *applaud* **אָמַר** Ex 32. 18 **עָנָה** Jes 27. 2 Ps 88. 1 **אָמַר**; *commend* **אָמַר** Ps 50. 5; *applaud, approve* **אָמַר** Eccl 8. 15; *assent* **אָמַר** Ex 10. 27; *praise* **אָמַר** Prv 27. 2 **אָמַר** Prv 27. 1, 31. 30 **אָמַר** Ps 117. 1; *undertake to do* **אָמַר** Jud 5. 11 **אָמַר**; *ἐπαίνεσις, ἐπαινος, applause* (W) **אָמַר** Ex 32. 18; *αἰνεῖν, promise to do* **אָמַר**, esp. *promise in marriage, betroth* **אָמַר**.

Fourthly, other derivatives: αἰνετήριος, *laudatory* **אָמַר**; αἶη = αἶνος. αἶνος, poetical and Ionic word, = **אָמַר**, a tale, story **אָמַר** Ps 49. 5, 78. 2, αἰνεῖν αἶνον to tell a tale Aeschylus, Agamemnon 1483, **אָמַר** Ez 17. 2, esp. *story with moral, fable* **אָמַר** Ez 17. 2 **אָמַר**, *riddle* **אָמַר** Jud 14. 12, *praise* **אָמַר**;

*resolution* تسبيح. ἐπαίνεσις, *praise* פִּנְיָן Ex 32. 18 تسبيح; ἐπαίνέτης, *praiser* حَمْد; ἐπαινετός, *praiseworthy, laudable* مَحْمُود مَذُوح; ἐπαινός, *panegyric* مَذِيح. It is interesting to note that the equivalent of αἰνεῖν αἶνον *to tell a tale* (Aeschylus: *Agamemnon* 1483) occurs no less than four times in two different books: Jud 14. 12, 13, 16 Ez 17. 2.

Fifthly, the homologues of αἰνίσσομαι and its derivatives: αἰνίσσομαι, *speak darkly or in riddles*, פִּנְיָן Jud 14. 12; αἰνύμα, -μός, *dark saying, riddle* פִּנְיָן Ib. أَحْجِيَّة.

Sixthly, a word or two about the above group of homologies.

The primary homologues of פִּנְיָן are μῆδομαι, μῆτιάω, -ίωμαι, -ίζωμαι—because they not only conform phonetically and semantically, but also yield derivatives which are homologous with פִּנְיָן (μῆτιετα, -της, פִּנְיָן (μῆδος (A), μῆτις), מוֹעֲצָה (μῆδος, μῆτιμα, μῆτις). But since αἰνέω/αἰνίζωμαι do not provide such derivatives, they could only be accepted as secondary and additional homologues of פִּנְיָן, وَعَظ, and نَسَح; and even then, not without reservation.

The primary homologues of פִּנְיָן are εἶρω [B] and its associates, ἐρω, εἶπον and φημί, because—here, again—not only do they conform both phonetically and semantically, but also yield derivatives which are homologous with פִּנְיָן (φήμη, ἔπος, ῥῆμα, أَمْر), פִּנְיָן, פִּנְיָן, פִּנְיָן (ῥῆσις, φήμη, ἔπος), פִּנְיָן (ῥῆμα, φήμη). And although αἰνέω provides no such derivatives, I nevertheless uphold the validity of its claim to homology as a secondary homologue with פִּנְיָן, or as a homonym, in view of the context.

However, the invocation of the Greek morphological rule, whereby μ is added in the middle of a word to facilitate pronunciation, is not to be resorted to lightly or arbitrarily in order to conjure up homologies at random. On the contrary, it—perhaps more than other philological rules—ought to be treated with great caution and judicial discretion, because by juggling with any of them one could plausibly contrive spurious or unrealistic homologies of a grotesque nature. Here, however, over and above the fact that the families of εἶρω and פִּנְיָן completely resemble each other in every one of their kindred members, what clinches the argument in favour of inserting the פ is the semantic factor operating in Arabic as well as in Hebrew in a strangely

convincing way. For although in none of its various meanings—which Greek verbs are disconcertingly wont to have—does εἶρω specifically convey or even vaguely suggest the notion of ‘replying’, one of the meanings of ῥῆσις is ‘answer’, and this happens to coincide precisely with אָמַר in verses which occur in two quite different books of the Bible, that is: Jud 5. 29 and Prv 22. 21. This is corroborated by another extraordinary coincidence, since one of the meanings of εἶρω is ‘order’, the Arabic homologue of which is أَمَرَ; while one of the meanings of ῥῆμα is—almost unaccountably—‘matter’, which happens to be homologous with אִשָּׁר (cf. ἔπος דָּבַר Ex 18. 22). Finally, since אָמַר is the homologue of ἔπω (the associate of εἶρω), its connexion with εἶρω and its derivatives is similar to that of אָמַר with ὀέρω and its derivatives; so that the מ dialectally replaces the π.

As to the rest of the above homologies, I have never entertained any doubt.

The homology αἰτέω, אָמַר is confirmed by the fact that the Boeotian variant of αἰτήσω is θήσω.

The צ in אָרֶסֶט / ἀρεστός is preserved from the original homology ἀρέσκω / אָרֶסֶט, where it replaces the digraph סא. Now ἀριστος is not a verbal adjective, but since it is in the form of one, its Hebrew homologue is on the scale אָרֶסֶט. Other examples are θέριτος which has precisely the same homologue as θεριτός and θεριστός / θέριστος.

ἀρετός / אָרֶסֶט is confirmed by ἀρεσεις אָרֶסֶט II Ch 24. 13 (*help, aid*), and ἀρκέω / אָרֶסֶט Jes 40. 18 Ps 40. 6, 89. 7 (*to be a match for*) (?).

ὄρακτός resembles אָרֶסֶט, אָרֶסֶט, and אָרֶסֶט more closely than does ὄρακτος; but semantically all the texts point to the latter as being the right homologue. Both words derive from ὀράσσω, the homologue of which is אָרֶסֶט, not through metathesis, but by the dropping of ρ and the adding of a terminal ת, as in אָרֶסֶט / ὀρδός. Cf. ἄβατος / אָרֶסֶט, *sub.*, where the α privativum drops.

In γλυπτός / אָרֶסֶט, the γ exchanges with א, as in אָרֶסֶט Jes 20. 6 and γυνή (-ναικός) / אָרֶסֶט Gn 2. 22 אָרֶסֶט; although in these two homologies it can reasonably be argued that the γ is dropped. But there can be hardly any doubt about the exchange in μέγας / אָרֶסֶט.

γραπτός derives from γράφω, the homologue of אָרֶסֶט. Admittedly, the metamorphosis which the Hebrew verb has under-

gone is so complete as to render it utterly unrecognizable as a variant of its putative Greek original: the  $\gamma$  and the  $\phi$  have been respectively altered to  $\beth$  and  $\aleph$ , and the  $\rho$  has dropped out. Indeed, the Greek word has been so transformed by these changes that it has lost its literal identity in the resulting substitute. Nevertheless, there is abundant evidence that this homologue is merely wayward and not at all spurious.

First, all three consonantal changes are perfectly regular:  $\gamma$  and  $\kappa$ , and  $\phi$  and  $\theta$  (or  $\pi$  and  $\tau$ ) interchange dialectally, whereas the  $\epsilon$  in the infinitive  $\epsilon\iota\nu$  or the thematic  $\omega$  interchanges with  $\beth$  and  $\rho$  drops out in Graeco-Hebraic homologies.

Secondly, the Doric and Argive versions of  $\gamma\rho\acute{\alpha}\mu\mu\alpha$  ( $\gamma\rho\acute{\alpha}\phi\mu\alpha$ ) are severally  $\gamma\rho\acute{\alpha}\theta\mu\alpha$  and  $\gamma\rho\acute{\alpha}\sigma\sigma\mu\alpha$ . Here one should remember that  $\theta$ ,  $\sigma$  and  $\tau$  are dialectally interchangeable, and that in later Attic  $\sigma\sigma$  passed into  $\tau\tau$ .

Thirdly,  $\beth\aleph\daleth$  bears various meanings of  $\gamma\rho\acute{\alpha}\phi\omega$ , including one or two highly specialized, which is rather significant: *scratch*, *graze* Ex 39. 30; *draw* maps Jos 18. 4, 6, 8, 9; (*mark, brand* Lev 19. 28); *write* Jes 8. 1 Jer 36. 6  $\text{كتب خط}$ ; *inscribe* Ex 39. 30 Dt 10. 2 Prv 3. 3; *register, enrol* Ez 13. 9; *prescribe, ordain* Esth 3. 9; *indict; bring an accusation against* Job 31. 35.

Fourthly, all the derivatives of  $\beth\aleph\daleth$  find counterparts among those of  $\gamma\rho\acute{\alpha}\phi\omega$ , with which they tally quite comfortably, in sense as well as in structure, namely:  $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\aleph\daleth$ , *that which is written, writing* Esr 1. 22, 4. 7; *letter* IICh 2. 10; *document* Esr 2. 62; *book* Ez 13. 9  $\text{كتاب}$ ;  $\gamma\rho\acute{\alpha}\phi\acute{\eta}$ / $\beth\aleph\daleth$ , *that which is drawn or painted, drawing, picture, writing* Lev 19. 28;  $\gamma\rho\acute{\alpha}\mu\mu\alpha$ ,  $-\acute{\alpha}\theta\mu\alpha$ ,  $-\acute{\alpha}\sigma\sigma\mu\alpha$ / $\beth\aleph\daleth$ , *written character, letter* Ex 39. 30; *letter* IICh 21. 12; *inscription* Ex 32. 16 Dt 10. 4; *notes in music*  $\text{מכתם}$  Ps 16. 1. A highly specialized meaning of  $\gamma\rho\acute{\alpha}\phi\acute{\eta}$  is *bill of indictment* in a public prosecution, the homologue of which is  $\text{ספר}$  Job 31. 35.

$\text{קשר}$  confirms that the  $\aleph$  in  $\text{אסור}$  and  $\text{אסיר}$  is prosthetic, but I am not quite sure about the status of the  $\text{ק}$  in  $\text{קשורה}$ . If  $\text{קשר}$  is the homologue of the simple verb  $\delta\acute{\epsilon}\omega$ , then the  $\text{ק}$  would be prosthetic; on the other hand, should  $\text{קשר}$  be held to be—like  $\text{עקד}$ —a direct homologue of the compound verb  $\acute{\epsilon}\kappa\delta\acute{\epsilon}\omega$ , embodying the prefix  $\acute{\epsilon}\kappa$ -, then the  $\text{ק}$  would be replacing  $\kappa$ . Yet that choice would not quite dispose of the problem; there is a real dilemma here. For strictly speaking, since  $\text{קשורה}$  is on the scale

פעול, it would usually be the homologue of *δετός*, the verbal adjective of *δέω*; whereas grammatically, the homologue of *ἐκδετος* should regularly (though not necessarily) have been מקשרה or מקשרת. The only way out of the impasse is to accept the ק also as a prosthetic, especially as this would tie up with *δέσις*/קשר IIR 11. 14, on one hand, and *κατάδεσις*/קשר Jes 3. 20, on the other. A similar question is posed by הלוי in connection with *λεκτός* and *ἐκλεκτός*; and by עדה and ענה *vis-à-vis* *δύω* and *ἐνδύω*. Besides, although I know only one other instance of a prosthetic ק—קבל—*πρός*—there are several instances of other gutturals being prosthetic, e.g. βλέπω, הבר Jes 47. 13 (cf. *ἐπι-*; *λάξις*/הלך Gn 33. 19, לק IIR 9. 10; *λάχος* לק הלך Dt 18. 8, הלך הלך IICh 35. 5; *περάω*/עבר Gn 15. 17 Jos 4. 22, *πυρόω*/עבר Jer 23. 9, *ἐκπυρόω*/העביר IIR 16. 3, *πυρός* עבר Jos 5. 11.

Incidentally, comparison with Greek proves conclusively that the exceptional structure טו is the genuine original word—and not a freak, as has hitherto been thought. There are several such instances, e.g. *γαληνός* טאן Am 6. 1, טלן Job 21. 23; *Ζεὺς* (*Σδεύς*)/שדי Gn 17. 1, *Ζήν* שדין Job 19. 29. Each one of them is a tribute to the absolute fidelity of our scribes who, generation after generation, faithfully transcribed the text of our sacred scriptures as they found it. They have thus transmitted to us relics which establish beyond a peradventure that in the distant past our forefathers spoke undiluted and unimpaired Greek.

Mark that whereas *Δόδοτος* embodies the verbal adjective and means 'given of Zeus', יהונתן and נתנתן embody the noun and mean 'gift of Zeus', נתן being homologous to the genitive *Διός*—with the not unusual elimination of the initial *δ*—as כד Ex 29. 13 is homologous to *ἑπατος*, the genitive of *ἑπαρ*. Mark also that נתנתן is short for נתנתן, because נתן Jes 12. 2 Ps 68. 19 and נתן Jes 26. 4 Ps 68. 5 are the homologues of *Διός* or *Πατρί*.

The homology *εὐλογετός*, ברך has a somewhat complicated background which deserves to be thoroughly explored, in order to clear up ambiguities and dissipate unnecessary doubts, while pointing out persistent difficulties.

The initial obstacle to be surmounted is phonetic, namely, the exchange of the prefix *εὐ* with ב. This can be done by taking into consideration five facts: (1) that in proper nouns this prefix exchanges with אב and אב; (2) that in אברך Gn 41. 43—



assuming the word to be related to בָּרַךְ—this prefix actually exchanges with בָּ; (3) that in several homologies this prefix exchanges with י, a letter associated with ב in Graeco-Hebraic homologies, e.g. εὐφύης/יָפִי Gn 39. 6, εὐφωτος/יָפִי Nu 13. 6, εὐδω/יָד Cant 5. 2; (4) that in modern Greek, εὐ is pronounced 'ef'; (5) that Arabic yields the following immediately relevant and closely resembling homologies: εὐλογέω/يُبارِكُ, εὐλογία/بَلَاغَة, εὐλογός/بَلِغ. Cf. Euskadiko/Basque.

Then there lies concealed somewhere a semantic snag, i.e. the word בָּרַךְ in Jes 36. 16, which commentators and lexicographers have glossed over by inventing for it the meaning of 'treaty', or explaining it away by a circumlocution. As always, I preferred to face the difficulty, instead of evading it with a worse than useless dodge; and, as usual, I discovered a suitable homologue, εὐέργεια, -είη, -εσία, -εσίη, *well-doing, good deed, kindness* (cf. Jos 15. 19). But it behoves me to be modest, because I have an unfair advantage over them, in that I am able to invoke Greek as my authority. However, the trouble is that scholars—one authority excepted, namely, Professor Cyrus H. Gordon—refuse to take me seriously, treating my painstaking philological invocation as if it were a mere incantation, an attempt at summoning the genie!

Accordingly, the following is the result of my research: The simple verb בָּרַךְ is homologous to εὐλογέω; but its infinitive, בָּרֹךְ Jos 24. 10, its Passive, בָּרָךְ Gn 12. 3, and its פֻּעַל, are the only parts of it extant. Its פֻּעַל, בָּרַךְ has at least two homologues: (1) κατευλογέω (strengthened for εὐλογέω)—*praise well of, praise* Nu 23. 11, 20; *bless, praise a god* ICh 29. 10; of God or men, *bless* Gn 24. 1 IIS 13. 25 IR 8. 66 ICh 31. 8; also, apparently by an Hebraic euphemism, *curse* IR 21. 10, 13 Job 1. 5, 2. 9; (2) κατευεργετέω (strengthened for εὐεργετέω)—*show kindness to* Jos 14. 13. The פֻּעַל is homologous to κατευλογέω in the Passive Voice—*bless, praise a god* Job 1. 21; of God and men, *bless, praise* Jud 5. 24. Its פֻּעַל is homologous to εὐλογέω in the Middle Voice—*bless* Gn 22. 18 Jes 55. 16; *bless, praise* Dt 29. 18. Finally, its verbal noun בָּרַךְ is homologous (1) to εὐλογία—*praise, eulogy* Neh 9. 5;  *blessing called down or bestowed* Gn 27. 12, 35–6; and (2) to εὐέργεια, -εσία—*a good deed, kindness* Jes 36. 16 (v. p. 229).

Now I am not happy about the euphemistic use of εὐλογέω to

mean 'curse' in the Septuagint, especially as there is another verb which has a good claim to homology with  $\text{קָרַךְ}$  in IR 21. 13, that is,  $\kappa\alpha\tau\eta\lambda\omicron\gamma\acute{\epsilon}\omega$  which means 'make of small account'. But this verb is supposed to be instead of  $\kappa\alpha\tau\alpha\lambda\omicron\gamma\acute{\epsilon}\omega$ , a form which we are told does not occur. Is it possible that it is an ancient form of  $\kappa\alpha\tau\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$ , used several times by Herodotus? I am not sufficiently informed to be able to judge. Nevertheless, it is right to point out that on at least one other occasion the Septuagint gave what they believed to be a literal translation of the Hebrew text, when they rendered  $\text{לשון זהב אהר}$  by  $\gamma\lambda\omega\sigma\sigma\alpha\nu \mu\acute{\iota}\alpha\nu \chi\rho\upsilon\sigma\eta\nu$  Jos 7. 21. In fact,  $\text{לשון}$  there has nothing to do with 'tongue', but is the homologue of  $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma$ , *ingot*. In this homology, the letters dropped are  $\pi$  and  $\nu$ ; whereas in  $\pi\lambda\acute{\iota}\nu\theta\omicron\varsigma/\text{לִבְנֶה}$ ,  $\text{לבן}$ , the letters dropped are  $\pi$  and  $\theta$ . In  $\text{מלבן}$ , one of the five homologues of  $\pi\lambda\acute{\iota}\nu\theta\epsilon\iota\omicron\nu$ ,  $\nu$  and  $\theta$  drop out; while in the others— $\text{מלך}$ ,  $\text{מלכם}$ ,  $\text{מלכם}$ ,  $\text{מלכן}$ —only  $\nu$  drops out. Cf.  $\text{השיב}$  Esr 10. 14, 18 Neh 13. 23  $\kappa\alpha\theta\acute{\iota}\zeta\omega$   $\sigma\upsilon\nu\omicron\iota\kappa\acute{\epsilon}\omega$ .

As to  $\text{אָבַרְךָ}$ , it may be the  $\text{הַפְעִיל}$  imperative of either  $\text{בָּרַךְ}$   $\text{בָּרַךְ}$ /εὐλογέω, with  $\aleph$  instead of  $\eta$ —as in  $\text{אֵלֵךְ}$  Jes 63. 3,  $\text{אֵלֵךְ}$  IIS 3. 18,  $\text{אֵלֵךְ}$  Ps 76. 6,  $\text{אֵלֵךְ}$  IICh 20. 35—or of  $\text{בָּרַךְ}$   $\text{בָּרַךְ}$ /προσκυνέω IICh 6. 13, as in Arabic,  $\text{أَبْرَكَ}$ . Accordingly, as Joseph drove by in the State ceremonial procession, the populace lined up along the way was bid by his forerunners or outriders to acclaim or kneel down, as a token of respect.

$\text{אָפִיר}$ /εἶδος is another interesting homology.  $\text{אָפִיר}$ ,  $\text{אָפִיר}$ , and  $\text{אָפִיר}$  are apparently indiscriminate spellings. Thus we find that  $\text{אָפִיר}$ /אָפִיר is a personal name: Gn 10. 29 ICh 1. 23;  $\text{אָפִיר}$ /אָפִיר is a geographical name: IR 9. 28, 10. 11, 22. 49 ICh 29. 4 IICh 8. 18, 9. 10; and  $\text{אָפִיר}$  is an adjective: Jes 13. 12 Ps 45. 10 Job 22. 24, 28. 16. The homologue of this adjective is  $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma$  in at least one context, Job 22. 24; elsewhere it may be  $\acute{\epsilon}\phi\theta\acute{o}\varsigma$ . Another homologue of  $\acute{\epsilon}\phi\theta\acute{o}\varsigma$  is  $\text{אָפִיר}$  Dan 10. 5, while  $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma$  is the homologue of  $\text{אָפִיר}$  Jer 10. 9 and  $\text{אָפִיר}$  IR 10. 18. Lastly, one of the many remarkable finds in my most exciting research is that each of the following three relevant Greek phrases had an identical twin in Hebrew:  $\acute{\alpha}\pi\epsilon\phi\theta\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *refined gold*  $\text{כֶּתֶם אָפִיר}$  Jer 10. 9;  $\acute{\alpha}\pi\upsilon\rho\omicron\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *unsmelted gold*  $\text{כֶּתֶם אָפִיר}$  Jer 13. 12; and  $\acute{\epsilon}\phi\theta\acute{o}\varsigma \chi\rho\upsilon\sigma\acute{o}\varsigma$ , *refined gold*  $\text{כֶּתֶם אָפִיר}$  Cant 5. 11

זוהב מאופו Dan 10. 5. A phrase identical with זוהב מאופו is זוהב מופו IR 10. 18, though מאופו might mean 'from *Ἐφέσος*'.

According to the commentators and lexicographers, אופ"ר in its different spellings is invariably a proper noun, and so is אופו; whereas פו is a noun and מופו a participle of the verb פון, on the scale הפעל, meaning 'be refined'.

The homology ζευκτός/חבשׁ/סוגה shows (1) that when a Greek verb—e.g. ζεύγνυμι—bears several meanings, its Hebrew homologues tend to differ with the variation in meaning, (2) that Arabic is of great corroborative value, and (3) that an homology carries conviction when the various meanings of the two homologues concerned coincide. Thus, consider the following meanings of ζεύγνυμι: of riding horses, *harness, saddle, and bridle* חבשׁ IR 13. 13; *bind fast* חבשׁ Ez 24. 17 Jon 2. 6 [סג Cant 7. 3]; *join together* in setting a fractured jaw חבשׁ Ez 34. 4; *join in wedlock* (زوج); *join issue at law* חבשׁ Job 34. 17; ἐπιζεύγνυμι, *bind fast* חבשׁ Ps 147. 3; *join to* חבשׁ Ez 30. 21. Mark, on one hand, the close resemblance between סג and زوج; and on the other hand, the appreciable difference between harnessing a mount, setting a fracture, and going to law—in all of which meanings ζεύγνυμι tallies exactly with חבשׁ. (Cf. σκεπάζω/חבשׁ Ez 16. 10, 24. 17 Job 28. 11, 40. 13; and a. p. 208.)

θετός/חבשׁ, etc., is a most interesting homology.

First, according to the Septuagint, חבשׁ means *θρεπτή*, 'adopted foundling', the initial ח being the definitive article. Apparently, in the days of the LXX, they knew the word חבשׁ as meaning 'adopted'. But חבשׁ has since been interpreted as an alias of Esther, akin to חבשׁ—interpreted as 'aromatic bush', 'myrtle'—where the ח is an integral letter of the word. In one case, therefore, the homologue would be *θετός* (*θρετή*, 'adopted daughter'); while in the other, it would be *ἡδύς*, Doric *ἀδύς*, 'pleasant' smelling or 'pleasant' looking. Since Esther was an adopted as well as a comely maiden, the probability is that she was surnamed חבשׁ on both accounts.

Secondly, חבשׁ is a homologue of *θετός* by the insertion of ח in the middle of the verb to facilitate pronunciation; cf. *ιστός*/חבשׁ. Otherwise, the relevant homologue of *τίθημι* would have been חב, instead of חבשׁ Prv 19. 24, the ח being a terminal ח. This is corroborated by the Epic infinitive *τιθήμεναι* and the

homology  $\theta\acute{\epsilon}\mu\alpha/\text{מְמַטֵּמ}$  Gn 43. 23 Jes 45. 3  $\text{מְמַטֵּמ}$  Dan 11. 43, the two Hebrew synonyms reflecting the Greek dialectal exchange of  $\theta$  with  $\chi$ . Pronunciation was facilitated in other homologues of  $\tau\acute{\iota}\theta\eta\mu\iota$  by a prosthetic  $\aleph$ , by resorting to the  $\text{מִיב}$  3, or by transliterating the verb in full. However, the difficulty in pronunciation is still experienced in  $\text{מִיב}$ , where only the Hebrew terminal  $\text{ב}$  is added to the root  $\theta\epsilon$ ; for in the formation of the  $\text{הִתְפַּעֵל}$  ( $\text{הִתְפַּעֵל}$ ), both the  $\tau$  and  $\theta$  were used: Dan 2. 5 Esr 4. 21, 5. 8. (Cf.  $\tau\acute{\iota}\theta\eta\mu\iota/\text{הִתְפַּעֵל}$  ICh 21. 10;  $\text{הִתְפַּעֵל}$  IIS 24. 12.)

$\delta\omicron\tau\omicron\varsigma/\text{נָתַן}$  is a doubly peculiar homology—in that morphologically, the Hebrew homologue corresponds to  $\theta\epsilon\tau\omicron\varsigma$  as well as  $\delta\omicron\tau\omicron\varsigma$ ; while semantically, it is highly specialized to describe one of two grades in the Hebrew hierarchy—the Levites and the *Nethinim* properly so called—subordinate to the priests. For the priesthood in Israel was monopolized by Aaron and his descendants. He and his sons were ceremonially anointed and consecrated to minister to God, and accordingly constituted a strict caste somewhat segregated from the rest of the people (Ex 29. 1–37, 30. 30, 40. 12–15 ICh 23. 13). The priests were assisted in a limited way by their fellow tribesmen, the Levites, who formed a secondary and looser caste. The Levites were formally dedicated— $\text{נָתַן}$ , ‘granted’—by the rest of the people to God, instead of the first-born Israelites; because he had consecrated unto himself all the first-born in Israel, both man and beast, when he excepted them from destruction in the plague inflicted on Egypt (Ex 12. 12, 13, 29 Nu 3. 6–13, 8. 6–19). Supplementary auxiliaries to the priests were dedicated— $\text{נָתַן}$  or  $\text{נָתַן}$ , ‘granted’—by king David (Esr 8. 17, 20). The descendants of these votaries set themselves up into a separate category, referred to by the Septuagint as *Nathaim*, *Nathaim*, *Nathaim*, or *oi Nathaimoi*; but only once was their name translated (*oi dedomenoi* ICh 9. 2). However,  $\text{נָתַן}$  in Dt 28. 31, and  $\text{נָתַן}$  in the next verse, mean simply ‘granted, given, given away’, and are obviously so rendered by the Septuagint.

$\acute{\epsilon}\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma/\text{נָזַר}$ : Any person, man or woman, might make the vow of a Nazarene, a ‘self-disciplined’ man, whereby he bound himself for a certain period to grow his forelock, to refrain from shaving his head, to keep away from the dead, and to abstain from any product of the vine. He would thus become tempora-

rily 'devoted to the Lord'. At the end of that period—apart from unleavened bread, cakes, and libations—he would bring four sacrifices: a burnt offering, another offering for purification and a payment offering—presumably representing the payment of a ransom or conscience-debt felt by the Nazarene to be due to the Deity. In addition, he would shave his forelock and place the luxuriant crop on the fire beneath the payment offering (Nu 6. 2-21). The whole undertaking, more particularly the sacrifice of his own hair, was a personal votive gift given of himself, probably as a symbol of self-sacrifice. Similarly, the Greeks used to begin their sacrificial rites by cutting off a wisp of hair from the victim's forehead and casting it into the fire (*Odyssey* 3. 446). And Euripides significantly refers to the sacrificer's own hair: δάκρυα τ' ἔδωκα καὶ κόμης ἀπηρξάμην (*Electra* 91). Again: κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμὰς (*Orestes* 96).

The homologies involved in this rite are:  $\Pi\lambda\lambda$ /καταξυράω, *shave close*;  $\Pi\lambda\lambda$ /θύμα, *victim, sacrifice*;  $\lambda\lambda$ /ἀσταφίς, ὄσ-, σ-, ἀστῆ, *grapes, raisins*;  $\aleph\lambda\lambda$  καθαρίζω, *cleanse, purify*;  $\aleph\aleph\lambda\lambda$  καθάρσιον (sc. ἱερόν), *purificatory offering*;  $\Pi\lambda\lambda\lambda$ /κόλλις, *roll or loaf of coarse bread*;  $\lambda\lambda\lambda\lambda$  ῥάξ, ῥαγός, *grape, generally, berry*;  $\Sigma\lambda\lambda$  δίδυμος, *of things, dry, parched*;  $\lambda\lambda\lambda$  καθαρίζω, *cleanse, purify*;  $\Pi\lambda$ /λεῖος, *smooth, metaph. soft*;  $\Pi\lambda\lambda\lambda$  ἐνάθεμα, -θημα, *anything dedicated*;  $\Pi\lambda\lambda\lambda$  μᾶζα, *barley-cake, distinguished from ἄρτος (wheaten bread)*;  $\lambda\lambda\lambda$  ἐδωκα, *offer to the gods*;  $\lambda\lambda\lambda$  δῶρον, *votive gift or offering to a god*;  $\lambda\lambda$  ἄνθος;  $\lambda\lambda\lambda$  παρέχω, *present, offer*; and/or ἐγκρατεύομαι, *exercise self-control* Nu 6. 12; and/or εὔχομαι, *vow or promise to do*;  $\lambda\lambda\lambda$  ἀπέχω, *keep oneself from, refrain oneself*; κατ-: *restrain himself from* Ib 6. 3;  $\lambda\lambda$  ἐγκρατής, *master of oneself, self-controlled, self-disciplined*; and/or εὐκτός, *vowed, dedicated*;  $\lambda\lambda\lambda$  σπονδή, *drink-offering*;  $\Pi\lambda\lambda$  ἐκπέρωσις, *calcination*;  $\aleph\lambda\lambda$  ἀπειλέω, *promise* Lev 27. 2 Nu 6. 2;  $\Sigma\lambda\lambda$  προκόμιον, *forelock of a horse, frontal tuft*;  $\Sigma\lambda\lambda$  ἀγίζω, *hallow, make sacred, sanctify (W)*;  $\Sigma\lambda\lambda$  ἅγιος, *devoted to the gods; in good sense, sacred, holy*;  $\lambda\lambda\lambda\lambda$  καθιερεύω, *sacrifice, offer*;  $\lambda\lambda\lambda\lambda$  ἱερεῖον, Ionic ἱερῆιον, *victim, animal for sacrifice, ἱερέουσ' ἱερῆιον* Od. 14. 94;  $\Sigma\aleph\lambda$  πρόσθιος, *front*;  $\lambda\lambda\lambda\lambda$  φρυκτός, *roasted, fried*;  $\Sigma\lambda\lambda$  ἔθειρα, *hair, poetic noun*;  $\lambda\lambda\lambda\lambda$  θύλημα, θυήλημα, in pl., *sacrificial offering*; θύλημα, *that which is offered*, mostly in pl., *θυλήματα, cakes, incense, etc.*;  $\lambda\lambda\lambda\lambda$  τέλος, *payment*; pl. *services or offerings due to*

the gods;  $\text{פָּשָׁע}$ / $\alpha\theta\acute{\epsilon}\tau\eta\mu\alpha$ , *breach of faith, transgression*;  $\text{גֵּפֶן}$ / $\sigma\acute{\alpha}\iota\nu\eta$ , old name for *the vine*;  $\text{זָחָל}$ ,  $\text{זָחָלִים}$ , any climbing plant with tendrils, esp. *grape-vine* (IIR 4. 39);  $\text{חֲמֵץ}$ / $\zeta\acute{\upsilon}\mu\omega\sigma\iota\varsigma$ , *fermentation*;  $\text{יוֹנָה}$ / $\sigma\acute{\alpha}\iota\nu\acute{\alpha}\varsigma$ , a *wild pigeon*, of the colour  $\sigma\acute{\alpha}\iota\nu\omega\pi\acute{o}\varsigma$ , *the rock-dove*, *Columba livia*;  $\text{יַיִן}$ / $\sigma\acute{\alpha}\iota\nu\omicron\varsigma$ , *wine*;  $\text{עֵנָב}$ / $\sigma\acute{\alpha}\iota\nu\acute{o}\pi\eta$ , a kind of *grape-vine*;  $\text{שָׂכָר}$ / $\mu\acute{\epsilon}\theta\upsilon$ , *wine*;  $\text{סִיקָה}$ , *fermented liquor, strong drink*;  $\text{הַשֶּׁכֶּרֶת}$ / $\sigma\tau\acute{\alpha}\lambda\alpha\gamma\mu\alpha$ , *that which drops, a drop*;  $\text{רֶצֶח}$ / $\tau\acute{o}$   $\xi\upsilon\rho\acute{o}\nu$ , *razor*;  $\text{תֵּרַח}$ / $\tau\epsilon\rho\upsilon\gamma\acute{o}\nu$ , *turtle-dove*.

Thus both the rite and its nomenclature are Hellenic, though the institution of the Nazirate seems to be purely Hebraic. It will have been noticed that  $\text{נֶזִיר}$  has three homologues to cope with, and  $\text{נֶזִירִים}$  two: one,  $\epsilon\upsilon\kappa\tau\acute{o}\varsigma$ , a verbal adjective, homologizing with  $\text{נֶזִיר}$  like  $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$  with  $\text{שָׂכָר}$ ; the other,  $\epsilon\gamma\kappa\rho\alpha\tau\acute{\eta}\varsigma$ , a noun, homologizing with  $\text{נֶזִיר}$  like  $\mu\iota\sigma\theta\omega\tau\acute{o}\varsigma$ , a Subst., with  $\text{שָׂכָר}$ .

## IX. PROPER NOUNS

XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.

הַדְּנָא	Ἡδωνεύς	داجيه	Ἡδης	קמרי	Ὀμῆρος
אֵימָה	"	דויד	ἀγαπητός	עֶזְרָא	"
אבדן	"	דויד	"	הַדְּנָא	ἀστήρ (ὁ τᾶς
לְאַבְיָא	εὐήλιος	הַדְּלִיפָא	ἡ καλλίφω-		Ἡόροδίτας), the
הַדְּנָא	εὐρημα	נוס			planet Venus
הַדְּנָא	εὐρεμα	זכריה	Διὸς ἀνὴρ	פלא	Ἀπόλλων
הַדְּלִיפָא	εὐήλιος	הַדְּלִיפָא	Ἡδης	פנא	δόσις, -νίκινος
אֶזְכָּרִי	ξανθός	הַדְּלִיפָא	Ἡδου	הַדְּנָא	Σκύθης
הַדְּנָא	Ἡδωνίς	וֹלְקָטָר	οἰκῆτωρ	הַדְּנָא	"
הַדְּנָא	Ἡραί, Ἑρινύες	קמרי	Ὀμῆρος	הַדְּנָא	"
הַדְּנָא	Ἥρας	הַדְּנָא	Διὸς, Παιάν	הַדְּנָא	Σκυθῶν
הַדְּנָא	θεός	הַדְּנָא	Διόπαν, Διὸς	הַדְּנָא	"
הַדְּנָא	"	הַדְּנָא	Διογενῆς	הַדְּנָא	ὑπερβύτης
הַדְּנָא	"	הַדְּנָא	"	הַדְּנָא	"
הַדְּנָא	"	הַדְּנָא	εὐδωνος	הַדְּנָא	Πτολεμαῖος
הַדְּנָא	Ἡέλιος	הַדְּנָא	ἡθεος θεοῦ	הַדְּנָא	"
הַדְּנָא	Ἑπερίων	הַדְּנָא	Ὀρθώσιος, ἴσος	הַדְּנָא	κύρα
הַדְּנָא	Ἡμμων	הַדְּנָא	Σκύθης	הַדְּנָא	κυρία
הַדְּנָא	Ἀθήνη	הַדְּנָא	Σκυθῶν	הַדְּנָא	Ἡδης
הַדְּנָא	ἀστήρ	הַדְּנָא	μορία	הַדְּנָא	"
(ὁ τᾶς Ἡόροδίτας,		הַדְּנָא	"	הַדְּנָא	ἐόμβος θεοῦ
the planet Venus;		הַדְּנָא	πάμμεγας	הַדְּנָא	" "
cf. Jer 7. 18)		הַדְּנָא	Νεῖλος	הַדְּנָא	" "
" δρῦς, ξύλον,		הַדְּנָא	"	הַדְּנָא	" "
ἀσκηρά		הַדְּנָא	"	הַדְּנָא	σκύμνος
הַדְּנָא	Διὸς, Παιάν	הַדְּנָא	Ἥρας	הַדְּנָא	"
הַדְּנָא	πολυόμματος	הַדְּנָא	Ἡδης	הַדְּנָא	"
הַדְּנָא	φύλαξ	הַדְּנָא	"	הַדְּנָא	"
הַדְּנָא	ἥλιος, ἡέλιος,	הַדְּנָא	Ἀθήνη (Θαρσώ,	הַדְּנָא	"
ἀβέλιος, πόσις, βέλα		הַדְּנָא	οὐς) תרש	הַדְּנָא	Ζήν
הַדְּנָא	πόσις	הַדְּנָא	Ἡδης	הַדְּנָא	"

קֶדִי	Zeús, Σδεύς	שָׁכָם	σηκός, σήκωμα	תָּמוֹת	θάνατος
קָחוֹר	ῥόος	גִּלְהָד	Δήλος	הַמֵּיִם	Σεμναί
כַּחְחֹר	„	זֵבֶד	Zeús	תַּרְסָשׁ	Θαρσώ, οὗς
כַּחְחֹר	„	הַלְלִי	Πτολεμαῖος		

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אָב and אִי of אָבִיִּי cannot have their respective ordinary meanings, any more than אָב and אִי in אָבִיִּי. And what about אָבִיִּיִּי and אִיִּיִּי? Equally intriguing is a different set of compounds, i.e. אִיִּיִּיִּי and אִיִּיִּיִּי. Similarly, the compounds beginning with אִי or ending with אִי—such as אִיִּיִּי and אִיִּיִּיִּי and אִיִּיִּיִּי and אִיִּיִּיִּי and אִיִּיִּיִּי and אִיִּיִּיִּי in Jes 29. 1 and אִיִּיִּיִּי in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אָב and אִי, (2) with אָבִי and אִיִּי, (3) with אִיִּי, אִיִּי, אִיִּי, אִיִּי, אִיִּי, אִיִּי; and (4) those which include in their composition אִי and אִי. This convinced me that אָב and אִי had no more to do with 'father' than אָבִי and אִיִּי



אָחִי have with 'brother'; that, in fact, אָבִי and אָחִי, אָבִי and אָחִי were interchangeable; that the vocalization of אָבִי was immaterial; and that neither אֱל nor יְה necessarily referred to the deity. The fact that אָבִי־עֶלְבֹן is the same as אֱלֹהִים, and אָבִי as אֱלֹהִים, was both challenging and helpful.

Now some of the words which follow אָבִי and אָחִי, such as נָעַם and שָׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of יְהִי. It suddenly struck me that אָבִי in אָבִי־עֶלְבֹן resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אָבִי־עֶלְבֹן εὐνοος, אָבִי־עֶלְבֹן εὐλάτος, אָבִי־עֶלְבֹן εὐγάλενος. This provided the key to nearly all the names beginning with אָבִי and אָחִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אָחִי and אָחִי. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventh*), and that ἀλγῆρα was a variant of εὐλγῆρα (τά: *reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 25) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מְרִיב בַּעַל, יְרִיבָהּ, מְרִיבָהּ, מְרִיבָהּ, מְרִיבָהּ, מְרִיבָהּ, מְרִיבָהּ.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon מְרִיבָהּ commend itself to me, seeing that מְרִיבָהּ and מְרִיבָהּ were alternatives to מְרִיבָהּ. Lastly, Simonis's opinion, quoted by Gesenius, that מְרִיבָהּ is a contraction from מְרִיבָהּ, 'exterminating the idol', did not impress me, any more than the *Lexicon's* interpretation of מְרִיבָהּ: '*Baal is (our, my, his) advocate (?) . . . but G. B. Gray thinks מְרִיבָהּ orig. form = hero of Baal*'. In the circumstances, I felt that not only מְרִיבָהּ, but also the prefixes to it and to מְרִיבָהּ, demanded fresh investigation.

This led me to the discovery that the homologue of **בעל**, the Phoenician sun-god, was *ἄβελιος*, Cretan for *ἥλιος*; that its homonym, meaning 'husband', had *πόσις* for homologue; and that *πόσις* was also one of the homologues of **בשׁת**. For at the time of Gideon and Saul, the connection between **בעל** and *ἥλιος* had long been forgotten, and people thought of **בעל** merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of **בעל** (husband) with *πόσις* had also been completely forgotten; hence, the alternative appellation, of Baal being **בשׁת** (the other homologue of *πόσις*). Incidentally, the other homologues of **בשׁת** are the synonyms, *αἰώς*, *αἰσχότης*.

The key to the riddle of the various prefixes to **אל**, **בעל**, **בשׁת**, and **ע** is to be found in **עשׁבשׁת**—where the homologue of **עשׁ** is *ἔσθεος* rather than *ἐσθ*—and the hyphenated **עשׁבשׁת** being in contiguity with **עשׁבשׁת** (Ez 30. 17). For it is *ἔσθεος* and its synonyms, *εἶρη* and *μείραξ*, which are the homologues of the other prefixes—except **עשׁב**, **עשׁ**, and **עשׁב**, the homologues of *ἐσθ*. Strangely enough, it was when I formed the view that the prefix **עשׁב** was the homologue of *ἐσθ*—so that **עשׁבשׁת** meant 'a follower of Baal'—that I appreciated the fundamental function of **עשׁבשׁת** in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of **אל**. An obvious homologue is *θεός*, where the *θ* drops out through apheresis, as in *θεραπεία/תפואה*; while the terminal *ς* turns dialectally into *σ* which, in turn, also dialectally alters to *λ*. Another equally valid homologue is *ἥλιος*, e.g. **אל עליון** *Hélios* (*ὑπερίων*), where the gutturals—**ע** and the *spiritus asper*—interchange, the *π* drops out (as in *ἐρπετόν* **ערע** and *ἐπέριον* and *σ* changes to *λ*). A third is *εἶρη*; a fourth *εὖλος*. Finally, *πολύς*; because sometimes **אל** is short for **אל**, and once alternates with **בעל**. Incidentally, **בעל** has two other homologues: *πολύς*, e.g. **בעל שׁער** *πολύς*; and *πολίτης*, e.g. **בעל שׁער**.

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g. **עשׁבשׁת** is likely to homologize: with *εὐδωπος*, on the basis of the homology *δόσις* **עשׁבשׁת**; with *εὐθώρηξ*, on the basis of the homology *θώραξ* **עשׁבשׁת**; with

εὐπους, on the basis of the homology πούς/אָשׁוּר. Another example is אורִיאֵל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אֲבִי־עֵלְבֹן and אֲבִי־עֵלְבֹן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אֵל is the homologue of ἥλιος, drawn from the homology אֵלִין/ἥλιος 'Υπερίων. At the same time אֵלִין illustrates the interchange of א and י. A different example is: אֵלִידֵעַ, אֵלִידֵעַ, and אֵלִידֵעַ homologizing with πολυειδήμων, ἥλιοειδής or Ἡλιάδης. First, אֵלִידֵעַ and אֵלִידֵעַ refer to the same person: the dilemma here being, whether אֵלִידֵעַ is the homologue of πολύς or—like אֵלִידֵעַ—that of ἥλιος, ἡλιός. Then, אֵלִידֵעַ and אֵלִידֵעַ are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of Ἡλιάδης to be of secondary rank.

אֵלִידֵעַ in Dt 32. 4, 18, 37 is the homologue of θεός; but אֵלִידֵעַ is synonymous with אֵלִידֵעַ, both being homologous with εἰρηνηϊθεός Διός. However, אֵלִידֵעַ belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אֵלִידֵעַ and אֵלִידֵעַ, אֵלִידֵעַ or אֵלִידֵעַ and אֵלִידֵעַ, אֵלִידֵעַ and אֵלִידֵעַ, אֵלִידֵעַ and אֵלִידֵעַ—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אֵלִידֵעַ and אֵלִידֵעַ are synonyms, both meaning εἰρηνη Πλούτωνος. This is confirmed by another pair, אֵלִידֵעַ (IIS 11. 3) and אֵלִידֵעַ (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, אֵלִידֵעַ has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אֵלִידֵעַ might mean πολύδῆμος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of אֵלִידֵעַ in this

compound is *γαμέτης*, the synonym of *πόσις*—בַּשֵּׁת—the alternative name of Baal. Accordingly, אֱלִיעֶם *seems* to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל Διὸς εἰρηγῆ, it actually means 'Baal's young man/gift'; and so does עֲמִיאל. Similarly, אֱלִיצוֹר and צוֹרִיאל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשָׁב בַּשֵּׁת in IIS 23. 8, with יָשָׁבָעַם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשָׁב בַּשֵּׁת is substituted by 'Ιεσσοσθέ in the Greek version, and by 'Ιεσβαδά in the Lucian; while יָשָׁבָעַם is 'Ιεσεβαδά in the former. Mark, incidentally, the consonant vowel metathesis in 'Ιεσσοσθέ 'Ιεσσοσέθ, 'Ιεσεβαδά — -βαδά — -βαδά.

Gesenius states: 'יָשָׁב בַּשֵּׁת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יָשָׁבָעַם; and 'Yashor'aim, like יָרָבָעַם ('to whom the people turn') . . . On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of ἱεσσαθός for תַּחֲכַמִּי (which it states ought to read תַּחֲכַמִּי, and of 'Ιεσεβαδά for יָשָׁבָעַם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: 'Ιεσσοσέθ 'Ιεσεβαδά אִישׁ-בַּשֵּׁת אֲשֶׁר-עַל אֲשֶׁר-בַּשֵּׁת.

Thus: יָשָׁב בַּשֵּׁת is literally ἡθεος ποσις אִישׁ-בַּשֵּׁת, 'Ιεσσοσθέ)—יָשָׁב homologizing with the genitive of ἡθεος, ἡθεου, the υ turning into ב—and יָשָׁבָעַם ἡθεος γαμέτου. Moreover, πόσις stands for בַּעַל, as does עֶם for γαμέτης. Again, the syllable δά in 'Ιεσεβαδά has undergone consonant vowel metathesis from αδ, while δ has replaced λ dialectally from αλ; so that in the result the word actually reads 'Ιεσεβαδά. As for תַּחֲכַמִּי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמִּי in IIS 23. 8 changes—hitherto unaccountably—to בֶּן-תַּחֲכַמִּי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמִּי exemplifies the prefix-suffix phenomenon, its homologue being Ἀγαμονίδης (the prefix ἡ exchanging with the suffix -δης) or—as the Septuagint has it in ICh 11. 11—ἰδὸς

Ἀχαμέν. Incidentally, mark how the הֶלֶם (o) was recorded as קֶמֶץ (a) in the LXX, and as סֶגוֹל in בִּשְׁתָּ/בִּשְׁתָּ.

There can, therefore, be no doubt that—as a method of philological research—the technique adopted throughout this work is in itself absolutely correct; although, of course, it cannot be guaranteed that its application has always been successful. Mistakes will humanly occur here and there, but they would not affect the validity of my theory or the extent of its success.

Another series of compound proper nouns—this time made up of subject and verb—follows the same pattern, e.g. יְהוֹנָתָן or יוֹנָתָן and יְהוֹנָה or יוֹנָה, יְהוֹחָנָן or יוֹחָנָן and חַנְיָה or חַנְיָה, יְהוֹנָדָב or יוֹנָדָב and לִדְבִיָּה. In fact, the homologue of יוֹנָתָן and יוֹנָתָן is Διόδωτος or Διόσδοτος, and that of יוֹחָנָן Διογενής. Indeed, it is יְהוֹנָדָב or יוֹדָב and צְדָקָה or צְדָקָה which point to the true construction of these compounds; for צְדָקָה is צְדָקָה יְהוֹ and not צְדָקָה יְהוֹ—so that the compound is really composed of two nouns and has for homologue Ζεὺς δίκη ἐστὶ Ζεὺς is Truth.

Lastly, εὐρυβίας = εὐρυσθενής, of far extended might, mighty. Therefore, the homology εὐρυβίας יְהוֹנָדָב is corroborated by the context: Gn 49. 3), a rare phenomenon for a proper noun. But a unique phenomenon occurs in Prv 30. 1, where two proper-noun homologies corroborate each other, viz. ἀγύρτης אֱלִי and ἀετής יְהוֹ. No doubt, they are pseudonyms assumed by the אֱלִי (pagan) concerned and his father. According to the *Lexicon*, אֱלִי is 'perh. hireling, Ar. جِير', Aram. אֱלִי . . . others gatherer, fr. : אֱלִי. It so happens that ἀγύρτης means properly collector, esp. begging priest (fakir), and derives from ἀγείρω, the homologue of אֱלִי!

The following are some relevant components:

ἀμύξω: חֲמִידָה, חֲמִידָה, חֲמִידָה, חֲמִידָה;

γαμέτης: שְׂמִיָּה, שְׂמִיָּה;

δοσλος: דָּלָה;

εἶρη: אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי;

אל: אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי;

Ζεὺς: אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי;

ἐφελος, ἐφελος: אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי;









into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the monocalitular book of Obadiah. Here it is:

וְגֵלְתָּ הַחֲלִיטָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כְּנָעִים עַד-צָרַת וְגֵלְתָּ יִרְדְּנָם אֲשֶׁר  
בְּסַפְרָד, יִרְשׁוּ אֶת עַרְי הַנָּגִב:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σάραη and צרפת Θεράπνη. It will be recalled that the name צרפת was borne by a Phoenician city (IR 17. 9, 10) which is now known as سَرْفَت. This word resembles Θεράπνης, the genitive of Θεράπνη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into ת. It is significant that the Continental צרפת was described as צרפת לצידון, to distinguish it from another צרפת, presumably the one in Greece—just as שילה was described in Jos 21. 2 and 22. 9 as משלה בארץ-כנען and בשלה בארץ-כנען, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כנענים means *merchants*, as in Prv 31. 24; and the respective homologues of גלית and הל are ἑλλας and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גלית and הל bear an uncanny resemblance to ἑλλας and ἑλλώτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, Δῆος, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of  $\text{𐤀𐤍𐤏𐤍 𐤏𐤍𐤕𐤏}$ , δαφνοφάγος—*bay-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

$\text{𐤏𐤍𐤕𐤏}$  is the homologue of μάγισ (IIS 3. 3 ICh 11. 43, 27. 16) as well as μαγτεῖον (IIS 20. 14-15). (Note the similarity between these homologies and  $\text{𐤏𐤍𐤕𐤏 𐤏𐤍𐤕𐤏}$ ,  $\text{𐤏𐤍𐤕𐤏 𐤏𐤍𐤕𐤏}$ .) The king of  $\text{𐤏𐤍𐤕𐤏}$  is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם נְהָרִים, אַרַם צוּבָא, and אַרַם מַעֲכָה. Now since אַרַם is synonymous with מַעֲכָה, and אַרַם happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient οἰκουμένη (יְקוּם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן/Iων, אֱלִישָׁה/Ἑλλάς, כְּתִים/Κρητικοί, and אַרְדָּנִים/Ἀρδανοί. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. λίθος), the synonym of *Θρηϊσσα λίθας*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיָּה תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that תרשיש was *Tarshish*. Among the examples adduced in support of Proposition 29 is *Θαρῶ*—the genitive of which is *Θαρσῶς*; alternatively *Θραῶ*, the genitive of which is *Θρασῶς*, contracted to *Θρασῶς*—as the homologue of תרשיש, *Θαρῶ* and *Θραῶ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern תרשיש, on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that תרשיש was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from תרשיש. Witness the records: IR 9. 28, 10. 11, 22. 49 IICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthestmost outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan אֶתְדֹד (*Ἀθίς*, *Ἀθίδος*, *Attic*, i.e. the Attic City, Athens) and עִיר (*ἄστυ*, *town*, i.e. Athens).

## X. INITIAL ך

*XLVIII. The initial ך of many verbs beginning with that letter is a built-in prefix homologous with ἐν and ἰ.*

THIS ך indicates that the Hebrew verb is a deponent homologous with a Greek verb in the Middle or Passive Voice, or in -μι. The compounds and derivatives of such verbs keep the ך.

In the following the initial ך is a prefix:

ךא	ἀράομαι, ἐπ-, κατ-
ךב	πρόφημι
ךב׃	φαῦλος
ךג	αὐγάζω
ךד	δίδωμι
ךה	ῥέομαι
ךו	ὀδύρομαι
ךז	ἐγκράτεια
ךח	τρέπω, ἀναχωρέω
ךח׃	ἐγκρατεύομαι
ךח׃	παρ-έχω
ךח׃	„
„	ἀπ-έχω, κατ-
ךח׃	ἐγκρατευτής, -ατής
ךח׃	εὐκτός
ךח׃	θέρος
ךח׃	κληρόω
ךח׃	τείνω
ךח׃	ἀρόω, φα-
„	φάρος
ךח׃	ἐγχειρίζω
„	γτωρίζω
ךח׃	τελέω, ἐπι-, ἀπο-
ךח׃	μεριστός
ךח׃	σπένδω
ךח׃	ὠρύομαι
ךח׃	βάλλω, πίπτω

In the following the ך is part of the radical:

ךא	μοιχεύω
ךב	νήπιος
ךג	νοσάζω
ךה	ἀνανεύω
ךו	ἄνθος (A)
ךז	„ (B)
ךח	μετανοέω
ךח׃	νείφω
ךח׃	νύμω
ךח׃	ἀνθίζω
ךח׃	εὐνοέω, -νομέομαι
ךח׃	εὐνοον
„	νόος, νοῦς
ךח׃	ἀνεμώνη
ךח׃	„
ךח׃	ἀνθραξ
ךח׃	νεφέλιζω
ךח׃	ἀνθίζω
ךח׃	νίζω
ךח׃	φενακίζω
ךח׃	νάρδος
ךח׃	ἀντιάζω
ךח׃	νέφος
ךח׃	δανείζω
ךח׃	νίτρον
ךח׃	μάντις (pr. n.)

Initial 1 is a prefix:

נפנ אנαιψύχομαι

נצב ἰστημι

נקר ὀρύσσω

נשא πείθω

נשז αἰθομαι

נשז „

נתן ἀνάθημα

נתן „

נתן δίδωμι

1 is part of the radical:

נהנה μαντεῖον (pr. n.)

נהנ νεῖός

נהנ μυκάομαι

נבל μαραίνω

נבל νεφέλη

נבז νότος

נבז νύγω

נהנ μυκάομαι

נשז νωπίζω

The words beginning with 1, in the order in which they appear in the Mandelkern Concordance under the letter 1, and those incidentally referred to therein—such words being marked with an asterisk—showing etymological disarray:

ננ νῦν, νυν, νυ Gn 12. 11, 13

now; in Ep. mostly as a particle of emphasis

ננ-לנ ου νυ Gn 13. 8 in commands

Gn 18. 3, 33. 10 or entreaties

נננ ὠναξ Gn 50. 17 poet.

contr. for ὦ ἄναξ (lord, master, as a title of rank)

ὠνα Dan 9. 4 poet. contr. for

ὦ ἀνα (voc. of ἀναξ, king, always as address to gods)

נהנ Jon 4. 2

ננ ὥμος Ex 12. 9 خام نبي prop. of flesh, raw, uncooked

נהננ נהדוס Jud 4. 19 any of the cavities in the body

נהננ νεῖός, νεός, νέα Joel 2. 22 fallow land

נהננ εὐθετέω, -τίζω Jes 52. 7 to be suitable, to be timely

נהננ εὐθετος Prv 26. 1 suitable

נהננ εὐφύης Cant 1. 5 shapely, suitably formed, graceful (נפנ)

נהנ Jer 6. 2

נהנ\* ἄβω, ἐπινοέω Jes 26. 9 Ps 132. 13 Job 23. 13 intend, purposes; v. p. 240

ἀγαπάζω, -άω Dt 12. 20 Jes

26. 9 Job 23. 13 Prv 21. 10 desire

נהננה\* Dt 5. 21 Ps 45. 12 desire, love

נהנ\* ἀγάπημα Dt 12. 15, 20 Jer 2. 24 generally, delight

נהננ\* Ps 140. 9

נהננה\* ἀγάπησις Gn 3. 6 Nu 11. 4 Jes 26. 8 Job 33. 20 affection

נהננה\* εὐθετέω Jer 10. 7 נהננ

נהננ φημί Jer 23. 31 speak; yes نعم; cf. ναι μήν

נהננ φήμη Gn 22. 16 Jer 23. 31 prophetic saying, message

נהננה\* στενάζω, -αχίζω, -άχω, -νω Jes 24. 7 Thr 1. 4 sigh deeply; generally, sigh, groan

- ππκ\* στοναχή Ps 31. 11 *groan, sigh, wail*  
 ππρξ\* παύλα (παύω) Jes 21. 2 *rest, peace*  
 ςκν μοιχάζω, -αίνω, -άω, -χεύω Ex 20. 14 Prv 6. 32 *commit adultery* (μξ; v. μυκάω)  
 ςκν Jer 3. 8, 29. 23  
 ςκν μοιχός Job 24. 15 *adulterer, paramour*  
 ςκν μοιχές, -χή, -χίς Lev 20. 10 fem. of μοιχός  
 ςκν μοιχεία Jer 13. 27 *adultery*  
 ςκν Hos 2. 4  
 ςκν ἀτίζω, -ίω (-ιμάζω) Prv 1. 30 *not to heed*  
 ςκν IIS 12. 14 Ps 10. 13 *not to honour, slight*  
 ςκν (ςκνπ) Jes 52. 5  
 πκν ἀτιμία Jes 37. 3 Ez 35. 12 *dishonour, disgrace, indignities*  
 ςκν μυκάομαι Ez 30. 24 *prop. of oxen, low, bellow; of Heracles in agony*  
 πρκν μυκή Ex 2. 24 *lowing, bellowing, of oxen; rumbling*  
 ςκν ἐπαράομαι, κατ- Thr 2. 7 *imprecate curses upon, curse, execrate*  
 κκν προφητεύω, -τάζω, όημίζω IS 10. 11 Jer 2. 8, 27. 15 Ez 12. 27 *to be a προφήτης (prop. one who speaks for a god and interprets his will to man; Διός π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer) or interpreter of the gods; with oracular powers; prophecy*  
 κκν φημίζω Jer 23. 13 Zach 13. 3-4 *prophecy*  
 κκν Nu 11. 27 IS 10. 5 IICH 18. 17  
 κκν προφήτης Ex 7. 1 Dt 13. 2, 34. 10 Zach 13. 2 κκν  
 κκν προφήτης Ex 15. 20 fem. of προφήτης  
 κκν προφητεία, όήμη IICH 15. 8 *gift of interpreting the will of the gods, gift of prophecy; concrete, prophecy or oracular response; utterance prompted by the gods, prophetic saying*  
 κκν κενός, -νευτός Jer 52. 21 Job 11. 12 *empty*  
 πκν βαρβίζω, -βύζω, βαύζω Jes 56. 10 *bark*  
 κκν όφομαι (όράω) Jes 5. 30 *look towards*  
 κκν έποπτάω, -όομαι, έπωπτάω, -άζω, έφοράω Nu 23. 21 Ps 34. 6 *observe; look upon, behold*  
 κκν πίστωμα Jes 20. 5, 6 Zach 9. 5 *assurance, warrant, pledge*  
 ςκν βάθρον Job 38. 16 pl., *foundations*  
 κκν μαραίνω Jes 1. 30 *waste, wither*  
 κκν αμβλύνω Ex 18. 18 *blunt, dull, take the edge off*  
 κκν απόλλυμι Jes 24. 4 *perish, die, cease to exist*  
 κκν παλαιόω Lev 5. 2 Dt 21. 23 Jos 8. 29 IR 13. 24 Jes 26. 19 Jer 9. 21 *mostly in Pass., decay through lapse of time*

- לבב\* πλήμη, -μυρα, -μυρίς,  
 -ήσμη Gn 6. 17 *flood-tide;  
 flood, deluge*
- לבב νηπιάζω, -αχεύω, -άχω,  
 -ιεύομαι Prv 30. 32 *to be  
 childish; φείδομαι: spare per-  
 sons and things in using  
 them, use sparingly; φανλίζω:  
 hold cheap*
- לבב νήπιος Dt 32. 6 *childish,  
 silly; without foresight, blind;  
 φαῦλος: mean, common, low in  
 rank; inefficient, opp. σοφός  
 IIS 3. 33; in good sense,  
 simple, unaffected IS 25. 3*
- לבב νηπιέη Dt 22. 21 *folly;  
 φαυλότης: badness*
- לבב ἐκβάλλω Nah 3. 6 *expose  
 προσπαλαίω Mich 7. 6 wrestle  
 or struggle with*
- לבב φειδός (φείδομαι) IS 25. 3,  
 25 Jes 32. 5 *sparing, thrifty;  
 hence Comedy pr. n. Φει-  
 δύλος IS 25. 3*  
 φειδωλός as Subst., *niggard,  
 miser Jes 32. 5; merciful IS  
 25. 3*
- לבב φειδώ, -δωλή, -λία IS 25.  
 25 *thrift*
- לבב φύσις Hos 2. 12 *the  
 characteristic of sex, = pudenda,  
 esp. the female organ*
- לבב νάβλα, ναῦλον, -λα IS 10. 5 Ps  
 33. 2 *a musical instrument  
 of ten or of twelve strings*  
 νεφέλη (νέφος), νέφος Job 38. 37  
*cloud, mass of clouds*
- δπλον IS 1. 24, 10. 3 Jes 30.  
 14 Jer 48. 12 Thr 4. 2 *tool,  
 implement*
- φείδων IS 1. 24 *oil can with  
 a narrow neck that lets only a  
 little run out; as pr. n. Φείδων,  
 King of Argos (conf. IS  
 25. 3)*
- לבב πηγάζω Prv 18. 4 *gush  
 forth*
- לבב πηγίδιον Jes 35. 7, 49. 10  
 Eccl 12. 6 *Dim. of πηγή  
 (running water; fount, source)*
- לבב καταπύθω Eccl 10. 1  
*putrefy, become putrefied*  
 βάζω, φημίζω Ps 59. 8, 78. 2,  
 119. 171, 145. 7 Prv 15. 2  
*speak, utter*
- לבב βουβών Ex 9. 9 *in  
 pl., glands; swollen gland =  
 Lat. bubo, owl بوبه*
- לבב νότος, του Gn 20. 1 Ex 27.  
 9 *south*
- לבב νοτόνδε Gn 13. 14 Jos 15. 1  
*southward*
- לבב διηγέομαι Gn 3. 11, 4.  
 24, 25 *set out in detail, de-  
 scribe*
- לבב Ruth 2. 11
- לבב διήγημα Zach 9. 12 *tale*
- לבב ἰθὺς (Α), εὐθύς Gn 31. 32  
*face to face, opposite; cf. ἐντί*
- לבב Dan 7. 10
- לבב κατιθύς Gn 2. 18 *opposite*
- לבב ἡγεμών, ἡγητήρ, -ής, -τωρ  
 لم! IIR 20. 5 ICh 31. 12  
*leader, guide*
- לבב ἰθύς (Α), εὐθύς Prv 8. 6 *straight;  
 in moral sense, straight-  
 forward, just*
- לבב αὐγάζω, ἐν Jes 9. 1 *illu-  
 mine; shine*
- לבב Jes 13. 10



- נא *αὐγή, αὐγασμα, ἐν-* Jes 50. 10 Dan 6. 20 *light of the sun, dawn, any bright light; brightness; illumination*  
 נה *נָה* Jes 59. 9  
 נח *νύγω, νυκχάζω, νύσσω, νύττω* Ex 21. 28 *نخس نطح touch with a sharp point, prick, stab, pierce*  
 נח *δία-* Ez 34. 21 *strengthened for νύττω; cf. κατα-*  
 נחנח Dan 11. 40 *Pass.*  
 נח *κατανικάω* Ps 44. 6 *strengthened. form of νικάω (conquer, vanquish)*  
 נחל\* *ζάγκλον, -λη* Jer 50. 16 *reaping-hook, sickle, Sicilian for δρέπανον (נָחַל IS 13. 21)*  
 נח *αἰδῶ, contr. αἰδω (ἀφείδω)* Ps 68. 26 *sing; hoot; of other sounds, twang, of the bow-strings*  
 נח *ἐπ-* IS 16. 16 Jes 38. 20 Ps 33. 3 *sing to or in accompaniment*  
 נח *שִׁדָּה, contr. for שִׁדִּידָה* Jes 38. 20 Ps 4. 1, 77. 7 Job 30. 9 *song, lay; joyful song شيد*  
 נח *שִׁדָּה (שִׁדָּה)* Thr 3. 63 *song (שִׁדָּה μελωδία Job 30. 9)*  
 נח *εἰγγάνω* Gn 26. 11 Jes 6. 7 *Prv 6. 29 touch, have intercourse with*  
 נח *ἐπι-* Jes 25. 12 *touch, reach as far as*  
 נח *ἐκείνομαι* Esr 3. 1 *come, arrive*  
 נח *ἀφ-* Ez 7. 12 Ps 88. 4 Cant 2. 12 Esth 2. 15 *arrive, reach*  
 נח *νοσάζω, -σέω* Job 6. 7 *to be ill, ail*  
 נח *νοσηρός* Jes 53. 4 Ps 73. 14 *diseased, unhealthy*  
 נח *νοσάζω, -σίζω* Gn 12. 17 IICh 26. 20 *causal, produce sickness; make sick*  
 נח *Ps 73. 5*  
 נח *νύγμα, νύχμα, νόσσημα, νόσημα* Ex 11. 1 *lesion, grievous affliction, sickness*  
 נח *κατανικάω* Jes 8. 15 *נח*  
 נח *νύγω* Ex 21. 35 *נח*  
 נח *νικάω* IS 4. 3 IIS 10. 15 *נח*  
 נח *IR 8. 33*  
 נח *νοσάζω* Jes 19. 22 *נח*  
 נח *νόσημα* Nu 17. 11 *נח*  
 נח *IS 6. 4*  
 נח *πταίω* Ps 91. 12 *stumble, trip; cf. προσκόπτω*  
 נח *Jer 13. 16*  
 נח *πταίμα, -ίσμα* Jes 8. 14 *stumble, trip*  
 נח *νίκημα* IIS 18. 7 *victory*  
 נח *ρέω* IIS 14. 14 Thr 3. 49 *flow, run, stream, gush; the fountain runs with water*  
 נח *ἐκρέω* Mich 1. 6 *shed, let fall*  
 נח *ἀπορρέω* Mich 1. 4 *Pass., flow or run off*  
 נח *διαπρίζω* Jer 18. 21 *= πρίω, -ίζω, -όω: saw*  
 נח\* *οἰκέω* Gn 12. 10 Jud 5. 17 Ez 47. 22 *duell, live, inhabit*  
 נח *IR 17. 20*  
 נח\* *οἰκητήρ, -ής, οἰκητήριος* Job 19. 15 *domestic, dweller, inhabitant جارية*  
 נח\* *πάροικος* Ex 3. 22 *جار neighbour, sojourner in another's house*

- יגַר\* οἰκητήρ, -ής Gn 23. 4 Ps 119. 19 dweller, denizen  
 יגְרוּה\* οἶκημα, -ησις Jer 41. 17 dwelling-place, shrine, dwelling  
 יגְרֹז\* οἶκημα, -ητήριον Gn 17. 8, 36. 7 dwelling-place, settlement or residence in a foreign city  
 יגַר\* ἐγείρω Jes 33. 14 Ps 140. 3 rouse, stir up  
 κυρέω Ps 5. 5 جرى befall  
 יגַר\* μέτοικος Gn 15. 13 IIS 1. 13 settler from abroad, alien resident in a foreign city, denizen  
 יגְרֹז\* δαῖμα Thr 2. 22 object of fear, a terror, esp. in pl.  
 יגְרוּה\* οἶκημα Hag 2. 19 store-room  
 יגְרֹז\* οἰκημάτων Joel 1. 17 Dim. of οἶκημα יגְרוּה  
 יגַר\* ἀγείρω Ps 59. 4 gather, assemble (אָגאַר)  
 יגְרֹז\* ἐγείρω Jer 30. 23 Hos 7. 14 Pass., rouse or stir oneself, be excited by passion  
 יגַר\* δαίδω Dt 1. 17 fear, to be alarmed, anxious about, dread  
 יגְרֹז\* δαίμα Jer 6. 25 יגְרֹז  
 יגְרוּה\* Prv 10. 24  
 יגַר\* θηρίον Gn 49. 9 Nah 2. 12 in form Dim. of θήρ (beast of prey, esp. a lion)  
 יגַר\* Jer 51. 38 Nah 2. 13  
 יגְרֹז\* ἀγείρω Lev 11. 7 collect, gather יגַר  
 יגְרוּה\* ἀγύρμα Lev 11. 3, 7 anything collected  
 יגְרֹז\* διαπρίω IR 7. 9 saw through, saw asunder, Pass.  
 יגְרוּה\* πρίων IIS 12. 31 ICh 20. 3 saw  
 יגַר\* ἀγρέω, -εύω Hab 1. 15 Prv 21. 7 capture; take by hunting or fishing; catch  
 יגַר\* αἰκίζω, -ζομαι, ἐν- Ex 5. 6 Dt 15. 2 IIR 23. 35 Jes 3. 12, 9. 3, 14. 2 maltreat, torture; scourge  
 יגַר\* Jes 3. 5  
 יגַר\* αἰκιστρια (as if from a mas. αἰκιστής) she who tortures Job 3. 18  
 יגַר\* ἐγγίζω Gn 27. 21 Ex 19. 15 approach; IIR 4. 27 c. inf., to be on the point of doing  
 יגַר\* Gn 33. 7  
 יגַר\* Ex 21. 6 Lev 2. 8 bring near, bring up to  
 יגַר\* IIS 3. 34  
 יגַר\* ἰστός Ex 15. 8 beam of loom, loom יגַר  
 יגַר\* ἀπαθέω IIR 17. 21 thrust away, drive away  
 יגַר\* δίδωμι Ex 6. 23, 25. 2, 35. 21, 29 grant permission, give freely  
 יגַר\* ἐπιδίδωμι Jud 5. 2, 9 Esr 2. 68, 7. 15 ICh 29. 6 give freely, give oneself up, devote oneself, esp. contribute as a 'benevolence' for the purpose of supplying state necessities, opp. εἰσφέρειν (which was compulsory)  
 יגַר\* δοτήρ, -τικός Jes 32. 5, 6 giver, dispenser; inclined to give, giving freely  
 יגַר\* δοτικός Ps 51. 14 inclined to give, giving freely  
 יגַר\* δόσις Jes 32. 8 gift  
 יגַר\* δόσις, δῶρον Lev 7. 16

- Ez 46. 12 Ps 68. 10 *gift; present, gift of honour, votive gift or offering to a god*  
 תתן\* τὸ ἐπιδιδόν Esr 7. 16 *the giving or contributing, gift, contribution*  
 תתן\* Διόδοτος, -όδοτος ICh 3. 18 *given by Zeus, heaven-sent*  
 תתן\* Ex 6. 23 short for תתן or תתן  
 תתן ἀλητεύω, ἀλάομαι Jes 21. 15 *wander, roam; τινάσσω*  
 תתן ἀλήτης, ἀλάτας Jes 21. 14 *wanderer, vagabond*  
 תתן ἀλη (pl.), -ησις, -ητεία Job 7. 4 *wandering or roaming without home or hope of rest*  
 תתן σείω Jes 10. 14 *shake, move to and fro* תתן  
 תתן ἀπο- Job 18. 18 *shake off, throw off*  
 תתן Job 20. 8  
 תתן ἐπι- Ps 64. 9 *shake at or against; σείω, Med.*  
 תתן σεισμός Ps 44. 15 *shaking*  
 תתן ? Ps 68. 13  
 תתן حاض نضح Lev 15. 25 *shed drop by drop, drip; leak*  
 תתן διωθέω Jes 66. 5 *push from oneself, push away, reject*  
 תתן στάγμα حاض Lev 15. 24 *that which drips*  
 תתן στακτός حاض Ez 18. 6 *oozing out in drops, trickling*  
 תתן αἰδῶ, -ὡς (αἰδέομαι) Lev 20. 21  
 תתן Thr 1. 8 (תתן) Esr 9. 11  
 תתן IICh 29. 5 *shame, scandal, that which causes shame*  
 תתן δόσις, ἔδνον Ez 16. 33 *gift, bride-price; cf. δῶρον*  
 תתן\* μέτρον Neh 5. 4 *measure, allowance*  
 תתן μέτρον Lev 19. 35 *that by which anything is measured, measure*  
 תתן Job 38. 5 *measure or limit*  
 תתן σείω Dt 20. 19, 22. 1 Ez 34. 4 תתן  
 תתן ὠθέω, ὠθίζω Jes 27. 13 Jer 40. 12 *banish*  
 תתן ἐν- IIS 15. 14 *thrust upon*  
 תתן ἐξ- Jes 13. 14 *displace, expel, eject, banish, drive out*  
 תתן ἀπάτη Thr 2. 14 *trick, fraud, deceit, deception (V); in pl. wives (תתן, תתן)*  
 תתן\* ἐξωθέω Jer 27. 10, 51. 34; ὠθίζω Prv 7. 21 *jostle*  
 תתן ἀγνίζω Jes 4. 4 Ez 40. 38 IICh 4. 6 *wash off, cleanse away, cleanse, purify*  
 תתן ἐξώθησις Dt 30. 4 Jes 11. 12, 16. 4 *expulsion*  
 תתן\* ὠθέω Dt 4. 19 Jer 23. 12 Ps 35. 5, 118. 13 *push, of human or other force*  
 תתן\* καταθέω Ps 36. 13 *push down, Pass.*  
 תתן\* ὠθισμός Ps 56. 14 *thrusting, pushing*  
 תתן\* Prv 26. 28 *dispute, altercation*  
 תתן δόσις, ἔδνον Ez 16. 33 תתן θήκη ICh 21. 27 *sheath (of a sword)*

- נדף *ῥέω* Jes 41. 2 Ps 1. 4 נדף\*  
 נדף, of the wind  
 נדף *ἐξ-* Ps 68. 3 נדף  
 נדף *δίδωμι* Dt 23. 24 *give, offer*  
 נדף *δοτήρ* Lev 27. 8 נדף  
 נדף *δῶρον* Gn 28. 20 Lev 7. 16  
 נדף Nu 15. 8 IIS 15. 7, 8 נדף  
 נדף *ὅτιοῦν* (*ὅστις, ὅσοῦν*), *οὐδ' ὅ.*  
 נדף Ez 7. 11 *not the least mite,*  
*nothing whatever*  
 נדף *ἡγέομαι* IIR 9. 20 Cant 8. 2  
 נדף Thr 3. 2 *guide, drive, lead,*  
*conduct*  
 נדף *ἐφ-* Gn 31. 26 *lead to a*  
*place*  
 נדף *ἡγεμόνευμα* IIR 9. 20  
 נדף *leading*  
 נדף *ἐπηχέω* Nah 2. 8 *resound,*  
*re-echo, accompany one in*  
*shouting*  
 נדף *ἡχέω, ἀχ-* Mich 2. 4 *sound*  
 נדף *ἡγέομαι* IS 7. 2 נדף  
 נדף *ἡχή* Jer 9. 17, 18 *cry of sor-*  
*row*  
 נדף, נדף Ez 27. 32  
 נדף Mich 2. 4  
 נדף\* Ez 2. 10  
 נדף *ἐφ' ἡγέομαι* Ex 15. 13 נדף  
 נדף *ἀν-* Gn 33. 14 *advance*  
 נדף *ἡγεμών* Jes 51. 18 *guide,*  
*leader* إمام زعيم قائد حادي  
 נדף *παρέχω* Gn 47. 17 IICb  
 נדף 28. 15 *furnish, supply, provide*  
 נדף *κοῖλος, -λωμα* Jes 7. 19  
 נדף of Places, *lying in a hollow*  
 נדף or *forming a hollow* נדף  
 נדף\* Jos 19. 15, 21. 35  
 נדף *ἡχέω, ἀχ-* Prv 5. 11 נדף  
 נדף *ἡχή, ἀχή* Prv 19. 12 *sound,*  
*rarely of articulate sounds*  
 נדף\* Jes 5. 30  
 נדף\* *κινέω* Dt 7. 23 *disturb,*  
*stir up, agitate*  
 נדף\* *ἡχέω* IR 1. 45 נדף  
 נדף\* *ἐπ-* Mich 2. 12 נדף  
 נדף\* *κίνημα* Dt 7. 23 IS 14.  
 נדף 20 *uproar, excitement*  
 נדף\* Jes 63. 15  
 נדף *οἰμῶζω. ἀν-, ἀπ-, ἐξ-* Ps  
 נדף 55. 3 *wail aloud, lament*  
 נדף\* *οἰμωγία* IS 5. 11  
 נדף *lamentation, wail*  
 נדף *κίνημα, οἰμωγία* Ez 7. 7 *up-*  
*roar; wail*  
 נדף\* *ὀμαδέω* IR 1. 41 Jes 22. 2  
 נדף *make a noise or din*  
 נדף\* *κινέω* Jer 5. 22 Prv 7.  
 נדף 11 נדף  
 נדף\* *ὀμαδος* Prv 1. 21 *noise,*  
*throng; noise, din, esp. of the*  
*confused voices of a number*  
*of men*  
 נדף\* Ez 7. 11  
 נדף\* Jes 14. 11  
 נדף *κινέω* Jer 4. 19 Cant 5. 4  
 נדף *stir, to be moved*  
 נדף *οἰμῶζω* Jer 48. 36 Ez 7. 16  
 נדף Ps 55. 18 נדף  
 נדף *κινέω* Zach 9. 15 Prv  
 נדף 20. 1 *set in motion, stir up*  
 נדף\* *θανάτω* Prv 19. 18 *put*  
 נדף *to death*  
 נדף\* *δῆμος, δᾶ-* IIR 25. 11  
 נדף Jes 13. 4 *people*  
 נדף\* Jer 52. 15  
 נדף *μυκάομαι* Job 6. 5  
 נדף נדף  
 נדף *ρέω* Jes 2. 2 נדף  
 נדף *ῥόος, Νεῖλος* Gn 2. 10, 15.  
 נדף 18 *stream, flow of water*

- נָהַר\* Dan 7. 10 *wailing, lamentation*  
 נִהְרָא\* Esr 4. 16  
 נִהְרָה\* Esr 4. 17  
 נִהְרָה ῥοή Ps 137. 1 *river, stream; freq. in Homer, always in pl.*  
 נהר φάω Jes 60. 5 *shine*  
 נִהְרָה φάος, φῶς Job 3. 4 نور *light, esp. daylight*  
 נִהְרָא נִהְרָא\* Dan 2. 22  
 נִהְרָו\* Dan 5. 11 *light, as a metaph., with reference to the illumination of the mind*  
 נִהְרָה ὄρυγμα Jud 6. 2 *excavation, tunnel*  
 הִנֵּא ἀνανέω Nu 30. 6, 32. 7 *throw the head back, in token of denial, make signs of refusal*  
 הִנֵּא πρόφασις Job 33. 10 *pretext, pretence; cf. הִנֵּא*  
 נִבֵּן φημί Prv 10. 31 *speak; command, order*  
 φύω Ps 92. 15 *grow, wax*  
 נִבֵּב ἀναπειθω Zach 9. 17 *persuade, move to do a thing, seduce*  
 נִבֵּן φήμη Jes 57. 19 *any voice or words, speech, saying*  
 נִבֵּן βοσκή, -ημα Mal 1. 12 *food*  
 הִנֵּבη φύτευσις Dt 32. 13 Jud 9. 11 Jes 27. 6 Ez 36. 30 *growth, production, pl.*  
 נִדָּל ἀλάομαι Jer 50. 3 *wander, roam, esp. to be outcast, banished נִדָּל*  
 נִדָּל ἀλήτης Gn 4. 12 *wanderer, vagabond*  
 נִדָּל ὀδύρομαι Jer 16. 5 Job 2. 11 *wail, lament, mourn*  
 נִדָּל ὀδυρμα, -μός Jes 17. 11  
 נִדָּל Ps 56. 9  
 נִדָּל Job 16. 5  
 נִדָּה ὀδυρμα, ὠδή Thr 1. 17 *wailing; song, lay, ode*  
 נִדָּל σείω IR 14. 15 *shake, move to and fro נִדָּל*  
 הִתְנוּדָד σείω Jes 24. 20  
 הִנֵּד ἐκ- IIR 21. 8 *drive out or forth*  
 ἀνα-, δια- Jer 18. 16 *swing to and fro; shake violently*  
 קָנַד σείσμαι Ps 44. 15 *shaking*  
 נִדָּל\* ἀνοδος (A) Gn 4. 16 *having no way or road, impassable*  
 נָח παύω Ex 23. 12 *cease, have done, take one's rest*  
 הִנֵּחַ ἀνα-, ἀμ- Dt 12. 10 *relieve, give rest*  
 הִנֵּחַ Thr 5. 5  
 קָנַח πανσθηριον Ez 41. 9, 11 *outwork, fence*  
 קָנַח ἀνάπαυμα, ἀμπ- Gn 8. 9 Ruth 3. 1 Thr 1. 3 *repose, rest, resting-place*  
 קָנַח IR 8. 56 Ps 23. 2, 132. 8 Ruth 1. 9  
 נָח IICH 6. 41  
 נָח ἡσυχάζω IIR 2. 15 Job 3. 26 Esth 9. 18, 22 *find rest, rest from war*  
 נָח ἡσυχία Jes 30. 15 Eccl 9. 17 *rest, quiet; silence, stillness*  
 יִסְכָּח ἰσχύς Jes 30. 30 *strength, might, power*  
 הִנֵּחַ ἐφηγέομαι Jes 63. 14  
 הִנֵּחַ Jud 16. 26  
 הִנֵּחַ κατατίθημι Gn 2. 15 Jes 14. 1 Ez 37. 14 *set one down in . . .* IR 8. 9 IICH 1. 14

- place, put IR 13. 30, 31  
lay down, in a place (חָכַן);  
of the dead, bury
- הָחַן Zach 5. 11
- הָחַן ἀναψυχή, ἀνάπαυσις, ἀνοχή  
Esth 2. 18 relief, respite; rest  
from a thing, relief from
- הָחַן καυστός, -υτός Gn 2. 21  
Ex 29. 18 whole burnt offering
- הָחַן Ex 29. 41
- הָחַן\* Esh 6. 10
- הָחַן ? Job 17. 16
- הָחַן\* ναύτης נָוִי Gn 5. 29 sea-  
man, sailor
- הָחַן σείω Ps 99. 1 נָד
- הָחַן ὑπνώω נָמ Jos 5. 27 fall  
asleep, sleep
- הָחַן ὕπνος Prv 23. 21 sleep,  
slumber
- הָחַן ὑπνωδία Ps 132. 4 sleepi-  
ness, drowsiness
- הָחַן τέκνον Job 18. 19 child
- הָחַן κωλύω, φεύγω IS 4. 17  
Zach 14. 5 flee
- הָחַן ἀποκωλύω Dt 32. 30 turn  
one's back and flee; trs. in  
causal sense
- הָחַן φύγιμον מָנוֹחַ Jer 16. 19  
Ps 142. 5 place of refuge,  
asylum
- הָחַן φύγη Jes 52. 12 flight
- הָחַן ἀνθέω, -ίζω Dt 34. 7 blossom.  
bloom, of the youthful beard;  
Pass., with silvered hair
- הָחַן σείω Jes 10. 29 נָד
- הָחַן ἐπαύσω Jud 7. 21 assault,  
assault, swoop; cf. ἀποκωλύω
- הָחַן σείω Jes 29. 9 נָד
- הָחַן δια- Jes 37. 22 הָחַן
- הָחַן σείστρον IIS 6. 5 rattle
- הָחַן κινέω Am 4. 8 Pass., to be  
put in motion, go הָחַן
- הָחַן κατα- IIR 23. 18  
strengthened for κινέω, move,  
disperse
- הָחַן πεινάω Ps 59. 16 hunger  
after; to be in want of, lack
- הָחַן πείνα Ps 88. 16 hunger,  
famine
- הָחַן νεύω, νέω Prv 7. 17 shower
- הָחַן κατα- Ps 68. 10 cover with  
snow; metaph., sprinkle as  
with snow
- הָחַן ἀνυψέω, -όρῶ Jes 10. 32  
raise up
- הָחַן Jos 8. 31
- הָחַן Ex 29. 27
- הָחַן ἀνυψέω Ex 29. 27, 38. 24  
Jes 19. 16 rising of a sign.  
offering 1. הָחַן
- הָחַן παρρησία Jes 39. 28  
rejoice strongly
- הָחַן πύον Jes 39. 28 winnowing  
shovel, fan
- הָחַן τόπος Ps 48. 3 place, region
- הָחַן Jos 12. 23
- הָחַן Jos 17. 11
- הָחַן\* Μέμbris Jer 44. 1
- הָחַן κωλύω Job 39. 13 cover  
the back of
- הָחַן κωλύω Lev 1. 16 Ez 17. 3  
that which covers the back, e.g.  
wings
- הָחַן\* θηλάζω, θήσασθαι Jes 60. 16 Job  
3. 12 (θήλη, θάω) suck
- הָחַן\* θηλάζω, τιθέω Gn  
21. 7, 32. 16 Ex 2. 7, 9 IR 3.  
21 Thr 4. 3 suckle (θίψ)
- הָחַן\* τιθέω Gn 24. 59, 35.  
8 IIR 11. 2 (θάω with

- redupl.) nurse; *θηλαμών*: wet-nurse
- נִנּוּ\* *θηλαμινός* Dt 32. 25 Thr 4. 4 *a suckling* (—θ, λ/2)
- נִנּוּ\* Nu 11. 12 Ps 8. 3
- תִּנּוּ\* *θαλλός* Ez 17. 22 *young shoot, young branch*
- נִינְקָה\* Ez 17. 4
- נִי *γένος* IR 11. 36 *offspring*
- נִי *φάνος* *φανάη* נִי *نار* IIS 22. 29 *torch*
- נִי Ex 27. 20 IS 3. 3 Ps 18. 29
- נִי *φανάριον* Ex 25. 31, 32 *نار* Dim. of *φάνος* נִי
- נִי *ἱπνός* Lev 2. 4 Jes 31. 9 *oven, furnace*
- נִי *πῦρ* Dan 3. 27 *fire*
- נִי *נִי* Dan 3. 6, 27
- נִי *ἀνῆκεστος, ἀνηκῆς* Jes 17. 11 Jer 15. 18 Ps 69. 21 *incurable, desperate, fatal*
- נִי\* Jer 17. 9
- נִי\* *νοσάζω, -σίζω* IIS 12. 15 *to be ill*
- נִי *σπείρω* Lev 6. 20 *scatter like seed, strew, spread*
- נִי *δια-, κατα-* Ex 29. 21 Jes 52. 15 *scatter or spread about, spread as in sowing, disperse*
- נִי *ζέμα* Gn 25. 29 IIR 4. 38, 39, 40 *that which is boiled, decoction*
- נִי *ὑγραίνω* Jud 5. 5 *to be liquefied*
- נִי *καθ-* Jes 63. 19 *liquefy*
- נִי *ὑγρόν, -ρά* Ex 15. 8 *liquid*
- נִי *ρέω, ρέομαι* Dt 32. 2 נִי
- נִי *ἐκ-* Jes 48. 21 *shed, let fall*
- נִי\* *κυνόσουρα, -ρίς* IIR 23. 5 *dog's tail, a name for the*
- constellation Ursa Minor*
- נִי Job 38. 32
- נִי *ἐνώτιον* Gn 24. 47, 35. 4 *ear-ring*
- נִי *ἀδίκιον* Esth 7. 4 *a wrong, damage*
- נִי\* Dan 6. 3
- נִי\* *διαδικέω* Est 4. 13 *do wrong, injure*
- נִי *ἀναχωρέω* Jes 1. 4 Ez 14. 5 *go back, retire, withdraw; retire from the world*
- נִי *הנור* Lev 22. 2 Ez 14. 7 Hos 9. 10 v. p. 512
- נִי *καθιερώω* Nu 6. 2-3, 5 *dedicate, devote*
- נִי *θέρος* Lev 25. 5 *summer-fruit, harvest, crop*
- נִי *ἔθειρα* Nu 6. 19 Jer 7. 29 *hair of the head*
- נִי *ἱερόν* Nah 3. 17 *holy place, temple*
- נִי *ἐκκαθαίρω* Lev 15. 31 *cleanse out*
- נִי *ἐγκρατής, ἀναχωρητής* Nu 6. 2 *master of oneself, self-controlled, self-disciplined; one who has retired from the world, anchorite*
- נִי *ἄνθος* Ex 29. 6 Zach 9. 16 *chaplet of flowers*
- נִי *ἡγέομαι* Gn 24. 27 נִי
- נִי *ἐφ-* Gn 24. 48 נִי
- נִי *κληρόω* Zach 2. 16 *allot, assign*
- נִי *התחל* Lev 25. 46 Jes 14. 2
- נִי *κατα-* Nu 32. 18 *receive as one's portion, esp. of a conquered country*
- נִי Nu 33. 54 Ez 47. 13 *divide among themselves, portion out*

- לַחַב κληρουχέω, κληρώ Ez 47. 14 *obtain by allotment; have allotted one, obtain by lot*  
 Ex 23. 30, 32. 13 Jos 17. 6  
 Jud 11. 2 Jes 57. 13 Ps 119. 111 Prv 3. 35 *inherit*  
 Nu 34. 17, 18 Jos 19. 49 *divide, allot land*  
 Ex 34. 9 Jos 14. 1 *settle one as an allotment holder*  
 לַחַב Jos 13. 32, 14. 1  
 לַחַבִּי ἐπι- Dt 1. 38, 12. 10, 32. 8 *assign by lot*  
 לַחַב Jos 19. 51  
 לַחַבִּי Job 7. 3 *Pass., have assigned one by lot*  
 לַחַבִּי κατα- Dt 21. 16 *portion out*  
 לַחַבִּי δια- IS 2. 8 Jer 3. 18, 12. 14 Zach 8. 12 Prv 8. 21 *allot*  
 לַחַבִּי κληρος Nu 26. 53, 35. 2 Jos 13. 6, 7 Jud 18. 1 Ez 45. 1 *lot*  
 Nu 26. 54, 35. 2-4, 9 Jos 19. 51, 21. 3, 24. 28 Jud 2. 9, 18. 1 *that which is assigned by lot, allotment of land*  
 Nu 16. 14, 36. 7-8 Jud 21. 24 Mich 2. 2 *piece of land, farm, estate*  
 Gn 31. 14 Nu 18. 21, 27. 7 Dt 12. 9 Jos 13. 14, 14. 14, 17. 6, 18. 7, 19. 49 Jer 3. 19, 12. 14 *legacy, inheritance, heritable estate*  
 לַחַבִּי Ps 16. 6 *lot*  
 לַחַבִּי ῥόος Gn 32. 24 Jos 15. 4 נָחַר φοῖνιξ Nu 24. 6 نخل *date-palm*  
 לַחַבִּי μεγαλίζομαι Ps 82. 8 *to be exalted* (מִן or —με, ÷2)  
 לַחַבִּי ἀνάλκεια Jes 17. 11 *want of strength, feebleness*  
 לַחַבִּי μέγας Jer 30. 12 *great, mighty*  
 κοῖλος, -λωμα Jes 7. 19 לַחַבִּי ῥοή Ps 124. 4 *river, stream*  
 לַחַבִּי αὐλος Ps 5. 1 *pipe, flute, clarinet*  
 לַחַבִּי μετανοέω Jud 21. 15 IS 15. 35 *change one's mind or purpose, repent*  
 לַחַבִּי Gn 6. 6 Ex 32. 12 IS 15. 29  
 לַחַבִּי Nu 23. 19  
 לַחַבִּי ἐπι- Gn 27. 42 Ez 5. 13 *have in one's mind, intend, purpose*  
 לַחַבִּי παραμυθέομαι Gn 24. 67 Jer 31. 15 (14) *console, comfort* (μ 1; v. μυκάομαι, פִּקֵּחַ)  
 לַחַבִּי Jes 66. 13  
 לַחַבִּי Gn 37. 35  
 לַחַבִּי Gn 37. 35 Jes 40. 1, 66. 13 Ruth 2. 13 Thr 1. 9, 17, 21 *speak soothingly*  
 לַחַבִּי παραμυθητής IIS 10. 3 *consoler*  
 לַחַבִּי παραμύθημα Ps 119. 50 *consolation*  
 לַחַבִּי παραμυθητικός Zach 1. 13 *consolatory*  
 לַחַבִּי παραμυθία Jer 16. 7 Job 15. 11 *consolation (pl.)*  
 לַחַבִּי Hos 11. 8  
 לַחַבִּי Jes 57. 18  
 לַחַבִּי ἀναγκαῖος IS 21. 9 *urgent*  
 לַחַבִּי\* ἐρυθρίω Gn 4. 6, 30. 2 IIS 24. 1 Jon 4. 9 Neh 3. 33 *blush, colour up; to be inflamed*  
 לַחַבִּי κατα- Job 19. 11 *blush deeply* (v. לַחַבִּי/πυρόω)  
 לַחַבִּי\* ἐρύθημα, -θημα Ex 11. 8 *redness or flush upon the skin, blush*



- נָחֶרֶן \* Ex 32. 12  
 ὀργή Ex 15. 7 Ps 88. 17 *anger, wrath*, pl. הַחֶרֶת ὀστεπαῖος  
 Neh 3. 20 *following, next*;  
 ἐφυστερέω: *to be late*  
 נִחְרָה \* ἐρίζω Jes 41. 11 Cant 1. 6  
*contend, challenge*  
 הִתְחַחֵר \* προσ-, συν- Jer 12. 5  
*strive with or against; contend together*  
 נִחְרָה חָרָאζ Ex 28. 32 *corslet, coat of mail*  
 נָחַר βέγξας, -γξος Job 39. 20  
*snoring, stertorous breathing*  
 נִחְרָה Jer 8. 16  
 נִחְרָה ρίς Job 41. 12 *nose or snout*; pl., *nostrils*, but freq.  
 like Lat. *nares, nose* (+n)  
 נִחְרָה \* ξηραίνω Job 30. 30 *parch*,  
 שָׁחַד  
 נִחַר \* Ez 15. 4, 5  
 נִחַר \* Ps 69. 4  
 נִחְרָה \* περσέω Ez 24. 11 Ps 102.  
 4 حرق *burn up*  
 נִחַר \* Jer 6. 29 *burn with fire*  
 נִחַר Ez 24. 10  
 נִחְרָה πυρετός Dt 28. 22 *fever*  
 נִחְרָה שָׁקַע (A) Jes 24. 6 *to be clean gone, perish, disappear*  
 נִחְרָה \* ἐγείρω, ἐξ- Prov 26. 21  
*rouse, stir up*; metaph., *awaken, arouse*  
 נִחְרָה \* χέρσος, -ρρος Jer 17. 6  
*dry land*; pl., *barren soils*  
 נִחַשׁ ἐκγοητεύω Gn 30. 27 IIChr  
 33. 6 *strengthened for goheteúō*:  
*bewitch; fascinate, as a snake*;  
*play the wizard*  
 נִחַשׁ γοητεία, -ευσίς Nu 23. 23  
*witchcraft, jugglery; sorcery*
- נִחְשָׁן \* γόης, γοητικός Ex 6. 23  
*sorcerer, wizard; skilled in witchcraft, juggling*  
 נִחְשֶׁתָּה γοητεύτρια IIR 24. 8  
*sorceress*  
 נִחְשֵׁים γοητεύμα Nu 24. 1 *spell, charm*  
 נָחַשׁ ἔχιδνα Gn 3. 1 *viper*  
 נִחְשֶׁתָּה Ἐχιδνα, Ἐχιδναῖος IIR  
 18. 4 Ἐχιδναῖος: p.n. of a  
 monster; born of Ἐχιδνα  
 נִחְשֶׁתָּה καυχός, -χούς Cretan for  
 χαλκός Gn 4. 22 نحاس  
*copper*; c. p. 513  
 נִחֹשׁ Job 6. 12  
 נִחְוֶשֶׁה Jes 45. 2 Mich 4. 13 Job  
 41. 19  
 נִחְוֶשֶׁה Job 40. 18  
 נִחְשׁ \* Dan 2. 32  
 נִחְשָׁא \* Dan 2. 35  
 נִחְשֶׁה קָלָל χαλκός ἐρυθρός Ez 1.  
 7 *copper*, with reference to  
 its polished surface  
 נִחַח שָׁחַת Ps 38. 3 *fall down, fall*  
 נִחַח Ps 38. 3  
 נִחַח \* Dan 4. 10  
 נִחַח εἶσ- Jer 21. 13 Job 21. 13  
*fall into*, generally with a  
 notion of violence, *rush or burst in*  
 נִחְנָח \* ἐκ- Dan 5. 20 *to be driven out, to be banished*  
 נִחַח IIS 22. 35 Ps 65. 11  
 נִחַח ἐκγοητεύω Joel 4. 11 נִחַח  
 נִחַח εἰς, εἰς Prov 17. 10 *one*  
 נִחַח τάσσω, -τω, προσ- IIR 6. 9  
 Pass., *to be posted or stationed*;  
*to be drawn up; placed or posted at a place*; נִחַח/τάγμα

- קָנָה\* ἀποτίθημι Est 6. 1 *put away, stow away* (v. קָנָה, s.)  
 κατα- Est 5. 15, 6. 5 *deposit*  
 קָנָה πῆγνυμι Gn 33. 19 *stick or fix in, pitch a tent*  
 τίθημι Ps 21. 12 ICh 21. 10 *set, put, place; order, ordain, of gods; cf. IIS 24. 12; p. 372*  
 στρέφω Ex 23. 2 IS 8. 3 IIS 2. 19 *turn about or aside, turn*  
 קָנָה παρastreφω Ex 23. 2 IS 8. 3 *turn aside, alter; metaph., turn aside, esp. for the worse, pervert*  
 קָנָה παστροφή Ez 9. 9 *slippery trick, dodge; distortion*  
 קָנָה στόρνυμι, στρώννυμι Jer 14. 8 *spread the clothes over a bed, spread or make up a bed*  
 קָנָה στρωτός Ez 1. 22 Ps 102. 12 *spread, laid* (v. p. 105)  
 קָנָה στρώμα IS 19. 13 IIS 3. 31 Esth 7. 8 *anything spread or laid out for lying or sitting upon, mattress, bed; used on the funeral bier*  
 קָנָה στρώσις Jes 8. 8 *spreading*  
 קָנָה τανύω, τείνω Jos 8. 26 Jes 44. 13 Ps 104. 2 *stretch, spread, extend* (v. קָנָה, p. 105)  
 קָנָה Nu 24. 6 Jer 6. 4  
 קָנָה ἐκ- Jer 6. 12 *stretch out*  
 ἐπι- Prv 7. 21 *urge on, incite*  
 κατα- Gn 24. 14 Jer 7. 24 *extend downwards*  
 παρα- Ps 27. 9 *stretch on the rack, torture*  
 προ- Est 7. 28 *stretch forth, hold out, offer*  
 קָנָה φυτεύω Job 26. 7 c. acc. of the thing planted, *plant trees, esp. fruit-trees*  
 קָנָה βάκτρον Gn 38. 18 Ex 4. 2, 7. 12 Nu 17. 21 IS 14. 27 Jes 10. 5 Jer 48. 17 *stick, cudgel*  
 קָנָה ἐνερθε, -θεν, -θα, νέρθε, -θεν Dt 28. 43 Prv 15. 24 *below*  
 קָנָה? Ex 26. 24 Dt 28. 13 Ez 1. 27  
 קָנָה νοτέω drip Jes 40. 15  
 קָנָה τίθημι IIS 24. 12 Thr 3. 28  
 קָנָה  
 קָנָה ἐκ- Jer 63. 9 *pick out for separate treatment*  
 קָנָה ναῦλον, -εσθλον Prv 27. 3 *freight, cargo*  
 קָנָה? ναῦλος Zeph 1. 11 *passage money, fare or freight*  
 קָנָה? דָּעָו Dan 7. 4 *bear, convey*  
 קָנָה? קָנָה? דָּעָו- IS 18. 11  
 קָנָה? דָּעָו- Dan 4. 31 *lift, raise up; cf. קָנָה*  
 קָנָה? μετα- Jer 16. 13 Jon 1. 4 *transfer, direct, shift*  
 קָנָה? Jer 22. 28; v. p. 638  
 קָנָה? κατατίθημι Prv 16. 33 *place, put, lay down; v. p. 372*  
 קָנָה πῆγνυμι Ps 94. 9 Dan 11. 45 קָנָה  
 קָנָה στόρνυμι Jes 51. 16 קָנָה  
 קָנָה φυτεύω Gn 2. 8, 21. 33 Ex 15. 17 Ps 44. 3 קָנָה  
 קָנָה φυτόν Jes 5. 7 *plant, esp. garden plant or tree*  
 קָנָה? φυτάριον Ps 144. 12 Dim. of φυτόν קָנָה  
 קָנָה? φύτευμα Jes 60. 21 *that which is planted, plant; φυτόν*

- φυτευτήριον, pl. Ez 17. 7, 31. 4  
 Mich 1. 6 *nursery or plantation*  
 יָצַץ\* ICh 4. 23  
 יָצַץ סָאָזַם Jud 5. 4 Joel 4. 18  
 Cant 5. 5 *shed drop by drop,*  
*drip; metaph.; cf. יָצַץ*  
 יָצַץ Am 9. 13  
 יָצַץ סְאָאָה (סָאָזַם) Ex 30. 34  
*oil of myrrh*  
 יָצַץ סְאָאָה (סָאָזַם) Job 36.  
 27 *drop, of water, wine,*  
*milk; dew-drops*  
 יָצַץ סְאָאָה Jud 8. 26 Jes  
 3. 19 *vessel containing aro-*  
*matic oil*  
 יָצַץ תִּרְעָה Cant 1. 6 *watch*  
*over, take care of, guard, rarely*  
*of persons*  
 יָצַץ\* Dan 7. 28  
 יָצַץ תִּרְעָה, -רֹס Cant 8. 11  
*keeper, observer; warden, guard*  
 יָצַץ דְּסִמְיוֹתֶיךָ Jer 38. 6  
*prison*  
 יָצַץ תִּמְרָה Lev 19. 18 *to be*  
*an avenger, exact or seek to*  
*exact vengeance for, avenge*  
 יָצַץ תִּמְרָה Nah 1. 2 *avenger*  
 יָצַץ תִּמְרָה, -רֹס Thr 3. 12  
*prevail*  
 יָצַץ Job 16. 12  
 יָצַץ פְּרִדָּה IS 17. 28 Jer  
 12. 7 *deliver up; betray; for-*  
*sake, abandon*  
 יָצַץ Am 5. 2  
 יָצַץ Jes 32. 14 *Pass.*  
 יָצַץ סֹרֶסֶם Nu 11. 31 *spread,*  
*strew יָצַץ*  
 יָצַץ IIS 5. 18  
 יָצַץ סְרָאָה IS 30. 16 Jes 21.  
 15 יָצַץ
- יָצַץ פְּרִדָּה Jes 18. 5 *aban-*  
*doned*  
 יָצַץ אֲנִיִּים Esth 3. 7 *in Orphic*  
*phraseology, Spring*  
 יָצַץ יִסְתֹּס (יִסְתִּיִּים) IIS 21. 19  
*beam of a loom, which stood*  
*upright, instead of lying*  
*horizontal as in our looms*  
 יָצַץ אֲנִיִּים, -כֶּסֶם, -יָמֹס Jes 16.  
 7 Ptn 15. 13 *without strength,*  
*impotent, feeble; cf. יָצַץ*  
 יָצַץ IIS 4. 4 Jes 66. 2  
 יָצַץ קְטִיָּה (קְטִיָּה) Gn 37. 25  
*anything gotten, piece of pro-*  
*perty, possession; freq. in pl.,*  
*possessions*  
 יָצַץ IIR 20. 13  
 יָצַץ תִּכְנוֹן (תִּכְנוֹן) Job 18. 19  
*child*  
 יָצַץ פִּלְשֶׁשֶׁת Nu 22. 6 *strike, smite*  
 יָצַץ פִּלְשֶׁשֶׁת IIS 11. 15 יָצַץ  
 יָצַץ קָאָה Ex 9. 31 *strike down*  
 יָצַץ עָלֶיךָ Jos 11. 10 Jer 18. 18  
*strike*  
 יָצַץ Ex 22. 1 Nu 25. 14, 15  
 יָצַץ פִּלְשֶׁשֶׁת, -גִּיָּה Nu 11. 33 Dt  
 28. 61 Jer 30. 17 Zach 13. 6  
*blow, stroke; metaph., blow,*  
*stroke of calamity, esp. in war*  
 יָצַץ קָאָה Dt 3. 3 IIS 8. 9  
*strengthened. for יָצַץ: conquer,*  
*prevail, vanquish*  
 יָצַץ Ez 33. 21 *Pass., to be van-*  
*quished*  
 יָצַץ נִיָּה Jos 10. 10 *victory*  
 יָצַץ פִּלְשֶׁשֶׁת ICh 2. 9 *food,*  
*victuals*  
 יָצַץ פָּרָחָה Job 12. 5 יָצַץ  
 יָצַץ\* יִשְׁרָאֵל Ex 8. 22 Ps 57. 8,  
 112. 7 *straight-forward, just*

- וכוּתָה\* *εὐθύτης* Ps 5. 10 Job 42. 7, 8 *straightness*  
 כוּן\* *γεννάω* Dt 32. 6 IIS 7. 24 Jes 45. 18 Ps 8. 4 Prv 3. 19  
 mostly of the father, *beget*;  
*produce from oneself, create*;  
*engender*  
 כִּן\* Job 31. 15  
 כִּין\* Ez 28. 13  
 כוּן\* *οικοδομέω* Ex 15. 17 *build*,  
*build oneself a house*  
 מכון\* *οικοδόμημα* Ex 15. 17  
*building, structure*  
 כִּבִּי *εὐθύ, ἰθύ* (Adv.) Gn 25. 21  
 Ex 26. 35 *straight*; *opposite*;  
*straight towards*  
 כִּבִּי Jes 57. 2  
 כִּתְּבִי *εὐθύτης* Am 3. 10 *straight-*  
*ness*  
 כִּתְּבִי *εὐθύς, ἰθύς* Prv 24. 26  
*straight*; in moral sense,  
*straight-forward, just*  
 כִּתְּבִי Jes 26. 10  
 כִּתְּבִי\* *εὐθύνω, ἰθύνω* Gn 20. 16  
 Job 23. 7 *make straight*,  
*straighten*  
 כִּתְּבִי\* Mich 6. 2 Pass., *to be*  
*critically examined*  
 כִּתְּבִי\* Jes 1. 18  
 כִּתְּבִי\* *ἀπ-* Gn 24. 44 Lev 19. 17  
 IIS 7. 14 Jes 2. 4, 11. 4 Jer 2.  
 19 Mich 4. 3 Ps 94. 10 Prv  
 9. 7, 8 *guide aright, direct*;  
*make straight, restore; correct*,  
*chastise; govern, rule; steer* (W)  
 כִּתְּבִי\* Job 33. 19  
 כִּתְּבִי\* *εὐθυντήρ, -της* Am 5. 10  
*corrector, chastiser, judge, public*  
*examiner, one who levels or*  
*straightens*
- כִּתְּבִי\* *εὐθυνσεις, -υνα* Jes 37. 3  
 Hos 5. 9 *straightening, setting*  
*straight, correction, chastise-*  
*ment, calling to account*  
 כִּתְּבִי\* Prv 1. 23, 15. 5, 29. 15  
 כִּבִּי *κλεπτήρ, -ης* Mal 1. 14  
*thief, cheat, knave*  
 כִּבִּי *ἐκκλέπτω* Nu 25. 18 *speak*  
*falsely, disguise; δια-*  
 כִּתְּבִי *σγ-* Gn 37. 18 *deceive*,  
*elude*  
 כִּבִּי *κλέπος, -έμμα* Nu 25. 18  
*stratagem in war, fraud*  
 כִּבִּי *κτῆμα* Jos 22. 8 IICh 1. 11  
 freq. in pl., *possessions*; of  
 all kinds of *property; wealth*  
 כִּבִּי  
 כִּבִּי\* Est 6. 8  
 כִּבִּי *ἐγχειρίζω* IS 23. 7 *put into*  
*one's hands, entrust*  
*ἀπογοιγνώσκω* Dt 32. 27 Job  
 21. 29 *renounce, reject*  
*χρώζω, χρώσσω* Jer 19. 4  
*taint, defile*  
 כִּבִּי *γινώσκω* Thr 4. 8 *distin-*  
*guish, recognize; cf. γνωρίζω*  
 כִּבִּי *ἐπι-* Gn 42. 7 Dt 33. 9  
*recognize*  
*διασκοπέω* Neh 6. 12 *examine*  
*or consider well; investigate*  
 (W); cf. כִּבִּי, p. 204  
 כִּתְּבִי *ἐπικρύπτω* Gn 42. 7  
 IR 14. 5 freq. in Med.,  
*disguise* כִּבִּי  
 כִּבִּי *γνώριμος* IIR 12. 6 *well-*  
*known; Subst., acquaintance*  
 כִּתְּבִי *γνώρισμα, ἀναγνώρισις*  
 Jes 3. 9 *that by which a thing*  
*is made known; γνώσις: (γι-*  
*γνώσκω) inquiry, investigation;*

- σκέψις*: inquiry, investigation;  
*διά-*: examination  
 זָכַר *ἐγχώριος*, -ρος Gn 17. 12  
 Dt 31. 16 in or of the country;  
 Subst., dweller in the land  
 זָכַר Gn 31. 15 Dt 17. 15 Esr  
 10. 11  
 זָכַר *πάθος* Ob 12 Job 31. 3  
 incident, accident, unfortunate  
 accident; in a bad sense, mis-  
 fortune, calamity; cf. זָכַר, זָכַר,  
 זָכַר *πάθος* Job 31. 29  
 זָכַר *αἰσχόω*, -χύνω Job 19. 3  
 dishonour, tarnish זָכַר  
 הָגֵל *ἀποτελέω* Jes 33. 1 bring  
 to an end, complete  
 זָכַר *ὕβριζω* Gn 25. 34 Jes 49. 7  
 Mal 1. 6 Neh 2. 19 treat  
 despitefully, outrage, insult,  
 maltreat  
 זָכַר *Esth 1. 17*  
 זָכַר *ὕβρισμα*, -μός *Esth 1. 18*  
 wanton or insolent act, outrage  
 זָכַר *ἀρπαγμα*, ἀρπακτός IS 15.  
 9 booty, prey; gotten by rapine  
 זָכַר *νύμφη* נָשָׂא Prv 6. 6  
 winged male of the ant  
 זָכַר *μασχαλίζω* Gn 17. 23 Dt  
 10. 16 put under the armpit;  
 mutilate; v. p. 667  
 זָכַר *Gn 17. 10*; Pass.  
 זָכַר *μασχαλίσματα* Ex 4. 26  
 extremities cut off from a corpse  
 זָכַר *ἐξαπόλλυμι* Ps 118. 10  
 destroy utterly  
 זָכַר *μαραίνω* Job 14. 2 waste,  
 wither; Pass., waste away  
 זָכַר *Ps 58. 8*  
 זָכַר *κατα-* Ps 90. 6 cause to  
 wither; Pass., die away
- זָכַר *πυρός* Dt 23. 26 Jes  
 30. 24 Job 6. 5, 24. 6  
 wheat, pl.; a grain of wheat  
 זָכַר *προειπεῖν*, -πον Gn 21. 7  
 foretell; cf. *προλαλέω*  
 זָכַר *ἔπος* IIS 23. 2 Ps 139. 4  
 Job 4. 2, 13. 17, 26. 4, 29.  
 9, 22, 30. 9 word, utterance,  
 speech, tale, song or lay; זָכַר  
*μεθόριον* Ps 19. 5 pl., borders,  
 marches  
 זָכַר *μεριστός* (μείρομαι) נֶר  
 Jer 13. 23 divided  
 זָכַר *ἀμφιβαίνω* Dt 2. 3 Dt 32.  
 10 Jos 6. 15 go about or  
 around; surround, encompass;  
 guard, protect; זָכַר Gn 19. 4;  
 זָכַר *Ps 26. 6*; זָכַר *Jos 6. 11*  
 זָכַר *συμβεβηκός* (-βαίνω) IR  
 12. 15 chance event, contingency  
 זָכַר *IICb 10. 15*  
 זָכַר *στρέφω* turn, convert, turn  
 round or about, turn to or from  
 an object, turn back, go about  
 Nu 34. 4, 36. 7 Dt 2. 3 IS  
 7. 16, 17. 30, 22. 22 IR 2. 15  
 Jes 23. 16 Jer 6. 12 Ez 1. 9,  
 42. 19 Ps 114. 3, 5 Prv 26. 14  
 Eccl 1. 6 IICb 17. 9, 23. 2  
 זָכַר *Jes 28. 27*  
 זָכַר *ἀναστρέφω* IIS 14. 20  
 turn upside down; invert  
 זָכַר *ἐπι-* Dt 32. 10 IIS 14. 20  
 turn or convert from an error,  
 correct; זָכַר Mal 2. 6  
 זָכַר *μετα-* IIR 16. 18, 23. 34  
 Esr 6. 22 carry across, transfer,  
 change, alter  
 זָכַר *ἀπο-, δια-* Cant 6. 5 IICb 35.  
 22 turn away or aside, divert

- סבב (סוב) θέω (A), τρέπω Cant 2. 17 *run, betake oneself; turn*  
 סבב\* (סוב) ἵζω IS 16. 11 *sit, sit down; sit, recline at meals*  
 סובב\* ἵζω, καθ- Jer 31. 22 (21) *lie in ambush*  
 סבב ἵσμα Cant 1. 12 *seat*  
 סבבב στρέμμα Job 37. 12 *conspiracy, band of conspirators*  
 סביב\* ἀμφί Gn 23. 17 *about, around, all round, the neighbourhood of*  
 סביבה\* Ex 7. 24 Dt 21. 2 Ps 79. 3  
 סבב חָאָזֹמַי IIS 1. 22 *give way, draw or shrink back, recoil, retire*  
 סבב Jes 59. 13 Jer 46. 5 Ps 78. 57, 80. 19  
 סבב ἀναχάζω Dt 19. 14 *make to recoil, force back*  
 סבב Jes 59. 14  
 סבב συγγίγνομαι Mich 6. 14 *have sexual intercourse with*  
 סבב, סבב ψιμύθιον Ez 22. 18 *white lead*  
 סבב Jes 1. 25 Prv 26. 23  
 סבב Jes 1. 22  
 סבב ζευκτός (ζεύγνυμι) Cant 7. 3 *joined*  
 סבב αἶθω Ps 4. 7 *light up, kindle*  
 סבב βασανίζω Gn 22. 1 *put to the test*  
 סבב βάσανος Ex 17. 7 Dt 4. 34 *test, trial of genuineness*  
 סבב βασανισμός Job 9. 23 *torture*  
 סבב\* σείω Prv 15. 25 *shake, Pass., metaph., shaken to its foundations*  
 סבב Dt 28. 63  
 סבבב\* ἐκ- Esr 6. 11 *Pass., shake out or off*  
 סבבב πάντως IIR 11. 6 *in all ways, absolutely*  
 סבבב τήκω, τάκω Jes 40. 19 *melt, melt down, of metals*  
 סבבב ἐν- Prv 8. 23 *Pass., to be cast; τίκτω: engendered*  
 סבבב τηκτός Jes 48. 5 *melted, molten*  
 סבבב Dan 11. 8  
 סבבב σπένδω Jes 29. 10 Hos 9. 4 *rarely without the religious sense, simply pour; make a drink-offering; cf. סבבב*  
 סבבב κατα- ICh 11. 18 *pour as a drink-offering*  
 סבבב Ex 25. 29  
 סבבב Dan 2. 46  
 סבבב Nu 28. 7  
 סבבב ἐπὶ- Gn 35. 14 *pour upon or over, esp. a drink-offering*  
 סבבב σπονδή Jes 57. 6 *drink-offering*  
 סבבב\* Esr 7. 17  
 סבבב Dt 32. 38  
 סבבב ἡγέμων Jos 13. 21 Ps 83. 12  
 סבבב נִגִּד נִשְׁבַּח נִשְׁבַּח  
 סבבב σπονδήσιμος Jes 30. 1 *of or for a drink-offering*  
 סבבב τηκτόν Ex 32. 4 *capable of being softened, dissolved, melted*  
 סבבב ἱσσημι Ps 2. 6 *set up, appoint*  
 סבבב ἱστίον, -τός Jes 28. 20 *the web cut from the loom and finished, web of a certain size, piece; web, cloth, sheet*

- מִסְכָּח *ιστίον, ιστός* Jud 16. 13 *beam of a loom, which stood upright, instead of lying horizontal as in our looms*  
 מִלְּי *ιστός* Nu 21. 8 *rod, pole*  
 מִלְּי *ιστίον* Jes 33. 23 Ez 27. 7 *sail, web, cloth, sheet*  
 מִלְּי *ανθέω, -θίζω* Jes 10. 18 *bloom, be brilliant, shine with colour* נִצַּח  
 מִלְּי *επαυθέω* Jes 59. 19 *show itself, appear plainly; to be bright*  
 מִלְּי *επανθίζω* Zach 9. 16 Ps 60. 6 *deck as with flowers; metaph., deck as with flowers, decorate, adorn, Pass.*  
 מִלְּי *ἀθος (A)* Ps 60. 6 *blossom, flower, chaplet of flowers*  
 מִלְּי *ὁδεύω* Gn 11. 2, 37. 17 *go, travel*  
 מִלְּי *ὁδευμα* Gn 13. 3 *journey*  
 מִלְּי *σειώ* Jud 16. 14 Jes 33. 20 Zach 10. 2 נָד  
 מִלְּי *יֵשׁ* Jes 38. 12  
 מִלְּי *ἐξηγέομαι* Ps 78. 26, 52 נָד  
 מִלְּי *ἡγεμόνευμα* Nu 10. 2 Dt 10. 11 *leading*  
 מִלְּי *διασείω* Job 19. 10 הִיךְ  
 מִלְּי *σεισμα* Job 41. 18 כָּנַד  
 מִלְּי *διακομίζω* Eccl 10. 9 *carry over or across, simply convey*  
 מִלְּי *εἰσ-* IR 5. 31 Ps 80. 9 *carry in, bring in for oneself*  
 מִלְּי *ἀπο-* IIR 4. 4 *carry away, carry back*  
 מִלְּי *εἰσκομιδή* IR 6. 7 *importation*  
 מִלְּי *ἄγω* Ps 139. 8 *march, go*  
 מִלְּי\* *εἰσ-* Dan 3. 22 *lead in or into, introduce* יָצַח  
 מִלְּי\* *ἐξ-* Dan 6. 24 *lead out, lead away, bring out from, bring out of prison, release*  
 מִלְּי\* Dan 6. 24  
 מִלְּי\* *ἐκπείθω* Dt 13. 7 *persuade completely; over-persuade*  
 מִלְּי\* IR 21. 25  
 מִלְּי *κλείω* Jud 3. 23 *shut, close, bar*  
 מִלְּי *κλειστός* Jud 3. 24 *closed*  
 מִלְּי *κλειθρον, -ιστρον* Cant 5. 5 *bar for closing door*  
 מִלְּי *ὑποδέω, -έννω* Ez 16. 10 *bind or fasten; esp. underbind the feet, i.e. shoe, because the ancient sandals or shoes were bound on with straps*  
 מִלְּי *הוֹנִיחַ* IICh 28. 15  
 מִלְּי, מִלְּי *ὑπόδημα* Gn 14. 23 Dt 33. 25 نَعْل sole bound under the foot with straps, sandal; cf. κλείδωμα  
 מִלְּי *εὐνοέω* Gn 49. 15 IIS 1. 26 Cant 7. 7 *to be well inclined or favourable; Pass., to be kindly or affectionately treated*  
 מִלְּי *εὐνοος* Cant 1. 16 *well-disposed, kindly, friendly*  
 מִלְּי *εὐνοια* Ps 16. 11 *in pl. impulses of kindness, favours, benevolences, gift or present in token of goodwill*  
 מִלְּי Ps 90. 17  
 מִלְּי *εὐνουν (εὐνοος)* Ps 16. 6 Job 36. 11 = *εὐνοια* מִלְּי  
 מִלְּי *ἀνεμώνη* Jes 17. 10 *poppy, anemone*

- מַעֲסָה ἔδεσμαι Ps 141. 4 *meal, food; pl. eatables; cf. מַעֲסָה*  
 מַעֲסָה ἀκανθικός Jes 7. 19, 55. 13 *spinous*  
 נָעַר ὠρύομαι Jer 51. 38 *Ion. and poet. Verb, very rarely used in Att., howl, prop. of wolves and dogs; of lions, roar*  
 נָעַר ἐρημόω Jes 33. 9 *strip bare, desolate, lay waste*  
 הִתְנַעַר ἐκσείω Job 38. 13 *shake out or off; drive out* הִתְנַעַר  
 נָעַר Neh 5. 13 *shake out one's clothes*  
 נָעַר σειστός Neh 5. 13 *shaken*  
 נָעַר σείω Jes 33. 15 נָעַר  
 הִתְנַעַר ἐπείρω Jes 52. 2 *Pass., to be roused from sleep, wake up; cf. ἐκσείω*  
 נָעַר ἐγείρω Jud 16. 20 *rouse or stir oneself, arouse oneself*  
 חָבַט Ps 109. 23 *Pass., to be borne or carried involuntarily, esp. to be borne along by waves or winds, to be swept away*  
 נָעַר κατα- Ex 14. 27 *bring down*  
 נָעַר φορυτός Jes 1. 31 *whatever the wind carries along; chips or shavings*  
 νεῦρά, -ρον Jud 16. 9 *string or cord of sinew; sinew, cord made of sinew*  
 נָעַר ἔρρω (A) Zach 11. 16 *wander* חָרָה  
 νεανιεύομαι Gn 37. 2 *act like a hot-headed youth, wilfully or wantonly, swagger*  
 נָעַר νεανίας (νέος), -αρός, νέος Gn 22. 5, 41. 12 Ex 2. 6 IS 1. 24 *young man; poet, for νέος (young, youthful, of children, youths, and of men at least as old as 30—cf. Gn 41. 12, 46)*  
 נָעַר νεά, νεάνις, -αρά Dt 22. 19 IR 1. 2 Ruth 4. 12 *girl, maiden, of a young married woman*  
 נָעַר Gn 34. 3 Dt 22. 15  
 נָעַר νέος, -ότης Job 36. 14 *youth*  
 נָעַר νεότης Gn 46. 34 Ps 127. 4 *youth, in pl.*  
 נָעַר נַעֲרוֹת Jer 32. 30  
 נָעַר πείνα Ps 88. 16 *hunger, famine*  
 נָפַח πνέω Jer 15. 9 *blow, breathe out*  
 נָפַח ἐκ- Job 31. 39 *make one give up the ghost*  
 נָפַח φυσάω Jes 54. 16 *blow, puff (opp. ἀάω: breathe with the mouth wide open פָּנָה Ps 119. 131), of bellows*  
 נָפַח πνέω, φύχω Gn 2. 7 *breathe, blow*  
 נָפַח φυσητός Jer 1. 13 *blown, blown out*  
 נָפַח διαφυσάω Job 20. 26 *blow or breathe through, Pass.*  
 נָפַח φύσημα Job 11. 20 *that which is blown up; metaph., conceit*  
 נָפַח φυσητήριον Jer 6. 29 *a furnace with bellows (opp. αὐτοματάρειον)*  
 נָפַח\* φημί, -ίζω, εἰπεῖν Ps 27. 12 *say, speak, utter*  
 נָפַח\* φημίζω Hab 2. 3 *prophecy*  
 נָפַח\* ἐκπνέω, -έω Jer 4. 31



- breathe out; metaph., lose power, lose breath* נָשַׁח  
 נִשְׁחָ\* φεύγω Cant 2. 17 *flee*  
 נִשְׁחָ\* φημίζω Prv 6. 19 נִשְׁחָ  
 καταπνέω Ez 21. 36 *blow or breathe upon or over*  
 ἀπο- Job 31. 39 *make them give up the ghost; cf. ἐκ-*  
 נִשְׁחָ\* φύσημα Ex 9. 8 *dust which is blown or produced by blowing*  
 נִשְׁחָ ἀνθραξ Ex 28. 18 Ez 27. 16 *precious stone of dark-red colour, including the carbuncle, ruby and garnet* يَشْرَدُ  
 بَقْرَهُ جَمْرَهُ يَأْتُونَ جَمْرِي عِظِيمٍ  
 عَتِيقٍ (أَحْمَرٍ) فَرَخٍ جَمْرٍ مَتِيقٍ  
 cf. נִשְׁחָה Prv 26. 21 נִשְׁחָה  
 قرحة جَمْرَهُ Jes 3. 24  
 נִשְׁחָ βάλλω Gn 25. 18 Dt 21. 1  
 Jud 5. 27 IS 26. 20 IIR 6. 5  
*let fall; pour; to be lucky, successful; fall, lie down*  
 נִשְׁחָ Ez 28. 23 *hit with a missile, freq. opposed to striking with a weapon in the hand; fall, lie down*  
 נִשְׁחָה ἐμ- IS 14. 42, 18. 25 Jes 34. 17 Jer 38. 26 Esch 3. 7  
*let one fall into someone's hands, hand in, submit a petition, draw lots*  
 κατα- Dt 25. 2 Jud 2. 19 IS 3. 19 IIR 19. 7 Ps 106. 26, 27  
*throw down, strike down with a weapon, let fall, drop, abandon*  
 נִשְׁחָה ἐμ- Gn 43. 18 *fall upon, esp. in hostile sense, set upon*  
 upon  
 נִשְׁחָ βολέω Gn 33. 4 *fall about someone's neck*  
 נִשְׁחָה ἀντι- Dt 9. 18 Esr 10. 1  
*meet as a suppliant, entreat, supplicate*  
 נִשְׁחָ νεφέλιζω Gn 4. 5, 6 *wrap in clouds, in Pass.*  
 נִשְׁחָה Jes 26. 19 Job 29. 24  
 נִשְׁחָ πίπτω Gn 17. 3, 25. 18  
 Nu 6. 12 Jud 5. 27, 16. 30  
 IS 25. 24 IIS 1. 19, 19. 19  
 IIR 10. 10 Jer 25. 27, 38. 19  
 Ps 16. 6 Job 1. 15, 12. 3, 13. 2  
 Ruth 3. 18 Eccl 4. 10  
*Radical sense, fall down and (when intentional) cast oneself down; fail; fall violently upon, attack; throw oneself down; fall in battle; fall, be ruined; fall short, fail; escape; generally, fail, turn out, see how it would fall (Hdt 7. 163); to be lucky; v. p. 643*  
 נִשְׁחָ\* Dan 2. 46  
 נִשְׁחָ δια- Nu 5. 21, 22, 27 Job 31. 22 *fall away, slip away, fall asunder*  
 נִשְׁחָ πτωμα Am 8. 6 *payment which falls due*  
 נִשְׁחָה Jes 23. 13, 25. 2 *ruin*  
 נִשְׁחָה Jes 17. 1  
 נִשְׁחָה Jud 14. 8 *fallen body, corpse, carcase*  
 נִשְׁחָ σφάλλω Jes 14. 12 Prv 11. 14  
*Pass., to be overthrown, fall, esp. of persons falling from high fortunes*  
 נִשְׁחָה πτωμα, σφάλμα Ez 27. 27  
*trip, stumble, false step, fall,*

- failure, defeat; misfortune, calamity*  
 לַבִּי אַμβλύς Nu 24. 4, 16 metaph., *dim, faint*, of sight  
 לַבִּי אַμβλωθρίδιον Ps 58. 9 مَلِیص abortive child  
 לַבִּי Eccl 6. 3  
 לַבִּי ὄπλον Job 41. 15 *arms and armour*, pl.; v. p. 342  
 רָבַי πετάννυμι Gn 9. 19 IS 13. 11 *spread out; Pass., to be scattered abroad, dispersed*  
 רָבַי\* Gn 11. 4  
 רָבַי\* Gn 10. 18 IIS 18. 8  
 רָבַי\* ἐκ- Gn 11. 9 Jer 13. 24 *spread out; scatter to the winds*  
 רָבַי אποπετάννυμι, -άζω Hab 3. 6 *spread out*  
 רָבַי ἀπο-, δια- IR 5. 23 *open and spread out*  
 רָבַי πέτασμα Jes 11. 12 *anything spread out*  
 רָבַי φυσητός Jer 22. 28 רָבַי  
 רָבַי σποδέω Jud 7. 19 *pound, smite, crush*  
 רָבַי Jes 27. 9  
 רָבַי σποδέω Ps 2. 9, 137. 9 *dash against the rocks*  
 רָבַי σφάζω Jer 51. 20, 21 *slay, slaughter, properly by cutting the throat*  
 רָבַי σφάγμα Ez 9. 2 *slaughter*  
 רָבַי σφαιεύς Jer 51. 20 *slayer, butcher, murderer, cut-throat; sacrificial knife*  
 רָבַי νιφάς, ἄδος Jes 30. 30 *snowflake, snowstorm*  
 רָבַי\* σποδέω Jer 23. 29 רָבַי  
 רָבַי\* πιέζω Job 16. 12 *press tight, squeeze*  
 רָבַי\* σφάζω Hab 3. 14 רָבַי  
 רָבַי ἀναψύχω Ex 23. 12, 31. 17 IIS 16. 14 *cool, refresh; Pass., to be revived, refreshed*  
 רָבַי ψυχή Gn 1. 20, 30, 12. 5, 35. 18, 46. 18 Ex 1. 5 IS 18. 1, 3, 19. 5 IR 17. 21 Am 2. 14, 15 Job 2. 4, 6, 6. 11 Thr 3. 51 *life, of life in animals, departed spirit, ghost, soul, person, self*  
 רָבַי ὄπισμα, ὀπός Ps 19. 11 Prov 5. 3 *the juice of plants; juice*  
 רָבַי αἶθουαι Jer 48. 9 *burn, blaze; akin to αἶθυσσω*  
 רָבַי Jes 37. 26  
 רָבַי αἶθος Jes 1. 31 *fire*  
 רָבַי ἵστημι Gn 37. 7 *stand*  
 רָבַי ἐν- IR 16. 34 Jer 31. 21 (20) *set up, build; build up again, restore; set up a statue*  
 רָבַי Gn 28. 12 *make to stand up, raise up*  
 רָבַי καθ- Gn 21. 28, 35. 14 Dt 32. 8 *set up, erect, of stones; set in order, array, of soldiers*  
 רָבַי\* ἐπίστημι Dt 7. 24 IIS 18. 30 Job 41. 2 *stand by or near; in hostile sense, stand against*  
 רָבַי συν- Nu 11. 16 Ps 2. 2, 94. 16 Job 1. 6 IICh 11. 13 *combine, associate, unite; stand together; meet in fight, be engaged with; of friends, form a league or union, band together; league themselves with one side or the other*  
 רָבַי ἵστος Jud 3. 22 *rod*

- נציב Gn 19. 26 *anything set up-right, rod, pole*
- נציב ἐπιστάτης IR 4. 7, 9. 23, 22. 48 *one who is set over, chief, commander; president, overseer, superintendent in charge of any public building or works*
- נציב IIS 8. 6, 14 IR 4. 19 ICh 11. 16 ICh 17. 2 *governor, administrator*
- נצב σύστημα IS 14. 1 IIS 23. 14 *body of soldiers, corps*
- נצב Jes 29. 3
- נצבה IS 14. 12
- נצבה Zach 9. 8
- נצב στάσις Jos 4. 3 Jes 22. 19 *the place in which one stands or should stand, position, station*
- נצבה ἰστίον, ἰστός Ex 24. 4 Dt 7. 5, 16. 22 Mich 5. 12
- נציב
- נצבה Gn 35. 20 IIS 18. 18
- נציβ σέβομαι Ps 82. 1, 119. 89 *revere, worship; generally, pay honour or respect to*
- נצב\* σέβω Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*
- נצבה σέβασμα Hos 3. 4 *that for which awe is felt, an object of awe or worship*
- נצב Jud 9. 6
- נציב ἀποφύνω, -ξέω IS 13. 21 *bring to a point*
- נצב ? Nah 2. 8
- נצבה νήστης, -τις (νηστεύω) Zach 11. 16 *one who is fasting; not eating, fasting, of persons*
- נציב ἀλήθεια, ἀλά- Dan 2. 8 *truth* נצא
- נציב\* Dan 7. 16
- נציב\* ἀληθής, ἀλα-, -θινός Dan 2. 45 *true; of oracles, true, unerring* נצא
- נציב\* Dan 6. 13
- נציב κίβδηλος, κίβδος Dan 2. 41 *dross of gold, dross of silver*
- נציב εισάγω Gn 43. 9 Am 5. 15 *introduce a child to the members of one's ὄρα-πά; to bring a cause into Court*
- κατ- Jer 51. 34 Job 17. 6 *reduce to a state*
- נציב ἐξαιρέω Ex 10. 24 *take out of a number, except; cf. αἰρέω = ἀγρέω; κατέχω*
- נציב σείω Thr 4. 15 נציב
- נציב μάχομαι Ex 2. 13 *fight; generally, quarrel, wrangle*
- נציב δια- Nu 26. 9 Ps 60. 2 *fight, contend; resist to the uttermost*
- נציב μάχη Jes 58. 4 *battle, combat, contention, strife*
- נציב Jes 41. 12
- נציב\* αἰθύσσω Jes 9. 17 *kindle*
- נציב\* Jer 2. 15 Neh 1. 3 *Pass., αἰθόμαι: burn, blaze* נציב
- נציב\* καταίθω Jos 8. 8 Jes 27. 4 *burn down, burn to ashes*
- נציב ἐπιστατέω Esr 3. 8, 9 *to be set over, to be in charge of; stand by, aid*
- נציב ἐπιστάτης ICh 34. 13 *one who is set over, supervisor* נציב
- ἡγεμών Hab 3. 19 Ps 4. 1 *leader of a chorus*
- נציב ἐπαιδω ICh 15. 21 נציב *sing*

- to or in accompaniment; *ὑπόδω*:  
sing by way of accompaniment  
נצח *aĩdōs* ICh 29. 11 *respect,*  
*reverence*  
αĩδιος IS 15. 29 (cf. אביר  
אביר יעקב, ישראל) Jer 15. 18  
*everlasting, eternal*  
αĩδίως Am 1. 11 *eternally*  
נצח αĩδιος Jer 8. 5 נצה  
נצח עד- *ēs aĩdion* Job 34. 36  
*for ever, ad infinitum*  
נצה δόκημα, προσ-, προσδοκία  
Thr 3. 18 *expectation*  
ρόνος Jes 63. 3, 6 *blood when*  
*shed, gore*  
נצה \* ἡγέομαι Dan 6. 4  
*rule, have dominion; cf. נצה*  
נצל σῶζω Mich 4. 10 *save,*  
*keep alive, preserve, rescue; of*  
*things, keep safe, preserve*  
נצל Ez 14. 14  
הציל Ex 12. 27, 18. 10 Hos 2. 11  
הצל \* Dan 3. 29, 6. 15, 28  
הצל σωτηρία Esth 4. 14  
*deliverance, preservation, salva-*  
*tion*  
נצל ἀποσυλλάω Ex 3. 22 *strip*  
*off or take away from*  
הנצל συλλάω Ex 33. 6 Pass.,  
*to be stripped, deprived of a*  
*thing*  
הציל σκιάζω, ἐπι- IIS 20. 6  
*overshadow, darken; throw a*  
*shadow upon*  
נצח ἀνθέω (ἀνθίζω) Ez 1. 7 *be*  
*brilliant, shine with colour*  
נצח \* Ez 7. 10 *blossom, bloom*  
הצח \* Cant 6. 11 *put out*  
*flowers, bloom*  
הצח \* Nu 17. 23
- נח *ānthos* (A) Gn 40. 10 *bloom,*  
*flower* נח  
נצה Job 15. 33  
נצח \* Ex 28. 36 Lev 8. 9 Nu 17.  
23 Jes 28. 1 *crown, wreath,*  
*garland*  
נצה \* Jes 28. 4  
נח *ānthos* (B) Lev 11. 16 *a kind*  
*of bird, perh. the yellow wagtail*  
נח Cant 2. 12  
נצה \* δούσανος, σίουβος Nu 15.  
38 Ez 8. 3 *tassel, mostly*  
*in pl.; fringe*  
נצר τηρέω Pir 13. 3 *watch*  
*over, take care of, guard* נצר  
נצר τηρητής, -ρός IIR 17. 9  
Job 27. 18 نَظَر نَظَر  
نَظَر keeper, observer, warden.  
guard נצר  
נצר κεραμεύω Job 7. 20 *manu-*  
*facture, make earthenware*  
נצר Gn 2. 7, 8 Jes 45. 9. 64. 7  
Jer 18. 11  
נצר κεραμεύς Jes 29. 16, 45. 9  
Jer 18. 2-6 *potter*  
נצר κέραμος Jes 29. 16 *any-*  
*thing made of potter's clay*  
הצר Ib 45. 9  
נצל σῶζω Ps 32. 7 נצל  
נצר σωστός Ez 6. 12 *safe*  
נצר Jes 49. 6  
נצר νεκρός, νεκρία Jes 65. 4  
*burial place; cemetery, pl.*  
נצר νεκρός, -κός, -ύς Jes 14. 19  
*corpse*  
κορμός (A) Jes 11. 1 *trunk of a*  
*tree (with the boughs lopped*  
*off)*  
נקב διακόπτω IIR 12. 10, 18.  
21 *cut through; Pass., receive*

- a gash; of a coin, *have a hole drilled in it*
- נקבה διακοπή Gn 1. 27 Lev 5. 6, 12. 5 gash, cleft *تَقَب*; cutting or canal through an isthmus or mountain, *narrow passage*; v. pp. 189, 647
- נקבה κόπανον = κοπίς IR 6. 7 *chopper, cleaver*
- נקבה Jud 4. 21
- σκάμμα Jes 51. 1 *that which has been dug, tunnel, pit*
- נקב κείμαι Gn 30. 28 Nu 1. 17 Jes 62. 2 *to be ordained, be laid down, give, have a name given*
- נקב εύχομαι Lev 24. 11, 16 Nu 23. 8 Job 3. 8 *pray for something (good or bad) for a person*
- נקב\* κατεύχομαι Nu 22. 11, 23. 13, 27 *pray earnestly; pray against one, imprecate*
- נקב φακώδης Gn 30. 32 *freckled*
- נקב Jos 9. 5
- נקב φακωτός Cant 1. 11 *lensil-shaped, of hot-water bottles*
- נקב ἵημι Jer 49. 12 *release, let go*
- נקב Ex 21. 19
- ἀφ- Ex 34. 7 Jer 2. 35 Job 10. 14 *let go, loose, set free, release from a thing, acquit of a charge*
- נקב ἀφῆτος (ἀφῆμι) Gn 24. 41 *let loose, ranging at large, esp. sacred flocks that were free from work, released; free*
- נקב ἀγνίζω Nu 5. 28 Jer 2. 35 Job 10. 14 *wash off, cleanse away; cleanse, purify; purify oneself*
- נקי ἄγνός Job 4. 7 *pure, chaste, holy; after Hom., of persons, undefiled, chaste, generally, pure, upright*
- נקי-אִי-נקי ἄναγνος Job 22. 30 *unclean, unholy, defiled*
- נקין ἀγνεία, -νότης Hos 8. 5 *purity, chastity, integrity*
- נקיה ἀγνιστήριον Ex 25. 29 *instrument of purification*
- נקין ἀγγεῖον ἀγνιστήριον Ps 26. 6 *vessel; of metal, jar for water*
- קוט\* ἄχθομαι Ps 95. 10 *to be loaded; mostly of mental oppression, to be weighed down, vexed, annoyed, grieved, at a thing, or with a person*
- נקב\* Job 10. 1
- נקוט\* Ez 6. 9, 20. 43, 36. 31
- נקוט\* ἑπ- Ps 119. 158, 139. 21 *to be annoyed at*
- נקב ἐκδικάζω, -κέω Dt 32. 43 Jos 10. 13 IS 24. 13 *prosecute one's right against another; avenge, punish, exact vengeance for; avenge or vindicate*
- נקב Ex 21. 20 Jud 15. 7 IS 14. 24 *Pass.*
- נקב IIR 9. 7 Jer 51. 36
- נקב Gn 4. 15
- נקב הַנֶּקֶם Jer 5. 9 Ps 8. 3
- נקב δικάστηρ, -ῆς Nah 1. 2 *avenger*
- נקב הַנֶּקֶם ἐκδικαστήρ, -ῆς Ps 8. 3 *avenger*
- נקב δίκη Dt 32. 43 Jud 16. 28 Jes 34. 8 *vengeance, punishment, atonement, satisfaction, penalty; sometimes pl.*

- נְקִמָּה Jer 46. 10, 50. 28 Ez 25. 17 Ps 79. 10; 94. 1  
 יִקַּע \* ἀρκέω Ez 23. 17 Pass.,  
*to be satisfied with*  
 נִקְע \* Ez 23. 18 *to be enough, endure*  
 יִקַּע \* Gn 32. 26 *to be strong enough*  
 הִוָּקִיעַ \* ἐπείχομαι Nu 25. 4 IIS  
 21. 9 *draw near to the gods with sacrificial feasts; approach with hostile purpose, attack (?)*  
 הַמוֹקְשִׁים \* οἱ κατοιχόμενοι IIS  
 21. 13 *the departed, the dead*  
 נִקַּח κόπτω Jes 17. 6 *cut off, chop off; cf. ἐπι-, p. 209*  
 נִקַּח κατα- Jes 10. 34 *cut down, fell, of trees, in Pass.*  
 נִקַּח ἔχω Jes 29. 1 *keep up, maintain*  
 הִקִּיחַ περι- Jos 6. 11 Ps 88. 18  
 IICH 23. 7 *encompass, embrace, surround; surround so as to guard*  
 נִקְשָׁה σηπεδών Jes 3. 24 غنونه  
*decay, putrefaction, in animal bodies or wood, or even stone*  
 נִקְחָ \* ἄηβος IICH 9. 21 *along-tailed monkey, perh. the nisnas monkey*  
 הַקִּיפָה \* τὸ ἔσχατον Ex 34. 22  
 IS 1. 20 *the farthest part, pl.; the end*  
 נִקִּיחַ διακοπή Jes 7. 19 נִקְבָּה  
 נִקַּח ὀρύσσω IS 11. 2 *dig; gouge out the eye*  
 נִקַּח ἐξ- Nu 16. 14 Job 30. 17  
*dig out, gouge out*
- נִקַּח Jes 51. 1  
 נִקְרָה ὀρυγμα Ex 33. 22 *excavation, trench, ditch, moat*  
 נִקְשָׁה διακτούμαι Jes 8. 15 Ps 9. 17  
*to be caught in a net, Pass.*  
 יִקְשָׁה \* Eccl 9. 12  
 נִקְשָׁה Dt 12. 30  
 יִקְשָׁה \* δικάειν Jer 50. 24 Ps 141. 9  
*throw, cast*  
 יִקְשָׁה διακτωτός Hos 9. 8  
*made in net fashion*  
 יִקְשָׁה \* Ps 91. 3  
 יִקְשָׁה \* δίκτυον Jer 5. 26 Prov 6. 5  
*net, fishing-net, hunting-net*  
 מִוִּקְשָׁה \* Dt 7. 16 Jos 23. 13 Am  
 3. 5 Ps 64. 6, 140. 6  
 מִוִּקְשָׁה Ps 141. 9  
 נִקְשָׁה φενακίζω Ps 38. 13 *play the φέναξ, cheat, lie*  
 הַתִּוִּקְשָׁה ἀπο- IS 28. 9 *delude, mock*  
 נִקְשָׁה \* κόπτω Dan 5. 6 *strike, beat, knock*  
 נִרְדַּ נάρδος Cant 4. 14 *spikenard, oil of spikenard*  
 נִסָּא φέρω, φέρω (ἐνεγκεῖν, ἐνεκε, οἴσειν) Gn 13. 6 Ex 10. 13  
 Nu 23. 7 Dt 1. 31 Jes 14. 4, 45. 3 Jer 10. 19 Ez 17. 23, 19. 1, 29. 19 Joel 2. 22  
 Hag 2. 19 *bear or carry; of a pregnant woman; of wind, bear along; endure, suffer; tell, announce; bring forth, produce, bear fruit; rob, plunder; generally, take and carry away, esp. to one's own home; v. p. 638*  
 נִסָּא Ex 25. 28 IIR 20. 17  
 ἀπο- Am 4. 2 *carry off or away*  
 προσ- IIS 19. 43 IR 9. 11 Esr

1. 4 *present, offer, esp. food, drink*
- נָחַם ICh 21. 24
- נָחַם דִּיא- IIS 17. 13 *carry over or across*
- ἐπι- Lev 22. 16 *bring as a charge against*
- נָחַם Lev 19. 17
- נָחַם פֶּרֶא Jes 46. 1 *load, freight, burden; pl. contributions, of contributions in kind*
- נָחַם פֶּרֶא, פֶּרֶא- IIS 19. 43 *payment; bounty, benefit; food, victuals*
- נָחַם פֶּרֶעוּא, -עוּא IS 14. 3 ICh 5. 18 *Frequentat. of פֶּרֶעוּא, implying repeated or habitual action; most commonly of clothes, armour and the like, bear constantly, wear*
- נָחַם פֶּרֶעוּמא Nu 11. 11 IIR 5. 17 Jer 17. 21 ICh 15. 22, 27 IICH 20. 25 *that which is carried, load; metaph., burden; of a harp*
- נָחַם פֶּרֶעוּא- Gn 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 IICH 17. 11 *present; food, victuals*
- נָחַם אִיבֹמא ICh 21. 24 *burn, blaze* נָחַם, נָחַם
- נָחַם אִיבֹוּ Jes 30. 27 *of fiery smoke*
- נָחַם Jud 20. 38, 40
- נָחַם פֶּרֶעוּא Ex 35. 21 *persuade*
- נָחַם עִנא- Jer 22. 27 *persuade, convince; persuade, move to do a thing, seduce, mislead*
- נָחַם אִידֶּעוּמא Gn 18. 26, 19. 21, 50. 17 Dt 10. 17 Ps 55. 13 *respect; have compassion upon, show mercy; of the homicide, obtain forgiveness*
- נָחַם Jes 33. 24
- נָחַם Ps 32. 1
- נָחַם עִנא- IICH 19. 7 *reverence*
- נָחַם אִידֶּעוּס IIR 5. 1 *revered, venerable*
- נָחַם Jes 3. 3
- נָחַם אִידֶּעוּס Gn 4. 7 *forgiveness*
- אִידֹּוּ, -דֹּוּ Gn 49. 3 *reverence, dignity; metaph., sublimity, grandeur* עִנא
- נָחַם עִבֹּוּ Ex 6. 8 IIR 25. 27 *lift high, raise; metaph., elevate, exalt (opp. פֶּרֶעוּא: humble, abase עִבֹּוּ Jer 8. 14 Ps 37. 7, 62. 5, 93. 3, 131. 2)*
- נָחַם Nu 16. 3, 24. 7 *Pass., to be exalted*
- נָחַם עִבֹּוּא Esth 3. 1, 5. 11 *raise up, exalt*
- נָחַם עִבֹּוּעִס, -עִלֹּוּ Jes 2. 2, 12, 6. 1 *high, lofty*
- נָחַם אִידֶּעוּס, עִבֹּוּעִס, -עִלֹּוּ Nu 7. 10 *revered, venerable; metaph. high, lofty, stately; upraised, i.e. mighty*
- נָחַם Gn 23. 6 Nu 7. 11
- נָחַם עִבֹּוּ Job 20. 6 *height; metaph., sublimity, grandeur*
- נָחַם עִבֹּוּ Jer 10. 13 Ps 135. 7 Prv 25. 14 *cloud, mass of clouds*
- נָחַם מֶנְעוּמא IIR 9. 25 Jer 6. 1 *divine, prophesy; cf. פֶּרֶעוּא*
- נָחַם עִנא- Ez 12. 10 *prophesy*
- נָחַם מֶנְעִיָּא, -עִיֹּוּ Jes 13. 1 Jer 23. 33 Thr 2. 14 *oracle, prophesy, pl.*

- מַשָּׂא Jer 6. 1  
 מַשָּׂא μάντις Gn 25. 14 Prv 30. 1,  
 31. 1 *diviner, seer, prophet*  
 מַשָּׂא Gn 41. 51 Jud 18. 30  
 מַשָּׂא Ex 2. 10 Jud 18. 30  
 מַשָּׂא μυθέομαι Nu 23. 7 Jes 14. 4,  
 37. 4 Ez 19. 1 *speaking, say,*  
*recount; cf. φέρω*  
 מַשָּׂא ἡχέω Jes 42. 2 Ps 72. 3  
 Job 21. 12 *sound, ring, peal;*  
*impers. of an echo*  
 מַשָּׂא ἡχή, ἡχος Job 13. 11, 31.  
 23 *noise, rarely of articulate*  
*sounds; sound, echo*  
 מַשָּׂא Job 41. 17  
 מַשָּׂא φύω Ez 17. 23 Joel 2. 22  
 Hag 2. 19 *Pass., grow, esp.*  
*of the vegetable world;*  
*produce; cf. φέρω*  
 מַשָּׂא φῦμα Lev 13. 2 *growth;*  
*freq. of diseased growths,*  
*tumour, tubercle, etc.*  
 מַשָּׂא ἀντιδῶ, -άω Esth 2. 15  
*encounter; cf. φερύω*  
 λανθάνω Ps 102. 11 *to escape*  
*one, i.e. to forget* نَسِيَ  
 ὀνομάζω Ex 20. 7 Ps 16. 4  
*name, specify by naming; utter*  
*names or words*  
 σείω Nah 1. 5 טָרַס  
 τίθημι Jud 21. 23 Ruth 1. 4  
 Est 9. 12 *make a woman*  
*one's wife, take her as a wife*  
 ? Dt 24. 15, 33. 3 Prv 19. 18  
 Job 11. 15, 40. 20  
 מַשָּׂא\* φέρω Dan 2. 35 מַשָּׂא  
 מַשָּׂא\* ὑψόω Est 4. 19 מַשָּׂא  
 מַשָּׂא εὐχόμαι IR 8. 31 IICh 6. 22  
 טָרַס  
 σείω Jer 23. 39 טָרַס  
 δαείζω Jes 24. 2 Jer 15. 10  
*put out money at usury, lend;*  
*have lent to one, borrow; cf.*  
 מַשָּׂא  
 מַשָּׂא Dt 24. 11  
 מַשָּׂא Ps 89. 23  
 מַשָּׂא δανειστής IS 22. 2 *money-*  
*lender or creditor*  
 מַשָּׂא δανεισμός Neh 5. 7 *money-*  
*lending; borrowing*  
 מַשָּׂא δάνεισμα Dt 24. 10  
 = δάνειον: *loan*  
 מַשָּׂא πείθω, πιδέω Jes 19. 13  
*prevail upon, persuade, usually*  
*by fair means; in bad sense,*  
*talk over, mislead*  
 מַשָּׂא ἀνα- Jer 4. 10 Ob 7 מַשָּׂא  
 מַשָּׂא\* πειθώ Prv 26. 26 *persua-*  
*sion; means of persuasion;*  
*inducement*  
 מַשָּׂא\* Ps 73. 18  
 ὑψωμα Ps 74. 3 *elevation,*  
*height; metaph., exaltation*  
 מַשָּׂא\* μαρτεῖον Gn 10. 30 *seat*  
*of an oracle*  
 מַשָּׂא\* δηϊόω Jes 6. 11 *waste,*  
*ravage a country*  
 מַשָּׂא\* Jes 6. 11 *Pass.*  
 מַשָּׂא\* κατα- Jes 37. 26 *ravage,*  
*waste*  
 מַשָּׂא\* IIR 19. 25  
 מַשָּׂא\* δηϊότης Jes 24. 12  
*battle-strife, the battle; mortal*  
*struggle, death; cf. δαίς*  
 מַשָּׂא\* Thr 3. 47  
 מַשָּׂא\* θεάομαι / ἀγᾱομαι,  
 ἀγαμαι, ἀγάομαι Gn 24. 21  
*gaze at, behold, mostly with*  
*a sense of wonder; look on*  
*with jealousy or envy; in good*



- sense, *admire; admire, wonder at*; v. συν-, p. 235
- הָאָה \* *πάγη* Jes 47. 11 הָאָה  
הָאָה \* *κακόω* Ps 35. 17 *maltreat, distress* לָא
- הָאָה \* *κακόν* Ez 38. 9 Zeph 1. 15  
Ps 63. 10 Job 30. 3 *evil, ill* ساء
- הָאָה \* Zeph 1. 15  
הָאָה \* Job 30. 3
- הָאָה \* *πάγη* Ps 35. 8 *anything that fixes or fastens, snare, noose; fowling net; metaph., trap, snare*; cf. הָאָה Jer 18. 20, 22
- הָאָה \* *ῥέω* Jes 17. 12 הָאָה  
הָאָה \* *ῥήγμα, ῥή-* Jes 66. 6 *sound*  
*Zeús, Δάν, Ζάρ, Ζήν, Τάν*  
Jer 48. 45 *Zeus*; cf. הָאָה בית  
Jes 17. 11 *يَسَان*; cf. Jud 12. 6
- הָאָה \* *πνέω* Jes 40. 7 *blow, of wind and air, breathe, breathe out*
- הָאָה \* *ἐκπνέω* Ps 147. 18 *blow through, breathe out or forth*  
*διαφυσάω κατασσοβέω* Gn 15. 11 *blow in different directions, disperse; frighten away, scare the birds*
- הָאָה \* *ἐξικνέομαι* Gn 44. 4 Lev 25. 26, 26. 5 Hos 10. 9 *reach, arrive at a place; arrive at, reach an object*  
*ἐπιθιγγάνω* Gn 47. 9 Lev 26. 5 Prv 2. 19 *reach as far as ἀναχάζομαι* Job 24. 2 הָאָה
- הָאָה \* *λανθάνω, λήθω* Dt 32. 18  
Thr 3. 17 הָאָה  
הָאָה Jes 44. 21
- ἐπι- Gn 41. 51 *cause to forget, let a thing escape one, forget, lose thought of*
- הָאָה Job 11. 6
- ἐκ- Job 39. 17 *make one quite forgetful of a thing*
- הָאָה \* *λήθη* Ps 88. 13 *forgetting, forgetfulness; after Hom., of a place of oblivion in the lower world*
- הָאָה \* *ισχίον* Gn 32. 33 *hip-joint, in which the thigh turns; fleshy parts round the hip-joint, haunches*
- הָאָה \* *σειώ* Jer 23. 39 הָאָה  
*τίθημι* Dt 24. 11 Jer 15. 10 *τίθεσθαι* seems to have the same meaning as *ὑποτίθημι* (v. p. 239), הָאָה; cf. הָאָה
- הָאָה \* *ὁ θέμενος (τίθημι)* Jes 24. 2 *the mortgagor*; cf. הָאָה
- הָאָה \* *ὁ θέλς (τίθημι)* Dt 24. 11  
Jes 24. 2 *the mortgagor*; cf. הָאָה
- הָאָה \* *ὑποτίθημι* Dt 15. 2 *put down as a deposit or stake, pawn, pledge, mortgage*
- הָאָה \* *δανειστής* Jes 50. 1 הָאָה
- הָאָה \* *δανείζω* Dt 24. 10 הָאָה
- הָאָה \* *δάνειον* IIR 4. 7 *loan* הָאָה; הָאָה
- הָאָה \* *ἐπιλανθάνω, -λήθω* Gn 41. 51 הָאָה, הָאָה
- הָאָה \* *δάκνω, -νάζω* Nu 21. 9 Mich 3. 5 *bite, sting*
- הָאָה \* *δακνιστήρ, τοκιστής* Hab 2. 7 *biter, stinger; money-lender, usurer*
- הָאָה \* *καταδάκνω* Nu 21. 6 *bite*
- הָאָה \* *τοκίζω (τόκος)* Dt 23. 20

- lend on interest*  
 הַשִּׁיחַ Dt 23. 20, 21  
 הַשִּׁיחַ τόκος (τίκτω) Ex 22. 24  
 Lev 25. 36 *offspring*;  
*metaph., produce of money*  
*lent, hence interest*  
 הַשִּׁיחַ λέσχη Neh 13. 7  
 הַשִּׁיחַ\* Neh 13. 5 *lounging*  
*place, resort of idlers or*  
*beggars; later, public building*  
*or hall, used as a lounge or*  
*meeting place, esp. at Sparta*  
*and in other Doric cities,*  
*also in Attica; at Cnidus*  
*council chamber*  
 הַשִּׁיחַ ψιλώ Dt 28. 40 *strip bare,*  
*mostly of hair; strip trees*  
*bare; strip off, pull out*  
 συλάω, -λέω Ex 3. 5 Dt 7. 1  
*strip off, esp. strip off the arms*  
*of a slain enemy; take off or*  
*out; take the lid off the*  
*quiver; Pass., to be carried off*  
*as spoil, to be taken away*  
 הַשִּׁיחַ ἀπο- IIR 16. 6 *carry off*  
 הַשִּׁיחַ\* συλάω Ez 26. 12, 29. 19  
 Ruth 2. 16 הַשִּׁיחַ  
 הַשִּׁיחַ הַשִּׁיחַ Jes 59. 15 Ps 76. 6  
 הַשִּׁיחַ συλητής, -ήτωρ Jer 50. 10  
*plunderer*  
 הַשִּׁיחַ\* σύλη, σῦλον Jud 5. 30  
 Jes 10. 6 *booty; τὰ σῦλα*  
*booty*  
 πολὺς Jud 5. 30 *many*  
 πολλά Prv 31. 11 *in Hom.*  
*as Subst., much riches, great*  
*possessions*  
 הַשִּׁיחַ\* ψιλός Mich 1. 8  
*generally, bare, uncovered;*  
*naked, unarmed, defenceless*
- הַשִּׁיחַ\* Job 12. 17  
 הַשִּׁיחַ ψύχω/πνέω Jes 42. 14 הַשִּׁיחַ  
 הַשִּׁיחַ θυμός Jes 30. 33 *wrath*  
 הַשִּׁיחַ πνεῦμα Dt 20. 16 IR 17.  
 17 Job 27. 3 *breath, breath*  
*of life; life, living being*  
 אֲהַשִּׁיחַ\* Dan 5. 23  
 אֲהַשִּׁיחַ ? Lev 11. 18  
 הַשִּׁיחַ πνέω/ψύχω Ex 15. 10 Jes  
 40. 24 הַשִּׁיחַ  
 הַשִּׁיחַ νύξ (νυκτός) Prv 7. 9 Job 3.  
 9 *night*  
 הַשִּׁיחַ σκῶψ Jes 34. 11 *a small*  
*kind of owl (γλαυξ, ὄρνις,*  
*being the little horned owl)*  
 הַשִּׁיחַ Lev 11. 17; εὐσκοπος  
 הַשִּׁיחַ αἶθω, -θομαι Ps 78. 21  
*light up, kindle; rarely intr.,*  
*burn, blaze; Pass. הַשִּׁיחַ*  
 הַשִּׁיחַ κατ- Ez 39. 9 *burn down,*  
*burn to ashes*  
 הַשִּׁיחַ- Jes 44. 15 *poet., = ἑ-*  
*καίω: burn by applying fire*  
*below*  
 הַשִּׁיחַ αἶθομαι Hos 13. 2 הַשִּׁיחַ  
 εἰσθίω Gn 41. 40 *eat; εἰ-*  
*δοσπάζομαι*  
 ἱκνέομαι Job 31. 27 הַשִּׁיחַ  
 הַשִּׁיחַ βόσκω Ps 2. 12 *prop. of*  
*herdsmen, feed, tend; gener-*  
*ally, feed, nourish; maintain,*  
*keep*  
 הַשִּׁיחַ ἀσπάζομαι, ἀσπακέ- Gn 27.  
 26, 29. 11, 41. 40 *welcome*  
*kindly, greet; salute; from the*  
*modes of salutation in use,*  
*kiss, embrace; eagerly cleave*  
*to; of things, follow*  
 הַשִּׁיחַ Gn 31. 28 IR 19. 20 *take*  
*leave of*

- נִשְׂקָה ἀσπασμα Cant 1. 2 *greeting, embrace; esp. in pl., embraces*  
 נִשֵּׁק θιγγάνω Ps 85. 11 נִשֵּׁק  
 הַשֵּׁק ἐπι- Ez 3. 13 הַשֵּׁק  
 נִשֵּׁק τοξάζομαι Ps 78. 9 ICh  
 12. 2 *shoot with a bow*  
 נִשֵּׁק τόξον Job 20. 24 *arrow*  
 τεῦχος IR 10. 25 Jes 22. 8  
*prop. tool, implement: but mostly in pl., implements of war, armour, arms, freq. in Ep.*  
 נִשֵּׂה πρίων Jes 10. 15 *saw*  
 נִשֵּׂה πρίων ICh 20. 3 *saw*  
 נִשֵּׂה χάρων Lev 11. 13 *poet. for χαροπός (fierce), of the eagle; cf. ταχύπτερος (αἰετός) long-winged (eagle)*  
 נִשְׂרֵי Dan 7. 4 نسر  
 נִשְׂרֵי נִשְׂרֵי Hos 8. 1 *herald, pursuivant*  
 נִשְׂרֵי ἀντλήω Jes 41. 17 Jer 51. 30 *bail out bilge water; generally, draw water; metaph., drain dry*  
 נִשְׂרֵי Jes 19. 5  
 נִשְׂרֵי στίβος Job 28. 7 *trodden way, track, path*  
 נִשְׂרֵי Jes 43. 16  
 נִשְׂרֵי στείβομένη (στείβω) Prv 12. 28  
 נִשְׂרֵי αἱ στείβομεναι ὁδοί Jud 5. 6 *the beaten tracks*  
 נִשְׂרֵי διασπείρω Jes 18. 5 *scatter or spread about*  
 נִשְׂרֵי ἐντέμνω (τεμαχίζω) Lev 1. 6 *cut up a victim*  
 נִשְׂרֵι κατα-, κατατάμνω Jud 19. 29 *cut in pieces, cut up*  
 נִשְׂרֵי τόμος (τέμαχος) Ez 24. 4 *slice; generally, piece*  
 נִשְׂרֵי τόμα (τόμιον) Lev 1. 2-9 IR 18. 20-39 *τὸ τόμιον, victim cut up for sacrifice, over which oaths were taken; τὰ τόμα, the parts of the victim used at this solemnity*  
 נִשְׂרֵי καταχέω Ex 9. 33 Jer 7. 20, 42. 18 Job 3. 24 Dan 9. 11 *pour, shower down; τήκω: bring clouds down in rain; dissolve*  
 נִשְׂרֵי τήκω Ez 22. 21, 24. 11 נִשְׂרֵי  
 נִשְׂרֵי κατα- Ez 22. 20 *melt*  
 נִשְׂרֵי Ez 22. 20 Job 10. 10  
 נִשְׂרֵי Ez 22. 22  
 נִשְׂרֵי τήκων Ez 22. 22 *melting, of snow*  
 נִשְׂרֵי δίδωμι Gn 3. 12, 4. 12 נִשְׂרֵי  
 נִשְׂרֵי δότης, -ης Hos 2. 7 נִשְׂרֵי  
 נִשְׂרֵי δότης Nu 3. 9 Dt 28. 31, 32 Esth 3. 11 *granted*  
 נִשְׂרֵי Nu 8. 16  
 נִשְׂרֵי Esr 8. 17 ICh 6. 33  
 נִשְׂרֵי Esr 8. 20 Neh 11. 3  
 נִשְׂרֵי δῶρημα, -ρον Gn 34. 12 Nu 18. 11 Prv 19. 6, 21. 14 *gift, present, gift of honour; votive gift or offering to a god; a bribe*  
 נִשְׂרֵי Gen 25. 6 Ez 46. 16  
 נִשְׂרֵי IR 13. 7 Eccl 3. 13  
 נִשְׂרֵי μεθίημι Gn 31. 7 Nu 21. 23 Jud 1. 34, 15. 1 IS 18. 2, 24. 8 IIS 21. 10 *permit; allow*  
 נִשְׂרֵי τείνω, ἐν- Ex 9. 23 Jer 12. 8 Joel 2. 11 Hab 3. 10 Ps 46. 7 Thr 2. 7, 5. 6 *strain the voice,*

- raise it high; stretch, hold out  
one's hands, extend to
- τίνω Ex 21. 22, 23 Lev 27. 23  
IR 8. 32 Ez 17. 19, 23. 49  
ICh 6. 30 pay a price by  
way of a return or recom-  
pense, mostly in bad sense,  
pay a penalty, make atonement  
for, make return or requital;  
punish; make another pay  
for a misdeed, visit it on his  
head
- τίθημι Gn 3. 12 IR 2. 35 ICh  
8. 9 set, put, place, assign,  
award, make her a wife; make  
one something
- נתן אל- Ex 25. 16 Eccl 7. 2  
Neh 2. 12 generally, put in  
or into; lay to one's heart
- נתן על- Neh 5. 7 make an  
attempt upon, attack, make an  
attack
- נתן θεός Neh 13. 4 placed, set  
ἀνάθημα Nu 18. 6, 7 that  
which is set up; hence, votive  
offering set up in a temple,  
of a slave in a temple;  
dedicatory offering (W)
- וְיָמֵינוּ εἰ μοι γένοιτο Nu 11. 29  
מִי יָמֵינוּ Dt 5. 26
- אֲדִי אֲחָדִי אֶחָדִי \* δίδωμι  
Esr 7. 20 נתן
- אֲדִי אֲחָדִי \* δῶρημα, -ρον Esr 7. 20  
מתן
- מַתָּה \* Dan 5. 17
- מַתָּה \* Dan 2. 6
- מַתָּה \* δότης Esr 7. 24 מתנים
- מַתָּה \* μάντις/ἀνάθημα IIR 11.  
18 מַתָּה, מַתָּה
- מַתָּה \* μαντεῖον Nu 21. 18
- (ה)נָתַן \* μάντις/δῶρημα Παῖδος  
IIR 24. 17 prophet/gift of  
Paeon
- (ה)נָתַן \* μάντις/δῶρημα Διός  
(Διός) ICh 25. 4 prophet/  
gift of Zeus
- נָתַן \* δίδωμι IIS 7. 2 (God) gave
- נָתַן \* ἡλίου θεοῦ δῶρον Nu 1. 8  
gift of the Sun-god/God
- נָתַן \* Διός Παῖδος δῶρον IIR  
25. 23 the gift of Zeus/Paeon
- נָתַן \* Διῶδῶρον Jer 40. 8 the  
gift of Zeus
- נָתַן κατέργημι. -έσω Job 4. 10
- נָתַן Lev 14. 45 Jud 6. 30 Jer 1.  
10 Ps 58. 7 break in pieces,  
shatter; v. pp. 217, 254
- נָתַן Jer 4. 26 Nah 1. 6 Pass.
- נָתַן ICh 31. 1, 36. 19
- נָתַן Jud 6. 28 Pass.
- נָתַן Lev 11. 35
- נָתַן ὠθέω Jud 20. 32 Jer 22.  
24 force out, thrust out
- נָתַן Jos 4. 18 Pass.
- נָתַן ἐξ- Ez 17. 9, 23. 34 thrust  
out, force out, wrench out
- נָתַן Jud 20. 31
- נָתַן Jos 8. 6
- κατ- Jer 12. 3 push down
- נָתַן σχιστός Lev 22. 24 cloven,  
divided, split
- נָתַן σχίζω Jes 5. 27, 33. 26  
Ecc 4. 12 split, cleave, cut  
out, tear, shatter
- נָתַן Jud 16. 9 Jer 2. 20 Ez 23. 34
- נָתַן \* στοῖχος Ez 41. 16, 42. 3,  
5 row in an ascending series,  
course of masonry
- נָתַן \* Ez 41. 15
- נָתַן ἐπιθρώσκαω Lev 11. 21

<i>leap upon; leap over a space,</i>	נָתַר	νίτρον, λί-	Prv 25. 20
<i>spring at a bound</i>		<i>sodium carbonate</i>	
נָתַר Job 37. 1	נָתַר*	σπείρω	Dan 4. 11 נוה
הִתִּיר διαχαλάω Jes 58. 6 Ps 105.	נָתַר	ώθέω	IR 14. 15 קתן
20 <i>loosen, relax</i>	נָתַר	έξ-	Jer 18. 14 קתן
κατατίθηναι IIS 22. 33 <i>lay</i>	נָתַר	κατάγνυμι	Ps 9. 7 קתן
<i>down, make a road; cf. Ps 18.</i>	נָתַר		Jer 31. 40 (39) קתן
33 נָתַר Jes 43. 16, 19	נָתַר		Ez 19. 12 קתן

## XI. GREEK PREPOSITIONS

XLIX. *The Greek prepositions homologize in Hebrew separately and in combination with nouns, adjectives, verbs, and adverbs.*

ALL prepositions in compound verbs homologize with the prefix ה־ of הִפְעִיל and the prefix ה־ of הִתְפַּעֵל.

ἀμφί, Prep.—radical sense, *on both sides*; chiefly poetical and Ionic prose, replaced by περί in later Greek. Of place, *about, around* עַל Gn 13. 11, 18. 2, 29. 2; *all around, round* סְבִיב IR 7. 36 סְבִיבָה Ex 7. 24 IS 26. 5; *by, on, somewhere by, somewhere about* עַל־פִּי Ex 14. 9; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; סְבִיבֵי Ps 76. 12 מִסְבִּיבֵי IIS 4. 4 מִפְּסֵבָה Ib 21. 8 שְׁמוּאל IS 1. 20; *on both sides* פִּי־וְפִי Ps 149. 6 פִּלְגֵשׁ IIS 3. 7 פִּלְגֵשׁ Gn 35. 22 [ἀμφὶ λέχος] παλλακίς [an atavism].

ἀνά, Aeol, Thess, Arc, Cyprian ὀν, Prep.; by apocope ἀνά becomes ἀν before dentals, ἀγ before gutturals, ἀμ before labials; *on, upon*, without any notion of motion, עַל Gn 1. 11 [cf. εἰς, ἐπὶ] Ez 16. 12 [cf. ἐν] עַל־י Ib 49. 17 عَلَى; implying *motion upwards* ב־ Ex 19. 12–13 [cf. ἐν] עַל Jos 2. 8; as advb., *up! arise!* עֲלֶה Ps 47. 6; *among, in* ב־ IICh 36. 23 עַל Gn 33. 1 [cf. ἐπὶ]; of time, *throughout*, ἀνὰ νύκτα *all night through* הָיָה לַלַּיְלָה Esth 6. 1.

ἀντί, Prep.—original sense, *over against* חֲתָם Dt 4. 11 Jos 11. 3. Of place, *in the presence of* חֲתָם ICh 29. 24; *instead, in the place of* חֲתָם Gn 4. 25 Jes 3. 24 Esth 2. 17; *at the price of, in return for* חֲתָם IIS 4. 10 חֲתָם Ex 21. 23, 24; ἀνθ' ὧν *wherefore* לָכֵן Gn 4. 15; *wherefore? why?* ἀντί τοῦ מִדּוּעַ Ib 26. 27 Ez 18. 19; *because* חֲתָם Dt 21. 14, 28. 47 Prv 30. 21–3; *for the sake of* חֲתָם IS 24. 20.

ἀπό, Aeolian, Thessalian, Arcadian, Cyprian ἀπύ, Prep.—original sense *from*. Of place, of motion *from, away from* ב־ IIS 22. 16 (cf. Ps 18. 16) Ps 10. 1 Thr 3. 15 (cf. Job 9. 18) Thr 3. 30 (cf. Jer 46. 10) ה־ Ps 123. 4 (cf. Jes 66. 11 Jer 46. 10 Prv 1. 31, 30. 16, 22 Job 31. 31 ICh 29. 28) ה־ IR 20. 33 ה־

Dt 6. 21, 32. 25 מִן Gn 19. 37 מִן Ex 1. 10 Nu 23. 7 מִן Dan 2. 41 מִן Ib., Job 11. 20 מִן Job 14. 11 מִן Jes 30. 11; partitive, part *taken from* מִן IS 30. 26 מִן Gn 9. 21 מִן Job 9. 3; *from being, instead of* מִן Gn 29. 19 Dt 28. 55 Prv 30. 2; of time, *from, after* מִן Jes 22. 7 מִן Job 20. 4; *from the beginning* מִן Jes 41. 4 מִן Ps 78. 2; *descent from* מִן Gn 4. 1 מִן Jud 5. 14; of the material *from* or *of* which a thing is made מִן Cant 3. 9; of the person *from* whom an act comes, i.e. *by* whom it is done מִן Gn 4. 1 מִן Gn 24. 50 IS 20. 9; of the source *from* which life, power, etc., are sustained מִן ICh 29. 14 מִן Zach 9. 15, 10. 7; *in consequence of* מִן Jes 53. 5 מִן Ex 2. 23 מִן Ps 88. 10; with *one accord* ἀπὸ μιᾶς Jos 9. 2.

διά, poet. διαί, Aeol. ζά, Prep.—radical sense *through*. Of place or space, *in the midst of* בֵּין Jer 25. 27 Ez 19. 2 [cf. μετά]; *between* בֵּין Gn 1. 7, 13. 3, 8, 31. 53 [cf. μετά]; of time, *διὰ παντός continually* מִן Ex 25. 30; *between* two points of time בֵּין Ib 12. 6; causal, *through, by* בִּי Dt 4. 34; of the instrument or means, בִּי Jer 38. 6, *διὰ χειρῶν by hand* בִּי Ex 6. 6 בִּי Gn 38. 20 Nu 33. 1 IS 28. 15 IIR 19. 23 Ps 77. 21 Prv 18. 21; of manner, בִּי [cf. ἐν]; *through passion, in passion, διὰ ὀργῆς* בִּי Ps 55. 15; of persons, *thanks to, by aid of, διὰ σε, διὰ τοῦτο, διὰ ταῦτα by means of, on account of* אֲדֹנָי Gn 21. 11, 25 [cf. παρὰ]; of things, to express the cause, occasion, or purpose, *because of, by reason of* בִּי Jes 64. 6 בִּי Lev 26. 43 בִּי Gn 22. 16 Lev 26. 43.

εἰς or ἐς, Prep.—both forms are found in Homer, Ionic poets, and early metrical inscriptions. Originally, ἐς; radical sense, *into*, and then more loosely *to*; Latin, *ad*: of places *into* or *to* אֶל Ex 3. 1 אֶל Gn 19. 2 Lev 14. 46, 50 [cf. ἐν, ἀνά] אֶל Jud 19. 18 אֶל Gn 38. 25 Jos 4. 23 אֶל Gn 10. 19 IS 9. 9 Ps 36. 6 אֶל Nu 24. 20 Jes 65. 18 Ps 147. 6 אֶל Lev 14. 26, 50; *upon* אֶל Lev 14. 25 Esth 1. 2 [cf. ἐπὶ]; *up to, until* אֶל Ex 15. 16 Dt 34. 6 Cant 2. 7; *towards* אֶל Ez 13. 17, 21. 7 [cf. ἐν] אֶל Ez 29. 2, 35. 2 Ob 1; *till now, hitherto* εἰς τὸ νῦν אֶל Eccl 4. 3 אֶל Ib 4. 2; *ἐς αἰῶνος for ever* אֶל Nu 24. 20 Ps 83. 18 Prv 12. 19.

εἴσω, ἔσω—ἔσω (as ἐς for εἰς) prevailed in Ionic and old Attic prose—advb. of εἰς, *inside, within* אֵלַי Job 5. 26 אֵלַי Ex 14. 23, 24. 18 IIS 3. 27; *inside, i.e. by the side of* the road τῆς ὁδοῦ εἴσω Ex 2. 5 IIS 15. 2 אֵלַי IS 4. 13.

ἐν—poetical ἐνί, εἰν, εἰνί; Arcadian and Cyprian ἐν; Prep.—radical sense, *in, into* ־ב Jer 38. 6 Ps 119. 11 IIR 10. 15 IICH 36. 23 [cf. ἐπι] לֵא Ex 25. 16 Lev 18. 20 Dt 23. 25 Jes 44. 49 Jer 38. 6 Thr 3. 41 Eccl 7. 2 ־מ Dt 32. 25; with names of cities or islands ־ב IICH 36. 23; *on* ־ב Ex 24. 18; *towards* לֵא Ez 21. 7; of the Instrument, Means, or Manner, *by* ־ב Jer 20. 4; *with* ־ב IS 2. 16 Jer 20. 4; to see *with* one's eyes, i.e. have the object *in one's eyes* ־ב Jes 6. 10; of time, ־ב Gn 2. 4, 19. 27, 21. 22.

ἐκ, before a vowel ἐξ; also in Attic inscriptions before σ ξ ζ ρ and, less frequently, λ; ἐγ in inscriptions before β γ δ λ μ ν; Cretan and Boeotian ἐσ; ἐχ frequently in Attic inscriptions before χ φ θ (and in early inscriptions before σ); also ἐ Ναυπάκτω; radical sense, *from, out of*; frequently also simply, *from*. Of origin; *in accordance with* ־כ Gn 18. 25, 44. 2. In Epic dialect it is used with adverbs in -θεν.

ἐξω, advb. of ἐξ; without any sense of motion, *outside*; τὸ ἐξω the *outside*; *except, besides*.

ἐξωθεν, rarely ἐξωθε, advb. *from without* or *abroad* חוּצָה IR 6. 6; *outside* חוּצָה Lev 13. 46 Jer 21. 4 Thr 1. 20; *besides, apart from* חוּצָה Eccl 2. 25; = ἐξω: the *outside* חוּצָה Lev 18. 9 חוּצָה Dt 25. 5 Ez 34. 21; *except, besides* חוּצָה Eccl 2. 25. [Cf. ἐκτός; ὁδός; חוּצָה חוּצָה.]

In compounds the sense of *removal* prevails: *out, away, off*. Also to express *completion*, like our *utterly*.

ἐπί, Thessalian (before τ) ἐτ, preposition denoting the *being upon* or *supported upon a surface or point*. Of place, *upon, on* עַל; *in* ־ב; *to, towards* לֵא Dt 1. 1 Thr 3. 41; *towards* פָּנָה/פָּאָה Ez 48. 4; ἐπ' οἴκου *homeward* בֵּיתוֹ אֶל־ Jud 11. 34 [cf. οἰκαδε] חֲמִשָּׁה Ib. הָרְמָתָה IS 2. 11 עַל־בֵּיתוֹ Ib.; *in addition to, over and above, besides* עַל Ex 20. 3 Prv 31. 29 [cf. παρά]; with verbs of eating and drinking, *with* לֵא IS 14. 34 עַל Nu 9. 11 IS 14. 33; *according to* לִפְיִ Lev 25. 16 עַל־פִּי Gn 43. 7; in a hostile sense, *upon* or *against* לֵא Gn 4. 8 עַל Jud 6. 3, 9. 43 IS 2. 1, 20. 33; *before* תָּא Gn 19. 27 IS 2. 11, 17 עַל־פִּי Nu 33. 7; in the quarter or direction *towards* or *in which* a thing takes place, *to the right* or *left* עַל Gn 24. 49; *on the side* עַל Gn 16. 7; *among* עַל Gn 33. 1 [cf. ἀνά]. Of time, *in* ־ב Gn 14. 1 Ps 44. 2; *at dinner* ־ב Esth 5. 6 [cf. ἐν].

In composition, *inter alia*: of Place, denoting: Support or Rest *upon*, Motion, *to* or *towards*: ἐπέρχομαι, ἐπιστέλλω; *against*;



*up to* a point; *over* a place; *over* and *beyond* boundaries; extension *over* a surface; accumulation of one thing *over* or *besides* another; accompaniment, *to*, *with*. Of Time and Sequence, *after*. In causal senses: superiority felt *over* or *at*. Authority *over*. Motive *for*; to give force or intensity to the verb.

κατά: rare poetical, καταί—found in compounds, as in καταί-  
βασις, poetical for κατάβασις. Preposition: *downwards*. Denoting  
motion from above, *down from*; denoting *downward motion*  
תחת Gn 21. 15; *opposite, over against* תחת Dt 4. 11 Jos 11. 3.  
Of fitness or conformity, *in accordance with* כפי Ex 16. 21 Nu 6.  
21; *according to* כפי Lev 25. 26 Dt 25. 2; *according to a description*  
*of him, like*, כ Nu 13. 33 Dt 2. 10. Of Time, κατά is sometimes  
dispensed with [as in Hebrew], e.g. καθ' ἡμέραν, κατ' ἡμέραν *day*  
*by day, daily* יום יום Gn 39. 10 Ps 61. 9, 68. 20 Prv 8. 30, 34  
Esth 3. 4 (יום יום Neh 8. 18 IICh 30. 21 ויום יום Dan 1. 5  
ICh 16. 37 IICh 8. 14, 31. 16 יום יום Esth 3. 4); periphrasti-  
cally with abstract Subst., *by force* κατ' ἰσχύν בקוֹחַ IS 2. 16;  
καθ' ἔτος *this year* השנה IIR 19. 29 תשנה Gn 18. 10.

κατά in compounds, *inter alia*: *downwards, down; in answer to,*  
*in accordance with; against*, in hostile sense; frequently only to  
strengthen the notion of the simple word.

κατά as a Preposition was shortened in some dialects, esp. in  
Epic, into κάγ, κάδ, κάκ, κάμ, κάν, κάπ, κάρ, κάτ, before γ, δ, κ,  
μ, ν, π (or φ), ρ, σ (or θ), respectively. In compound verbs κατά  
sometimes changes into καβ, καλ, καρ, κατ, before β, λ, ρ, θ,  
respectively; and before στ and σχ, the second syllable sometimes  
disappears.

μετά, poet. μεταί, Aeol, Dor, Arc πεδά: Prep. which, with the  
gen., gradually superseded σύν; *in the midst of, among, between*  
בין Gn 1. 4, 10. 12, 31. 37 Ex 12. 6 Dt 1. 16 Jes 2. 4 Ez 1. 13,  
19. 2 Ob 4 Ps 104. 10 Job 40. 30 Cant 2. 2, 3 Esth 3. 8 תב  
Prv 8. 2; *with, along with* (implying a closer union than σύν) תא  
Gn 5. 22 Ex 1. 1 Jud 8. 7 [cf. Lat., *et* (—μ)] עמ Gn 18. 23 Jos  
22. 14 עמ Gn 3. 12; *with, by aid of* תא Jud 8. 7; *with,*  
*together with* תא Neh 5. 15 עמ IS 2. 26 IR 14. 31, 22. 50 (') עמ  
Gn 3. 12; *and* ו IR 10. 15 עמ Dt 32. 14 IIR 10. 15; *in* תא Ib.  
עמ ICh 22. 7; *to seek after* תא Gn 37. 17 IS 12. 14 IIR 23. 3  
Zach 2. 12; *after, behind* תא Ex 11. 5 Jud 3. 22 Cant 1. 4, 2. 9

אָחֲרֵי Gn 24. 61 בעד Jud 3. 23, 5. 28, 9. 51 IIR 4. 5 Job 22. 13  
 بعد; *beyond, on the far side of* אָחֲרֵי Ex 3. 1; *after* אָחֲרֵי Gn 9. 28  
 אָחֲרֵי Gn 5. 4.

In compounds, *μετά* denotes participation, succession, position, change.

*παρά*, Epic and Lyric also *παρά*; shortd. *παρ*: Prep., properly *beside*: hence—*from the side of, from the side* מֵאֵצֶל IR 3. 20; *beside* אֵצֶל Gn 41. 3 על Ib 33. 1; *by, near* אֵצֶל Dt 11. 30; *without* בְּלִי Job 24. 10 בְּלִי; *before, in the presence of* קִבֵּל IIR 15. 10 [cf. *πρός*]; *to the side of, to* אֶל Gn 1. 9, 24. 29 אֶל Job 5. 26 إلی; *on account of* עֲלֵ Gn 20. 3, 11, 18, 26. 7, 27. 41; *past, beyond* הֵלָאָה Gn 19. 9, 35. 21 Ez 39. 22 Am 5. 27; *over and above, in addition to* עַל Gn 28. 9, 31. 50, 32. 12.

In Composition all its chief senses recur.

*περί*, Thess, Delph, also Aeol *περ*, Elean *παρ* (prop. different from *ἀμφί*, *on both sides*): *round about, all round; about, near* עֲלֵ Gn 49. 22 Nu 24. 6 קִרְבֵּי Gn 45. 10 Ex 13. 17 Nu 27. 11 IR 8. 46 Jes 13. 6, 57. 19 قَرِيب; *about, concerning* כִּנֵּי Nu 31. 16 Dt 3. 25 עַל IIS 13. 22 IR 5. 13; of Place, *round about, around* עַל Gn 29. 2 [cf. *ἀμφί*] חֹל; of persons who are *about* one, esp. a person's attendants, connexions, associates, or colleagues; school (בֵּעַל) מְרִי ICh 9. 40 (בעל) מְרִי Ib 8. 34, 9. 40 קִרְבֵּי Esth 1. 14; *family* קִרְבֵּי Lev 25. 25 Nu 27. 11 Ps 38. 12 Job 19. 14 Ruth 2. 20, 3. 12 Neh 13. 4 قَرِيب.

In Composition all its chief senses recur.

*πρό*, Prep.; *before, forth*; of Time, *before* בְּטָרֵם Gn 2. 5 בְּטָרֵם Ib 27. 4 Jes 28. 4 בְּטָרֵם Ruth 3. 14 בְּטָרֵם Hag 2. 15 قَبْل. Except in Jes 28. 4, where *טָרֵם* governs a noun, it always qualifies a Verb. In fact, it is quite possible that it is the homologue of *πρίν*, an Adverb formed with a *comparative* force from *πρό*. Hence, the significance of the isolated instance of *טָרֵם*.

In Compounds, *πρό* denotes position and distance.

*πρός*, Ep. *πρωτί*, Argive *πρωτ(ί)*, Joannes Gramm *πρές*, Cret *πρωτί*, Pamphylian *πρωτ(ί)*, Ep., Dor *πρωτί*, Cyp *πρός*, *πρότ* (apocope

for *πоти*), Dor *ποί*, Prep. expressing direction, *on the side of, in the direction of, قِبَله*; hence: *from, at, to; from מוֹל* IR 7. 5 מִדִּר Gn 9. 5 IS 17. 37, 20. 16 Jes 47. 14 Ez 33. 6 Ps 22. 21; *on the side of ל־* Ex 32. 26 Jud 7. 18, 20 IIS 20. 11; מוֹל Lev 5. 8 Jos 8. 33 IS 17. 30 IIS 5. 23, 11. 15 עֲבֵר Ex 28. 26 IS 14. 4; *towards אֶל* Ez 6. 2, 21. 7 מוֹל قِبَله Dt 1. 1 מוֹל Ex 26. 9, 34. 3 Dt 2. 19 IS 14. 5; *on the north side, on the south side, قِبَله, etc. מוֹל* Jos 18. 18 IR 7. 39 IICH 4. 10 פָּאָה Ex 27. 9, 11, 12, 13 Nu 34. 3, 35. 5 Jos 18. 14 Ez 47. 17, 18, 19, 20; cf. *ἐπί*; Od. 13. 110; *on the face-ward side מוֹל* Lev 8. 9 פָּאָה Ib 13. 41 قِبَله; *before, in presence of ל־* Gn 47. 19 Jer 51. 24 מוֹל Ex 18. 19 מִל־ Nu 22. 5 קִבֵּל IIR 15. 10 קִבֵּל; *in the name of the god ב־* Gn 44. 18 Jer 22. 5; *hard by, near, at; close to אֶל* Gn 24. 11 בְּעֵד IS 4. 18 מוֹל Ex 34. 3 מִל־ Nu 22. 5 עַל Gn 24. 30, 29. 2; of place, *towards, to אֶל* Gn 1. 9 ל־ Esr 1. 3; with Verbs implying previous motion, *upon, against אֶל* Nu 22. 25 עַל Gn 24. 47 Lev 5. 9; *over and above עַל* Gn 28. 9, 31. 50, 32. 12; with Verbs of seeing, looking, etc., *towards אֶל* Ex 14. 24 IIR 9. 32 עַל Gn 18. 16 Ps 14. 2; in a hostile sense, *against אֶל* Jer 39. 1, 51. 1 Ez 14. 21, 24. 2 ב־ Nu 21. 7 Dt 4. 26 IICH 24. 19 עַל IR 14. 25 Jer 51. 1 Ez 14. 22 Ps 2. 2; in consequence of, *for בְּעֵד* Jer 11. 14 Job 2. 4 עַל Thr 1. 5, 16, 5. 17, 18; *with the accompaniment of musical instruments ל־* Ps 121. 1 עֲלֵי Ib 92. 4; *for the sake of בְּעֵד* Nu 21. 7 IIS 10. 12 ל־ Jud 7. 18, 20.

In Composition all its chief senses recur.

*σύν*, old Att *ξύν*, Boeot *σούν*; Prep., gradually gave way to *μετά* with gen.; *with עִם* Gn 21. 10 Ex 22. 29; *in company with עִם* Gn 44. 33; *together with עִם* Ib 18. 23 Dt 32. 24, 25; *with God's help or blessing עִם* IS 14. 45, cf. II. 9. 49; of things that belong or are attached to a person *עִם* IS 16. 12 IIR 10. 15; generally, of personal cooperation *עִם* ICh 12. 21 (22); *consult with עִם* Ib 13. 1.

In Compounds: *with, along with, together, at the same time.*

*ὑπέρ*, Ep. also *ὑπείρ*, Arc *ὀπέρ*, Prep.; of Place, *over*; in a state of rest, *over, above עַל* Gn 29. 2 Ex 14. 16 Lev 16. 2 Nu 9. 15, 17 Dt 32. 11 Neh 8. 5 ICh 21. 16, 28. 18 IICH 5. 8 מֵעַל

IR 7. 3 Esth 3. 1 ICh 24. 20; of a ship at sea, *off* a place אל Esr 3. 7 על ICh 2. 15; in a state of motion, *over, across* על Jud 11. 37 עבר Dt 4. 49 Jos 1. 14, 12. 7, 24. 2 IR 5. 4 Jer 25. 22 Esr 8. 36 ICh 26. 30; *over, beyond* עבר Dt 30. 13; metaph., *in defence of, on behalf of* על Esth 8. 11, 9. 16; generally, *for the prosperity or safety of, in the interests of* על Gn 19. 17; *about* על Gn 21. 12, 41. 32 Ex 18. 9, 22. 8 Dt 22. 19 IR 2. 19; of the cause or motive, *for, because of, by reason of* על Gn 26. 7 IIS 1. 26 בעבור Gn 8. 21 Ex 13. 8; of punishment or reward, *for, on account of* בשל Jon 1. 7, 12 על Gn 20. 3, 26. 7, 27. 41 Am 2. 6 [cf. *παρά*] בעבור Gn 12. 13; *for the purpose of; for the sake of* על Gn 19. 17 Ps 44. 23, 69. 8 בעבור Gn 18. 29, 21. 30 IS 1. 6, 12. 22 IIS 10. 3; *concerning* על Gn 21. 12 Ex 22. 8; of Place in reference to motion, *over, beyond* על IR 14. 15 Mal 1. 5; of Measure, *above, exceeding, beyond* על Ps 108. 5.

In compounds, *ὑπέρ* signifies *over, above*, in all relations.

*ὑπό*, Prep.; Aeol, Boeot *ὑπά*, Arc *όπυ*, in Ep. Poets *ὑπαί*: כַּב־, בַּב־; of the object *under* which a thing is or is placed, *under, beneath* עַב־ ICh 4. 17 תחת Cant 8. 3, 5; of cause or Agency, *by*: freq. of things as well as persons בְּאֵנִי IR 9. 27 באניות Dt 28. 68 בהֶעָן Jes 49. 22 בִּיִּי Nu 36. 2 בִּפְהָ Gn 15. 8 במִסֵּת Dt 4. 34 בְּרוּחִי Zach 4. 6; *ὑπό* freq. serves to denote the appendant or accompanying circumstances; of *accompanying* music בְּשִׁמְחָה ואשְׁלִיחָה Gn 31. 27; *in or with* solemn procession ובְּשָׂרִים בְּתָף ובְּכִסֹּר Neh 12. 27; *ὑπό* ἀρμασι *under*, i.e. *yoked to*, the chariot ואֶסְרֵתֶם אֶת־הַפָּרוֹת בַּעֲגֹלָה IS 6. 7 ואֶסְרֵתֶם בַּעֲגֹלָה Ib 6. 10; *advance to the music* of the flute-players בְּהִלָּל בְּמִשְׁתָּה הַזֶּה Esth 5. 6; *about or at the time of* בְּבֹאֶה Jud 1. 14 כְּשֶׁבַח Esth 1. 2.

In compounds: *under* (in place or rank), *agency, underhand, secretly, shyly*.

For compounds—indicating *under, secrecy*—with this preposition and their homologues, e.g. *ὑποκάτω*/תַּחַת, *ὑποφθονέω*/קִנָּא.

*ἀμφιάζω*: *clothe* לבש Jud 6. 34 Job 29. 14 לבש Gn 27. 15 לבש IR 22. 10

לבש Gn 27. 16 Esth 4. 4 ألبس *put on* לבש Lev 6. 3, 4 Job 29. 14 לבس; cf. *καλύπτω*

*ἀμφιάσις*: garment תְּלִצְתִּי Jos 59. 17 جَلَّيَّة (cf. κάλυψις)

*ἀμφιάσμα*, -μός: garment בִּגְדֵי Gn 28. 20 שָׂבַח Job 24. 7 מְלִבְחָשׁ Zeph 1. 8

قِنطَان مَلْبَس قُنطَان قُنطَان (cf. κάλυμμα)

*ἀμφιβαίνω*: go about or around סָבַב Jos 6. 3 IS 7. 16 Cant 3. 3 סִבֵּב  
Ps 26. 6 הִסֵּב Jos 6. 11 טָאָב; to reach in his course נָסַב Jos 15. 3;  
bestride בָּוֶן Dt 32. 10 סִבֵּב Jer 31. 22 (21); protect סִבֵּב Ib.; of  
titulary deity, guard, protect בָּוֶן Dt 32. 10 הִסֵּב Ib 33. 3 הִסֵּב Ib  
33. 12 סִבֵּב Ib 32. 10; surround, encompass אָפַף Jon 2. 6 (cf. Ps 88.  
18) Ps 18. 5 (cf. IIS 22. 6) סָבַב IIS 22. 6 Ps 88. 18 נָסַב Gn 19. 4  
סָבַב Dt 32. 10 Ps 7. 8 IICH 14. 6 הִסֵּב Ex 28. 11 חָטָט טָאָב חָטָט;  
= ἀμφιβάσκω

*ἀμφικίων*: with pillars all round אֶפְיָקִים Job 40. 18, 41. 7

*ἀμφορεύς*: liquid measure, = μετρητής (a liquid measure); 1½ Roman  
amphorae or nearly 9 gallons; (shortened form of ἀμφοφόρεύς, from  
having two handles) פִּתְרָה Hag 2. 16

*ἀναβαθμός*, ό: a flight of steps, stair מְבֹאָ Ez 46. 19 מַעְלֹת Ib 40. 31  
Neh 12. 37 מַעְלֹת Ex 20. 26 IIR 9. 13; degrees מַעְלֹת Jes 38. 8;  
= ἀναβασμός

*ἀνάβαθρον*, τό: raised seat or chair מְבֹאָ IIR 16. 18; = ἀνάβαθρα  
(flight of steps) מְבֹאָ Ez 46. 19 מַעְלֹת Ib 40. 31 Am 9. 6 מַעְלֵה IIS  
19. 1; going up מַעְלֵה Est 7. 9; going up, ascent מַעְלֵה Nu 34. 4)

*ἀναβαίνω*: go up, mount מַעְלֵה IS 15. 34 IR 18. 42; go up to heaven מַעְלֵה  
Ps 107. 26; go up to the upper rooms מַעְלֵה IIS 19. 1 (cf. Ib 19. 6, 8);  
go up to a temple מַעְלֵה Dt 17. 8 Jud 21. 5, 8 IS 1. 3 IIR 20. 8  
Zach 14. 16 Ps 122. 4; ascend to heaven מַעְלֵה IIR 2. 11 Ps 68. 19;  
of rivers in flood, rise, overflow the fields נָבַע Prv 18. 4 מַעְלֵה Jer 46.  
7, 8; of plants, shoot up מַעְלֵה Gn 40. 10; climb on sticks מַעְלֵה Thr 1. 14;  
generally, shoot, spring up מַעְלֵה Jer 4. 7; of the male, mount, cover מַעְלֵה  
Gn 31. 10, 12; surpass מַעְלֵה Prv 31. 29; enter into one's heart, of  
thoughts מַעְלֵה Jer 7. 31; in causal sense, make to go up מַעְלֵה Jos 2. 6  
IS 12. 6 IR 17. 19 IICH 8. 11

*ἀναβράζω*: intr., also trans., boil or foam up, varia lectio for βράσσω, Att.  
-άπτω, boil well, seethe רָתַח Ez 24. 5 רָתַח Job 30. 27 רָתַח Ib  
41. 23 רָתַח Ez 24. 10; cf. βράζω

*ἀναβρασμός*, ό: prop. boiling up רָתַח Ez 24. 5 בִּרְקָח Ez 24. 10 Job 41.  
23; hence א. γῆς kind of earthquake מְרָקָח Ib.; cf. βράσμα

*ἀναγallis*, ή: pimpernel, *Anagallis arvensis* and *A. caerulea* תְּצִלָּה Cant  
2. 1

*ἀναγιγνώσκω*, later ἀναγινώσκω; after Hom., fut. ἀναγνώσομαι:

- know well, know certainly*, aor. Pass. once in Euripides, *Helena* 290,  
מִקְרָם Ps 58. 6 Prv 30. 24
- ἀναγκάζω: *force, compel; constrain* a person, esp. by argument • אֵצֶל  
Esth 1. 8
- ἀναγκαῖος: *constraining, applying force; urgent, of compulsory nature* נִחְיָץ  
IS 21. 9 לֵאזֵם; *necessary* לֵאזֵם; ב/מ
- ἀναγνος, ον: *unclean, unholy, defiled* אִי־נָקִי Job 22. 30
- ἀναγνωρίζω: *recognize* הִכִּיר Gn 27. 23 Jud 18. 3
- ἀναγνώρισις, ἡ: *recognition* הִכָּרָה Jes 3. 9
- ἀνάγω: *celebrate* הִנֵּה (הִנֵּה) Ex 5. 1, 12. 14
- ἀναδείκνυμι, also -ύω: *proclaim* אִזְעַע; *dedicate* דָּשַׁן Ps 23. 5
- ἀναδέσμη: *band for woman's hair, snood; fillet* (W) מַעֲדָנָה Job 38. 3:  
עֲטָרָה Jes 28. 5 Ez 21. 31; = ἀναδεσμός, ἀνάδημα, poet. ἄδημα
- ἀναδέχομαι: *receive* קָבַל IICh 29. 22; *receive, entertain as a guest* קָבַל  
ICh 12. 18 (19); *take upon oneself, submit to; undertake* קָבַל Esth  
9. 23, 27; *accept, receive* קָבַל Job 2. 10 Esth 4. 4; *take upon oneself,*  
κινδύνους (*dangers, hazards*) קָבַל־לוֹ ICh 21. 11; cf. ἐπι-, προσ-
- ἀναδέω, poet. ἀνδέω: *bind, tie up* בָּלַם Ps 32. 9 הִנֵּה Gn 50. 2, 26 עֲבַד  
Prv 6. 21 אֶלְזֵם חֶזֶם; *utheath* עָטָר Ps 8. 6 Cant 3. 11 הָעֵטָר Jes 23. 8  
עֲבַד Job 31. 36; cf. ἐκ-
- ἀνάδηγμα, τό: (δᾶκνω) *bite* עָשָׂה
- ἀναδίδωμι, poet. ἀνδ-: *deliver* הוֹצִיא IR 10. 29; *give forth, send up*  
הוֹצִיא Ex 3. 10—esp. of the earth, *yield* הוֹצִיא Gn 1. 24 Jes 61. 11;  
intr., of springs, fire, etc., *burst, issue forth* יָצָא Gn 2. 10, 25. 25-6, 27. 30  
Ex 22. 5 Lev 15. 16, 32 Dt 8. 7 IIS 2. 23 IR 10. 29 Jer 4. 4 Ez 21. 9
- ἀναζωγραφέω: *paint completely, delineate; Pass., to be painted on* הַצְבִּיר  
Jos 9. 4 (cf. διαζωγραφέω)
- ἀνάθημα, poet. ἀνθεμα, τό: prop., like ἀνάθημα, *anything dedicated;*  
*dedicatory offering* (W) מִנְחָה Gn 4. 3, 32. 14 Lev 2. 1 Ez 46. 5  
מִנְחָה Nu 18. 6, 7; *anything devoted to evil, an accursed thing* בְּנֵי־הָמָוֶה Jes 1.  
13; *curse* עָשָׂה; ἀνάθημα, τό: of a slave in a temple *devoted to service*  
מִנְחָה Nu 18. 6 נָתַן Esr 2. 43, 58 נָתַן Ib 8. 17; = ἀνάθημα; = δῶρον:  
*gift, gift of honour; votive gift or offering to a god* מִנְחָה Prv 19. 6 מִנְחָה  
Ez 46. 16, 17 מִנְחָה IR 13. 7 Ez 46. 5 מִנְחָה Esth 9. 22
- ἀναίθω: *light up* אָרָה Jes 50. 11 הִיטִיב Ex 30. 7; cf. ἐπεγείρω
- ἀνακαινίζω: *renew* הִרְדֵּשׁ IICh 24. 4, 12; *revive, Pass., be renewed* (W)  
הִתְקַדְּשׁ Ps 103. 5; cf. -νόω
- ἀνακαλύπτω, ἀγκ-: *uncover; reveal; unveil oneself* נִלְפַּח Ruth 3. 8

- ἀνάκειμαι: *depend on, depend* הִתְעַצָּב Jes 58. 14 Ps 37. 4 Job 22. 26, 27. 10  
 تَوَكَّلَ; *lie at table, recline* הִתְעַצָּב Jes 55. 2, 66. 11 Ps 37. 11
- ἀνακτίζω: *rebuild* הִבְדִּי־שׁ Jes 61. 4 קִבְּד־שׁ Neh 3. 1
- ἀνάλαϊς, ὁ, ἡ: *without strength, impotent, feeble* נָכָא Prv 15. 13 נִכְה IIS  
 4. 4 Jes 66. 2
- ἀνανδρος, ον: *husbandless, of virgins* عَدْرَاءَ; *without men* לֹא-אִישׁ Job 38. 26
- ἀνανεάζω: *become young or new again* נַעֲצַר Jud 16. 20
- ἀνανεόομαι: *renew, revive* הִתְנַעֲצַר Jes 52. 2
- ἀνανεύω: *throw the head back in token of denial, make signs of refusal*,  
 opp. κατα-, ἐπι-; *deny, refuse*; *shake one's head* (W) הִנִּיא Nu 30. 6;  
*reject* הִרְא Ps 33. 10
- ἀναξύω: *scrape up or off; Pass., having the surface scraped off; to be scraped*  
 down קָצַץ IIR 16. 17, 18. 16, 24. 13 ICh 28. 24
- ἀνάπαυμα, ἀμπ-, τό: *repose, rest* מְנוּחָה Thr 1. 3 מְנוּחָה Ruth 1. 9 ICh  
 22. 9 (8) מְנוּחָה Prv 29. 9; *resting-place* מְנוּחָה Gn 8. 9 מְנוּחָה ICh 28. 2
- ἀνάπαυσις, ἀμπ-, ἡ: *repose, rest; esp. relaxation, recreation* מְנוּחָה Jer  
 51. 59
- ἀναπαύω, ἀμπ-: *to relieve* הִנִּיא Jos 23. 1; *lay it in a repose posture* הִנִּיא  
 Ex 17. 11; *give rest* הִנִּיא Jos 23. 1 ICh 14. 5; cf. ἐλπίσθαι
- ἀναπειθω: *persuade, convince* פָּתָה Prv 25. 15; *persuade, move to do a thing*  
 פָּתָה Jud 14. 15; *seduce, mislead* פָּתָה Ex 22. 15 IR 22. 20 הִסִּיא IIR  
 18. 29
- ἀναπέτομαι, ἀμπ-: *fly up, fly away* הִתְאַבֵּיר Job 39. 26
- ἀναπληρόω: *fulfil* מָלֵא IR 8. 15 ICh 36. 21 מָלֵא Lev 22. 21
- ἀναπνοή, ἀμπ-, ἡ: *breath* אָף Gn 27. 45, 30. 2 Nu 32. 14 Dt 29. 19  
 Jes 30. 30 Jer 23. 20, 30. 24 Ps 78. 31 Prv 29. 8 Cant 7. 9 [cf. πνοή];  
*respiration, breathing* נְשָׁמָה IR 17. 17 Dan 10. 17; *breathing organ*,  
*of the nose* אָף Ex 34. 6 Dt 32. 22 Jer 15. 15 אָף Dan 2. 46 أُنْف; and  
*mouth* פֶּה Ps 115. 5 פֶּה Dan 4. 28 نَم—only pl. in Trag.
- ἀναπτύσσω: *undo* פָּתָה IR 20. 11 Ps 30. 12 Job 12. 18 הִתְפַּתָּה Jes 52. 2  
 פָּתָה Ez 22. 22 פָּתָה Prv 13. 3 פָּתָה Ez 2. 8 פָּתָה Ez 2. 8 פָּתָה Ez  
 16. 25 פָּתָה Jes 60. 11; cf. πετάσσει
- ἀναπυρίζω: *kindle, of fire* הִאִיר Mal 1. 10
- ἀναρρήγνυμι, -ύω: *break up* נִשְׁבַּר Lev 6. 21 שִׁבַּר Ex 34. 1; *tear open*  
*a carcass, of lions*, שִׁבַּר IR 13. 26, 28 (cf. Il. 18. 582; θραύω)
- ἀνάρτιος, α, ον: *uneven, odd; at odds with one, hostile* יָרֵשׁ Nu 22. 32
- ἀνάστημα, τό: *erection, building* מִצְבָּה Gn 28. 18 Ez 26. 11 מִצְבָּה Gn  
 35. 14, 20 IIS 18. 18; cf. σταθμός

ἀναστρέφω, ἀνσ-: *turn upside down* הפך Hos 7. 8; *turn back* הפך IIR 9. 23 IICH 9. 12 הפך Gn 14. 16; *bring back* הפך Jer 41. 16; *dwelt in a place* נפל Gn 25. 18; *revolve* הפך Jud 7. 13; of soldiers, *face about, rally* הפך Jud 20. 41; *to be reversed* הפך IIR 21. 13 Hos 7. 8; *retreat* הפך Ps 78. 9; cf. ἀνατρέπω

ἀνασώζω: *recover what is lost, rescue* משה Ex 2. 10; cf. ἀπο-

ἀνατείνω, ἀντ-: *threaten* הטה Am 5. 12; *extend, stretch out* הטה Prv 5. 13

ἀνατέλλω, ἀντ-: *make to rise up* עלה IS 28. 8, 11, 15 Ps 30. 4, 135. 7; *bring forth* עלה Gn 50. 24 Esr 1. 11; *give birth* עלה Gn 33. 13 IS 6. 7, 10 עלה Job 39. 3 עלה Ib 21. 11, 39. 3; *grow, spring up, rise up* עלה Gn 32. 32 Dt 33. 2 Jes 60. 1 עלה Gn 32. 25, 41. 5 أشرق

ἀνατίθημι: *dedicate* תָּעַד Ps 20. 4, 23. 5 נתן; cf. ἀναδείκνυμι

ἀνατολή, ἡ, ἀντ-: *rising* עלה Gn 32. 25 طُلُوع شَرَقِهِ; *the quarter of sunrise, east*, opp. δύσις (אב Ex 17. 12 בוא Jos 10. 27) סוּדָה Nu 21. 11 Jos 11. 3 קדם Gn 25. 6 קדמה Ib 2. 14 شَرِق شَرَق; *the ascendant, i.e. the point where the eastern horizon cuts the zodiac* سَف عَالِي

ἀνατολικόν, τό: κλύμενον (*honeysuckle*) عَلِيْق

ἀνατολικός: *eastern* קדמוני Ez 10. 19

ἀνατρέπω, ἀντ-: *overturn* הפך IIR 21. 13 Hag 2. 22 Job 9. 5, 28. 9; *overthrow, ruin* הפך Gn 19. 21, 29 Jer 20. 16 Thr 4. 6; cf. ἀναστρέφω  
ἀνάτρεψις: *turning upside down*; ἀναστροφή: *overthrow*; ἀνατροπή: *overthrow, ruin* הפך Gn 19. 29 הפך Dt 29. 22

ἀναφέρω, poet. ἀμφ-, fut. ἀνοίσω; aor. ἀνήνεγκα. Ion ἀνήνεκα, also inf. ἀνοίσαι: *bring, carry up* נשא IR 10. 11; *raise up* נשא Jes 10. 32 הניח Jos 8. 31 IIR 5. 11 Job 31. 21 נשא Gn 13. 10 IIS 20. 21 Jer 52. 31 Ez 44. 12 נשא Esth 5. 11; d. πόδα *lift* it הניח Gn 29. 1; *take with one* נשא IIS 17. 13; *utter* ἀνεείκατο μέθον נשא Nu 23. 7 נשאא Jes 14. 4, φωνήν קלו נשא Gn 27. 38. [ἀράν] אלה ... נשא IR 8. 31, [μαντείον] נשא IIR 9. 25, [ἀντιβολίαν] נשאא Ib 19. 4, [θρήνον] נשא Ez 19. 1 נשא Jer 7. 16, cf. IR 8. 28; *offer in sacrifice* הניח Ex 35. 22 Lev 9. 21 Nu 5. 25; c. p. 148

ἀνταίρω = ἀνταίρω (*raise against, χεῖρας τινι; intr. rise up or rebel against, withstand*), only in Med., ἀνταίρεσθαι χεῖρας τινι *raise one's hands against one, make war upon him* יד הרים IR 11. 26, 27; cf. IIS 20. 21 Ez 44. 12, c.s. ἀναφέρω/הניח; נשא

ἀνταλλάσσω, Att. -ττω: *exchange one thing with another* הִחֲלֵה Lev 27. 10 Jes 9. 9; *change* הִחֲלֵה Gn 31. 7, 41, 35. 2

ἀνταποδίδωμι: *give back* أعاد



ἀνταπόδομα, τό: *requital* عَوَض

ἀνταπόδοσις, ἡ: *rendering, requiting, repayment* تَعْوِض

ἀντευγάζω: *illuminate* دَبَّحْ زَوْق

ἀντάω: *come opposite, meet face to face, meet with* אָנַח Dt 31. 17; = ἀντιάω (q.v.); *meet*, without any hostile sense אָנַח Gn 36. 24 IS 10. 2 IIR 10. 13; *reach, go up to* אָנַח Ex 22. 5 Lev 25. 26, 28 Jes 10. 10 Job 31. 25 (cf. Lev 25. 49).—The simple Verb never in Com. or Att. Prose; but cf. ἀπαντάω: = ἀντιάω (q.v.), ἀπομαι

ἀπτεῖπον: aor. 2 without any pres. (cf. ἀντέρω, ἀντιλέγω, ἀνταγορεύω) *speak against or in answer, gainsay* אָנַח Ez 21. 2, 7 Am 7. 16; ἀ. ἔπος *utter a word of contradiction* אָנַח Job 29. 22; cf. ἐνδατέομαι

ἀντιάω: *meet face to face*; c. acc. pers., *encounter*, whether as friend or foe אָנַח Dt 31. 17 IS 10. 2 IR 21. 20 IIR 10. 13; *answer* אָנַח IS 14. 37; *approach as suppliants*, hence, simply, *entreat, supplicate* אָנַח Jer 10. 18 Hos 12. 5 Ps 32. 6 אָנַח Ib 102. 1 אָנַח Thr 2. 11 אָנַח Thr 2. 12 אָנַח; = ἀντιάω II, v. ἀντιάω. This verb is never used in correct Att. Prose

ἀντιάω: of an arrow, *hit* אָנַח Nu 20. 14 Dt 19. 5; *obtain* אָנַח Lev 25. 26 Thr 2. 9; *match or measure oneself with* אָנַח Nu 11. 22; II. c. dat. pers. *meet with, encounter*, as by chance אָנַח Gn 36. 24 IS 9. 11; III. *happily meet* אָנַח Dt 22. 23, 27; IV. *approach as a suppliant, supplicate* אָנַח Jer 10. 18 Ps 32. 6 אָנַח Ps 102. 1 אָנַח Thr 2. 12; = ἀπτάω = ἀπομαι: *meet; approach with prayers, entreat*

ἀντιβολέω: *meet as a suppliant, entreat, supplicate* אָנַח Ps 106. 30 אָנַח Dt 9. 25 Esr 10. 1 אָנַח Dt 9. 26 IR 8. 33, 42 Esr 10. 1

ἀντιβολήσις, ἡ: = ἀντιβολία (an entreaty, prayer) אָנַח IR 8. 38 Jes 56. 7

ἀντίγραφος, ον: as Subst. ἀντίγραφον, τό, *transcript, copy*, esp. of copies of a book نَسْخَة

ἀντίος, ἰα, ἰον: *set against* אָנַח Ex 10. 10 אָנַח Ez 3. 8 Neh 12. 24; and so, οἱ ἀντίοι = οἱ ἐναντίοι (one's adversaries, the enemy) אָנַח Gn 49. 27 Jes 33. 23 אָנַח; *against, over against, abs.*, אָנַח Neh 7. 3, 12. 24 אָנַח Jud 19. 10 אָנַח IIS 16. 13 Ez 1. 20, 21 אָנַח; more freq. like a Prep. c. gen., *before* אָנַח Jes 49. 16 אָנַח Ez 14. 4; *in the presence of* אָנַח Gn 31. 32, 37 Ps 119. 46 אָנַח Ib 116. 14, 18; *facing* אָנַח Ez 40. 13 אָנַח Esth 5. 1 אָנַח Ex 25. 27; *against* אָנַח Eccl 4. 12 אָנַח Ez 48. 13; in the phrase τὸν δ' ἀντίον ηὐδα, *answered* אָנַח Ez 3. 13. The word is almost confined to Poets and Ion. Prose; in Att. Prose ἐναντίος is preferred, though Xenophon uses ἀντίος; cf. κατ-

- ἀντιφερίζω: *set oneself against, measure oneself with* עָרַךְ Ps 89. 7  
 ἀντιφωνέω: *sound in answer, reply, rejoin* עָנָה Cant 5. 6; esp. *answer in a loud voice* עָנָה Ex 19. 19; ἄ. ἔπος *utter a word in reply* עָנָה Jer 44. 20 Ps 119. 42; c. acc. pers. *reply to, answer, contradict, disagree* עָנָה Job 9. 32  
 ἀντλέω: *bale out bilge-water, bale the ship; generally, draw water; metaph., drain dry* לָקַח Job 14. 11 נָטַל Jes 19. 5, 41. 17; v. ἀντλος  
 ἀντλημα, τό: *bucket for drawing water* לֵילִי Nu 24. 7 כִּדְלִי Jes 40. 15  
 ἀντλος, ό: *bucket* לֵילִי Nu 24. 7 Jes 40. 15 سَطْلٌ ذَلُو; *heap of corn, threshed but not yet cleansed* לֵילִי IS 20. 19; v. ἀντλέω  
 ἀντολή, ή: collat. poet. form of ἀνατολή; as Adj., *eastern* קָדְשֵׁן Ez 47. 8  
 ἀντωμοσία, ή: (ἀντόμνυμι, נִשְׁבַּע) *oath or affidavit* יָסַן Ps 144. 8 יָסַן IR 2. 43 Ez 21. 28; cf. συνόμνυμι  
 ἀνυδρία, ή: *want of water, drought* בָּצָרָה Jer 17. 8  
 ἀνυδρος, ον: (ὑδωρ) *waterless, of arid countries; esp. without spring water, ή ἀνυδρος (sc. γῆ) בָּצָרָה Dt 32. 10 Jes 32. 15, 41. 18, 50. 2 Prov 21. 19*  
 ἀνυμέναιος, ον: *without the nuptial song, unwedded* אֶלְקֵן Jer 51. 5 אֶלְקֵן Gn 38. 11 Ex 22. 21 IR 11. 26 אֶלְקֵן Jer 54. 11; cf. ἀγαμος  
 ἀνυποδησία, ή: *a going barefoot* חָפְזָה Jer 2. 25  
 ἀνυπόδητος, ον: *unshod, barefoot* חָפְזָה IIS 15. 30 حَافٍ; = ἀνυποδήματος  
 ἄνω (B), ὄνω: Adv. (ἀνά) with Verbs implying Motion, *upwards*; with Verbs implying Rest, *aloft, on high; above; in heaven, opp. earth* מִלְּפָנֶיךָ Gn 1. 8 מִלְּפָנֶיךָ; geographically, *on the upper side, i.e. on the north* מִלְּפָנֶיךָ Gn 14. 15 Jud 3. 21 מִלְּפָנֶיךָ Ez 16. 46, 39. 3 מִלְּפָנֶיךָ; ἄ. καὶ κάτω *up and down, to and fro* מִלְּפָנֶיךָ IR 2. 36 מִלְּפָנֶיךָ Ib 20. 40 (cf. ἔνθα καὶ ἐνθα)  
 ἀνώγειον or ἀνώγειον, τό: (ἀνω, γαῖα) *anything raised from the ground* מִלְּפָנֶיךָ IIS 19. 1 Ps 104. 3; *the upper floor of a house* מִלְּפָנֶיךָ IR 17. 19, 23 IIR 1. 2; used as granary מִלְּפָנֶיךָ ICh 28. 11; ἀνάγειον and ἀνόκαιον are also found in codd.; = ἀνάγειον, ἀνώγειον  
 ἀνωθεν and ἀνωθε: in a narrative or inquiry, *from the beginning, from further back* מִלְּפָנֶיךָ Lev 25. 22 מִלְּפָנֶיךָ Ib 26. 10; = ἀγκαθεν, ἀνέκαθεν  
 ἀνωθον ὀξύς (sharp, keen) خَفِيفٌ  
 ἀνώνυμος: (from ὄνυμα, Aeol ὄνομα) *nameless, inglorious* בְּלִי-שֵׁם Job 30. 8  
 ἀπάγω: *lead away, remove, carry, carry away* (W) הָנָה (הָנָה) IIS 20. 13  
 ἀπαίρω: poet. from ἀπαίρω, *depart* עָבַר Cant 5. 6 עָבַר Ib 2. 11, 5. 6; trans. *remove* הָעֵבִיר Gn 47. 21

- ἀπαιωρέομαι*: hang down from, hover about *הָעֵר* Dt 32. 11
- ἀπαλεύομαι*: keep aloof from *חָלַף* Dt 22. 1 Ps 55. 2; cf. *ἀλέομαι*
- ἀπαλλαγῇ, ἡ*: (*ἀπαλλάσσω*) deliverance, release, relief from *خلاص*; generally, relief from *مدد*; abs. divorce, in pl. *פְּלוּחִים* Ex 18. 2 *طلاق*; going away, means of getting away, escape *פְּלִיטָה* IIS 15. 14 *افلات*; separation *فراق*
- ἀπάλλαξις, ἡ*: = *ἀπαλλαγῇ* III (going away, means of getting away, escape *تَحْلُص*; separation *تفريق*)
- ἀπαλλάσσω*: set free *פָּדַי* Ps 7. 5; deliver from *הָלַץ* Ib 116. 8 [cf. *ἐξέλαω*] *הַפְּלִיט* Ib 116. 4 *הַפְּלִיט* Jes 31. 5 *פָּלַט* Mich 6. 14 Ps 18. 49 *הַפְּלִיט* Mich 6. 14 *أطلق خلتس*; make away with, destroy *הָאַבַּל* Thr 2. 8 (cf. *ἀπόλλυμι*) *הַפְּלִיט* Jes 5. 29; intr. get off free, escape *הַפְּלִיט* Job 10. 20 *פָּלַט* Am 2. 14, 15; Pass. and Med., to be set free or released from *נִפְלַט* IS 20. 29 Jes 49. 24, 25 Dan 12. 1; get off, escape *נִפְלַט* Jud 3. 29 Jer 48. 8 Ps 124. 7 *הַתְּפִלַּט* Job 19. 20, 41. 11 *תִּמְלָץ תַּחֲלָץ*; to be acquitted *נִפְלַט* Ez 17. 15, 18 Mal 3. 15 Job 22. 30; to depart from enmity, i.e. to be reconciled, settle a dispute *أصلح اصطلى صالح*; cf. *διαλλάττειν*
- ἀπαλλοτρός, ὅν*: marvellous *פֶּלֶא* Ex 15. 11 Ps 119. 129 *נִפְלֵא* Ex 34. 10 Ps 139. 14; cf. *ἐκπαγλος*
- ἀπαλλοτριώω*: estrange, alienate; Pass., to be alienated; to be alienated from one *נִבְדַּל* ICh 12. 8 (9); of property, alienate *חול*; separate *הַבְּדִיל* Gn 1. 6 *פָּלַג* Ps 55. 10 Job 38. 25; Pass., *נִבְדַּל* Neh 10. 29 *נִפְלַג* Gn 10. 25 *فَرَّق*; distinguish *הַבְּדִיל* Gn 1. 14 *הַפְּלִיטָה* Ex 8. 18 *فَرَّق*; (Pass.) *נִפְלַג* IIS 1. 26; alter *בָּדַל*, (Pass.) *תִּבְדַּל*; cf. *ὁρίζω*
- ἀπαλλοτριώσις, ἡ*: alienation *تحويل*
- ἀπανθίζω*: pluck off flowers *קטף* Ez 17. 4 *نشف نثى تطف*; gather honey from flowers *קטף* Job 30. 4; cull flowers *إنتقى ثقى*; Pass., to be withered *הִבֵּשׁ* Ib 8. 12 *جف*; = *ἀπολωπίζω*; cf. *κόπτω*
- ἀπαντάω*: mostly of persons, and generally, meet, encounter *נִפְעַד* Ex 29. 42, 30. 36 Jos 11. 5 Am 3. 3 Ps 48. 5 Neh 6. 2, 10; freq. with a Prep. *נִפְעַד* Ex 25. 22 *נִפְעַד* Nu 10. 3 *נִפְעַד* Ib 14. 35; freq. in hostile sense, meet in battle *נִפְעַד* Ib., Ib 16. 11, 27. 3; generally, resist, oppose in any way *נִפְעַד* Nu 10. 3 *הוֹעִיד* Jer 49. 19; face *נִפְעַד* Ib 24. 1 Ez 21. 21 *פָּנָה* IR 7. 25 Jes 8. 21 Jer 2. 27 *פָּנָה* IR 17. 3 *הַפְּנָה* Jer 48. 39; freq. as a law term, meet in open court *הוֹעִיד* Job 9. 19
- ἀπάντη, ἡ*: = *ἀπάντησις* = *ἀπάντημα* (chance) *بخت*
- ἀπάντημα, τό*: (*ἀπαντάω*) meeting *נִפְעַד* Ex 30. 36 Nu 16. 2 Dt 31. 10 Jud 20. 38 Hos 9. 5, 12. 10 Ps 75. 3 Job 30. 23 Thr 1. 4, 15, 2. 7, 22 ICh 1. 3



ἀπειπον: fut. in use ἀπερῶ (Ion ἀπερέω), pf. ἀπείρηκα; *speak out, tell out, declare* דָּבַר Ex 6. 11, 28; *to give full notice* דָּבַר Jes 1. 20; *to deliver a verbal message* דָּבַר Ex 19. 6; *renounce, disown, give up* נָדַבַר Mal 3. 13; intr., *fail, tire, sink from exhaustion* יָעַף Jud 4. 21 עָיַף Jer 4. 31; *to be tired* יָעַף Jes 40. 28, 29, 30, 31 עָיַף Gn 25. 29, 30 Jud 8. 4 IIS 17. 29 הָעֵיף Jes 8. 22, 23  
ἀπέρχομαι: *go away, depart from, depart* בָּרַח Gn 31. 20-22 Ex 14. 5 בָּרַח IIS 19. 10 Job 9. 25 בָּרַח־לֹו Gn 27. 43 Nu 24. 11 Am 7. 12 בָּרַח  
ἀπευθύνω: *make straight, restore* הוֹכִיחַ Lev 19. 17, 25 Prv 9. 7, 8 Job 13. 3, 15; *guide aright, direct* הוֹכִיחַ Gn 24. 44 Jes 2. 4 Prv 19. 25; *correct, chastise* הוֹכִיחַ IIS 7. 14; = ἀπιθύνω  
ἀπεφθος, ον: by dissimulation from ἀφέφθος (ἀφέψω) *boiled down, a. χρυσός refined gold* אוֹפֶן דָּהַב Dan 10. 5 כֹּתֵם אוֹפֶן Jes 13. 12 Job 28. 16 כֹּתֵם פֶּן Cant 5. 11 כֹּתֵם אוֹפֶן Jer 10. 9 אוֹפֶן Job 22. 24 פֶּן Jes 13. 12 Ps 21. 4 [cf. ἀφέψω]  
ἀπέχω: *hold oneself off a thing, abstain or desist from it, refrain from* (W) הָיָה Nu 6. 3; *keep away from* הִתְאַפֵּק Jes 64. 11; abs., *refrain oneself* הִתְאַפֵּק Gn 45. 1; *fail* הִתְאַפֵּק IS 13. 12  
ἀπύλλω: *exclude* הִפְלָה Ex 8. 18 (nisi leg. ἀπεύλλω); cf. ἀπαλλοτριώω  
ἀποισώ: *make equal* שָׁוָה Ps 18. 34 הִשָּׁוָה Jes 46. 5  
ἀπόβασις, ἡ: *landing place* מְבֹאָה Ez 27. 3; = ἀγών ἀποβατικός (ἀγών: *gathering, assembly; assembly of the Greeks at the national games; ἀποβατικός: of or for one who rode several horses leaping from one to the other*) מְבֹאָה־עַם Ib 33. 31  
ἀποβολή, ἡ: *loss* אֲבֵדָה Lev 5. 22, 23  
ἀπόβρεγμα, τό: *infusion* בְּרִיקָה Ez 24. 10; = βρέγμα; cf. φάρμακον  
ἀπογιγνώσκω: *renounce, reject* נָדַבַר Dt 32. 27 Jer 19. 4 Job 21. 29 אָנָּק; as law term, *reject a charge brought against a man, i.e. acquit him* נָדַבַר Ib 34. 19; cf. ἐπι-, συγ-  
ἀποδύω: trans. used by Hom. (esp. in Il.) of *stripping armour from the slain* פָּשַׁט IS 31. 9; c. acc. rei, *strip off* פָּשַׁט Lev 6. 4 הפָּשַׁט Mich 3. 3; c. acc. pers. *strip* פָּשַׁט IS 31. 8 הפָּשַׁט Lev 1. 6 Nu 20. 28 Ez 16. 39 Hos 2. 5 ICh 10. 9; Pass., *to be stripped of one's clothes; ἀποδυσόμενος stripped of its shell, of the nautilus* עָטָה Ez 21. 20; Med., *strip off oneself, take off clothes* הִתְפַּשֵּׁט IS 18. 4; = ἀποδύνω; cf. ἐκ-  
ἀποζέω: *boil till the scum is thrown off; simply boil* הָיָה Gn 25. 29; = ἀποζέννυμι  
ἀποθερίζω: *cut off; Med., of the tonsure of monks* הִנָּחַר Hos 9. 10

ἀπόθεται, αἱ: a place in Lacedemon into which misshapen children were thrown as soon as born תַּחַת Jer 7. 31, 32, 19. 13; cf. ὀπτήσις

ἀπόθρισμα, τό: *that which is cut off* תַּחַת Jer 7. 29

ἀποικία, ἡ: (ἀποικος) *settlement far from home, colony, settlement* תַּחַת Jos 15. 53

ἀποικίς, ἡ: *pecul. fem. of ἀποικος, ἀ. πόλις a colony; and without πόλις* תַּחַת Jos 15. 53

ἀποικος, ον: *away from home, abroad; mostly as Subst., of cities* תַּחַת Ez 34. 13

ἀποιμῶζω: *bewail loudly* תַּחַת Ps 55. 3

ἀποινα, τὰ: (by haplology for ἀπόποινα [ποινα], *ransom or price paid, whether to recover one's freedom when taken prisoner, or to save one's life* תַּחַת Ex 21. 30, 30. 12; generally, *atonement, compensation, penalty* תַּחַת Ib 29. 36 תַּחַת; *redemption, rescue from death* תַּחַת Job 33. 24; cf. σκεπάζω

ἀποκαλύπτω: *uncover* תַּחַת Ruth 3. 8; *disclose, reveal* תַּחַת Job 6. 18; *unmask* תַּחַת Prv 10. 8

ἀποκαμπτός, όν: *bent* תַּחַת IIS 20. 8

ἀποκάμπτω: ἀποκεκαμμένον ῥάμφος, *curved beak* תַּחַת IIS 20. 8

ἀποκείρω: *clip, cut off*, prop. of hair תַּחַת IIS 14. 26; *to have hair shorn close* תַּחַת Jes 7. 20 תַּחַת Lev 13. 33; *cut off one's hair, esp. in token of mourning* תַּחַת Jer 41. 5 תַּחַת Ez 27. 31 תַּחַת Ib 29. 18; Pass., *shorn or clipped* תַּחַת Jud 16. 22 Jer 41. 5 תַּחַת Ez 29. 18; cf. ξυρέω

ἀποκοπτός, ἡ, όν: *severed from others* תַּחַת Gn 15. 10 Jer 34. 18, 19 תַּחַת

ἀποκόπτω: *cut off, hew off*, freq. in Hom. of men's limbs תַּחַת Gn 15. 10 תַּחַת Ib.; *amputate* תַּחַת; *cut off* תַּחַת; cf. διακόπτω

ἀποκρίνω: *separate, set apart* תַּחַת Ez 34. 11; *distinguish* תַּחַת Lev 27. 33; *choose*; Pass., *to be parted or separated, parted from the throng* תַּחַת Ib 27. 26 [cf. ἀπάρχομαι]; *reject on examination* תַּחַת Zach 11. 8 תַּחַת Prv 20. 21; פרע Ib 1. 25

ἀπόκρισις, ἡ: *separation* תַּחַת Ez 34. 12; *decision, answer* תַּחַת ICh 29. 1 [cf. αἵρεσις]; *answer; defence* תַּחַת Lev 19. 20

ἀποκυδαίνω: *glorify greatly* תַּחַת Jes 29. 13, 43. 23

ἀποκυλίω: *roll away* תַּחַת Gn 29. 10; cf. κατα-

ἀπολαμβάνω: *take or receive from* תַּחַת Job 2. 10; *accept* תַּחַת Esth 4. 4, 9. 23, 27; *hear, learn* תַּחַת Prv 19. 20 [cf. ἀναδέχομαι]

ἀπολείπω: *leave hold of, lose* תַּחַת Jos 1. 5 Prv 4. 13 Cant 3. 4; *leave, allow* תַּחַת IS 11. 3; *desert, abandon* תַּחַת Dt 4. 31, 31. 6 Jos 1. 5; *fail,*

- flag, lose heart* הִתְרַפָּה Prv 18. 9, 24. 10; of the moon, *wane* הִתְרַפָּה Jer 24. 23; *leave off; depart from* הִתְרַפָּה Ps 37. 8
- ἀπόλλυμι or -ύω: stronger form of ὀλλυμι, *destroy utterly, kill*, in Hom. mostly of death in battle בָּלַע Jer 24. 4 Hos 4. 3 בָּלַע ICh 17. 9 בָּלַע Thr 2. 2, 5, 8 בָּלַע Ib 2. 2; *demolish* אָמַל Jer 14. 2 Thr 2. 8 אָמַל Ib. בָּלַע Ib 2. 2; *lay waste* בָּלַע IIS 20. 19 בָּלַע Cant 2. 15 בָּלַע Thr 2. 2 אָמַל Jer 33. 9; *ruin a woman* (חָלַל) חָלַל Lev 21. 7; *perish, die* אָמַל Jer 24. 4, 7 Jer 23. 10 Hos 4. 3 Joel 1. 10 Am 8. 8 אָמַל Jer 24. 7 Hos 4. 3 Joel 1. 10, 12 Nah 1. 4 בָּלַע Jer 25. 8 בָּלַע Ex 18. 18 Jer 24. 4, 40. 7; *cease to exist* בָּלַע Jer 25. 8; simply, *to be undone* אָמַל IS 2. 5 Ps 6. 3 בָּלַע Jer 19. 3; as an imprecation, freq. in part. fut. ὦ κακίστ' ἀπολούμενε *o destined to a miserable end! i.e. o thou villain, scoundrel, knave!* אָמַל Neh 3. 34; of fruit, *fall untimely* אָמַל Jer 24. 7 Joel 1. 12; = ἀπόλλω, late form
- Ἀπόλλων, ὁ: *Apollo* פִּלְאִי Jud 13. 18; acc. Ἀπόλλω (mostly in adjurations, ὦ τὸν Ἀπόλλω), Ἀπόλλωνα; = Εὐρύαλος אָרְבָּא Hos 10. 14 Ἀπολλώνιος, α, ον: *of or belonging to Apollo* פִּלְאִי Jud 13. 18; -ώνιος, ὁ, (sc. μήν) name of month at Elis, Methymna, etc. חֲדָשׁ Neh 6. 15; -ωνισκός, ὁ, Dim. of Ἀπόλλων; *statuette of Apollo* חֲדָשׁ Jer 14. 14 חֲדָשׁ Jer 10. 10 חֲדָשׁ Ez 30. 13 [cf. εἰδωλον]; Ἀπολλωνιών, ὁ, (sc. μήν) name of month at Halicarnassus חֲדָשׁ Neh 6. 15
- ἀπολύτρωσις, ἡ: *ransoming* (pl.); *redemption by payment of ransom* פְּדִיאוֹת Ex 21. 22
- ἀπολύω: *loose from; set free, release, relieve from*; abs., *acquit*; in Il. always = ἀπολυτρόω, *release on receipt of ransom* פָּלַח IS 2. 25; Med., *set free by payment of ransom, ransom, redeem* חָפַץ Ib.; cf. ἀντιβολέω
- ἀπομάσσω, Att. -πτω: *wipe off* מָחָה Ex 32. 32 Dt 29. 19 מָחָה Neh 13. 14, δάκρυα מָחָה Jer 25. 8; *wipe clean* מָחָה IIR 21. 13 Jer 44. 22 מָחָה Jer 18. 23; esp. in magical ceremonies מָחָה Nu 5. 23; *wipe one's mouth* מָחָה Prv 30. 20 سحى; cf. μάσσω: *wipe* מָחָה IIR 21. 13
- ἀπόμοργμα, τό: *that which is wiped off* מָרָק Jud 6. 19, 20
- ἀπομόργνυμι: *wipe off or away from* מָרָק Lev 6. 21
- ἀπονέμω: *portion out, impart, assign* כָּנָה Job 7. 3 Dan 1. 10
- ἀπονέομαι: *go away, depart* כָּנָה Nu 14. 25 Jer 6. 4 Cant 6. 1 כָּנָה IR 17. 3
- ἀπονεύω: *bend away from other objects towards one* הִפְנָה Jer 48. 39; *turn off or incline towards* כָּנָה Dt 31. 8 IR 10. 13 Jer 2. 27; Astron., *pass away from a cardinal point* כָּנָה Jos 15. 2 IR 7. 25 Ez 8. 3
- ἀπονίζω: later -νίπτω, *wash clean* נָקָה Job 10. 14

- ἀπονῶτιζω: *turn one's back and flee* טו Jud 7. 21; trans. in causal sense, טניס Ex 9. 20 Dt 32. 30 Jud 6. 11; cf. φεύγω
- ἀποξέω: *scrape to a point* הצ"ב IS 13. 21; = ἀποξύω
- ἀποξύνω: *bring to a point, Pass.; make sharp and piercing* הצ"ב IS 13. 21  
 טחזחזח Ez 21. 21; Pass. טחזחזח Ib 21. 14 טחזחזח
- ἀποπλανάω: Pass., *wander away from; wander from the truth* עפלה Hab 2. 4
- ἀποπνίγω: *choke, throttle, suffocate* أغص; = ἀμαμίζαι, ἀμμιάζαι
- ἀπορρέω: Pass., *flow or run off, stream forth* היר Mich 1. 4
- ἀπόρητος, ον: *not to be spoken, secret* ון Dan 2. 19, 28, 4. 6
- ἀπορριζόω: *pull out by the root, τρίζας* ברט Esr 9. 3
- ἀπορρίπτω: poet. ἀπορίπτω, *throw away, put away* הרה Jud 5. 18; cf. words, utter, esp. in disparagement הרה IS 17. 26; cf. ἀρπάζω
- ἀποσκίασμα, τό: *shadow* משהש Jes 42. 16 Ps 143. 3 Thr 3. 6; *illusion* משהש Ps 88. 19; *deceit* משהש Ib 74. 20
- ἀποσκοπέω: Pass., *is visible from a distance* עקק Jer 6. 1 Cant 6. 10; = -πενύω, -πιάζω
- ἀποσταδά: *standing apart* בדה Lev 13. 46 Dt 32. 12, 33. 28
- ἀπόστασις, ἡ: (ἀφίστημι) *defection, revolt* פסע Prov 23. 2 [cf. ἀθέτημα, -της] אפסעחזח Esr 4. 15, 19 עסי; Medic., *suppurative inflammation* פסע Jes 1. 6 (late form: ἀποστασία)
- ἀποστατέω: *fall off from, fail one* פסע IIR 1. 1 [cf. ἀθετέω]; *fall away from the divine* פסע Hos 14. 10; *stand aloof from; also stand aloof* בדה Ps 102. 8
- ἀποστάτης, ό: *deserter, rebel* פסע Dan 8. 23
- ἀποστέλλω: *send off, away from* שלח Gn 25. 6, 31. 27 Jud 12. 9; *send away* שלח Gn 21. 14, 31. 27 Ex 8. 28, 11. 10; *banish* שלח Gn 3. 23 Jud 1. 25; *dispatch, on some mission or service, שלח* Gn 28. 6 IS 31. 9; freq. of messengers, שלח Jes 57. 9, 66. 19 Jer 27. 3 Dan 10. 11 IIR 32. 31 שלח Ob 1 Prov 17. 11; or forces, שלח IIR 24. 2 שלח שלח Ib 15. 37; *put off, doff* خذ שלח
- ἀποστερέω: *rob, despoil, defraud one of a thing* פסע IS 27. 10, 30. 14 פסע IS 31. 8 IIS 23. 10 הפסע IS 31. 9 سب; = -ρίζω, -ρίσκω [cf. ἀποδύω]
- ἀποστρέφω: *turn back* השב Ex 4. 7 Jos 8. 26 Jud 9. 57 IIS 15. 25, 16. 8 IIR 19. 28 Ez 21. 35 Thr 2. 3, 8 IIR 25. 13 שובב Ps 60. 3; hence, either *turn to flight, or turn back from flight* השב IIS 15. 25; *send home again* השב Gn 20. 7, 48. 21 IS 6. 7 Jer 23. 3 Ez 29. 14 שובב Jer 50. 19 Ez 39. 27; *bring back word* השב Gn 37. 14 Nu 22. 8 Jer 41. 28 Ez 9. 11; *guide back again* השב IIR 19. 4, 24. 19 שובב Jer 49. 5;



- turn backwards הָשִׁיב IIR 20. 11 Jes 44. 25; bring back, recall הָשִׁיב  
 Gn 28. 15 Jud 11. 9 IIS 15. 25 IR 13. 20 Jer 8. 4 Thr 1. 16 כֹּוֹבֵב Jer  
 58. 12 Ps 23. 3; turn away or aside, divert הָשִׁיב IR 13. 26 Jer 8. 5  
 ἀποσουλάω: strip off spoils from a person נָצַל IICb 20. 25 سَلَب; strip  
 off or take away from נָצַל Ex 3. 22; Pass., הִתְנַצֵּל Ib 33. 6; carry off נָצַל  
 IIR 16. 6  
 ἀποσχιζω: split פָּצַח Jer 23. 29; part them off, separate them, cleave off,  
 tear off; sever, detach from נָצַח Jer 51. 21, 22, 23 [cf. σπάω]; Med.,  
 separate oneself נָצַח Hab 3. 6 נָפַח IIR 25. 5  
 ἀποσώζω: save or preserve from בָּצַע Jes 38. 12 בָּצָה Ex 2. 10 הִבָּצָה  
 IIS 22. 17 [cf. ἀνα-] פָּדָה Ib 4. 9 פָּצָה Ps 144. 7, 11; keep safe פָּדָה  
 Jes 29. 22 [cf. φείδομαι spare persons and things, e.g. in war, i.e. not  
 destroy them]; preserve בָּצַע Thr 2. 17 [cf. διαπράσσω, ἐκ- bring about,  
 accomplish, achieve]; keep them in mind, remember הִזְכִּיר Jes 63. 7  
 ἀποτειχίζω: wall off, by way of blockade צוֹר Dt 20. 12 Jud 9. 31  
 ἀποτειχισμα, τό: = ἀποτείχισις (walling off of a town, blockading) קְצוֹר  
 Dt 20. 19, 20  
 ἀποτελέω: bring to an end, complete הֵבִיחַ Dan 9. 24 [cf. τυπώω] הֵבִיחַ Jes  
 33. 1 Dan 8. 23 أَلْقَى تِلْكَ خَيْمَ نَصْم; cf. δια-  
 ἀποτέμνω: excise; cut off, divide, sever הֵבִיחַ Ez 24. 10; cut off, check, put  
 an end to הֵבִיחַ Dan 8. 23; cf. ἀποτελέω  
 ἀποτίνομι, -ίνυμι, -ανύω, -ίνω, ἀπυτεύω: repay; pay for; Med., ἀποτίνο-  
 μαι, -νυμαι, c. acc. rei, take vengeance for a thing, punish it; abs.,  
 take vengeance נָקַם Jud 15. 7 IS 14. 24; cf. ἐκδικάω  
 ἀποδείκνυμι: show forth, display הִפָּתַח Ex 8. 5;  
 abs., make display of oneself, show off הִפָּתַח Jud 7. 2 Jes 10. 15  
 ἀποφέρω: Hom. only in fut. -οίσω (Dor -οισω, Med. -οίσομαι) and  
 Ion. aor. ἀπένεικα, Att. aor. -ήνεγκα, aor. 2 -ήνεγκον, pf. -ετήνεχα;  
 generally, bring, hand over as required נָשָׂא IIS 19. 43 IR 9. 11 Esr 1. 4;  
 = φερεύει [a structure similar to פָּעַל]  
 ἀποφεύγω: flee from, escape; get safe away הָעֵר Jes 10. 31 Jer 4. 6, 6. 1 =  
 -φύγγανω  
 ἀποφθέμι: speak out, declare flatly or plainly הִבִּיעַ Ps 94. 4, 145. 7 Prv 1. 23  
 ἀποφθινύθω: causal, make perish אָבַד Ez 22. 27 Esth 8. 5 הָאָבִיד Nu  
 24. 19 Ez 32. 13; lose אָבַד Prv 29. 3 Eccl 3. 6; diminish נָחַס  
 ἀποφθίνω: intr. in pres., perish utterly, die away אָבַד Nu 21. 29 Mich  
 7. 2; causal, make to perish, destroy, waste away אָבַד Prv 29. 3; destroy  
 אָבַד Dt 12. 2 הָאָבִיד Jer 1. 10 אָבַד

- ἀποφυγή, ἡ: *escape or place of refuge* מְנוּחָה IIS 22. 3 Am 2. 14 מְנוּחָה Lev 26. 36 מְנוּחָה Jer 16. 19 Joel 4. 16 Dan 11. 31 إغْتِذَارُ عَذْرٍ مَعْدُومَةٍ Jer 16. 19 Joel 4. 16 Dan 11. 31  
ἀποχράω: *suffice, be sufficient, be enough* כִּפְּךָ IR 20. 10; *deliver an oracle* הִשְׁפִּיעַ Jer 2. 6; *use to the full* סִפֵּק Job 34. 37  
ἀποχυρόω: *fortify* בָּצֹר Jer 22. 10 Jer 51. 53; *Pass.*, בָּצֹר Jer 2. 15; *form a fence, of trees* בְּצֹר Zach 11. 2  
ἀποψήχω: *wipe away* מָחָה Dt 29. 19 Jer 44. 22 مسح; *scrape or rub off* מָחָה Ex 32. 32, 33 מָחָה; כָּטַח مسح = ἀποψήχω; cf. ἀπομάσσω  
ἀπωθέω: *thrust away, push back* הָדִיתִּי Dt 13. 11; *thrust away from oneself* הָדִיתִּי Jer 27. 10; *drive away* הָדִיתִּי Jer 50. 17; *drive from* הָדִיתִּי Dt 13. 5 הָסֵה Nu 22. 23 Job 24. 4; *thrust aside, spurn* בָּיַס Prov 27. 7 בָּעַס Dt 32. 15 מָאָס Jer 8. 6, *Pass.* נִמָּאָס Jer 54. 6 הָסֵה Am 5. 12; *reject* מָאָס Job 15. 19, 15. 23, 16. 7 Jer 6. 30, 8. 9 Ps 118. 22; *refuse* מָאָס Job 30. 1; cf. ἐπιτείνω, κατα-, σφόδρην  
διαβολή, ἡ: *false accusation, slander* בְּבוּהָה Gn 37. 2 Nu 13. 32  
διαγελάω: *laugh at, mock* הִלְכִּיזִים IICh 36. 16 הִלְכִּיזִים Neh 2. 19 IICh 30. 10  
διαδοχή, ἡ: (διαδέχομαι) *taking over from another, succession* דִּוָּר Gn 15. 16 Jes 34. 10, 41. 4 הִוָּר Cant 1. 10, 11; *in turn; relay, relief* תָּר Esth 2. 12. דִּוָּר דִּוָּר 15  
διάδοχος, ό: a kind of gem ذَرِيَّةٌ  
διαίδω: *discern, distinguish* יָדַע Gn 3. 22; cf. διαίδω  
διαζέω: *boil through* הִוִּיד Gn 25. 29  
διαζωγραφέω: *paint in divers colours* הִצְבִּיר Jer 9. 4 [cf. ἀνα-]  
διαθήκη, ἡ: *testament* وَثِيقَةٌ وَثِيقَةٌ; *deposit* وَدِيعَةٌ  
διαίρεσις, ἡ: *distribution; separation; division* הַרְוּסָה Ex 25. 2, 3 Nu 31. 52  
διαίρέω: *tear away, pull down* שָׁרַף Ps 137. 7 שָׁרַף Jer 23. 13; *take down part of the wall, make a breach in it* שָׁרַף Jer 51. 58 הִתְעַרְעַר Ib.; δ. τὰ ὦτα *lend an ear* אָזַן Jer 50. 4; cf. ἀφ-, διαείρω  
δαίρω: *raise up, lift up* הָרִים Gn 14. 22 IR 14. 7 הָרִים IS 2. 7 Esr 9. 9; *lift up oneself, rise, become prominent* הָרִים Ps 118. 16 הִתְרַוּסָה Dan 11. 36; *separate, remove* הָרִים Lev 2. 9 Nu 31. 28, 52  
δίαίτα, ἡ: *way of living, mode of life* דָּת Esth 1. 8, 3. 8, 4. 16; *judgement* דָּת Esth 3. 15, 8. 17 Esr 8. 36 שָׁפַט Ex 12. 12 Prov 19. 29  
δαιτάριος, ό: title of a subordinate official שָׂרֵר Ex 5. 6, 10, 14, 15  
δαιτάω: *to be arbiter or umpire* שָׁפַט Ex 18. 22, 26; *decide* שָׁפַט Gn 16. 5 Ex 18. 16, 22, 26 Jer 2. 4 Mich 4. 3; cf. δικάζω  
δαιτήμα, τό: mostly in pl.; *rules of life, regimen, esp. in regard of diet* דָּת Esth 1. 8, 3. 8; generally, *institutions, customs* דָּת Esth 1. 13, 15, 19,

3. 8 מִשְׁפָּט Job 38. 33 מִשְׁפָּט Gn 40. 13 Lev 5. 10 IIR 11. 14, 17. 26  
Ez 20. 18 ICh 15. 13 ICh 35. 13; cf. ἔθνος
- διαιτητής, ó: *arbitrator, umpire* שֹׁפֵט Dt 16. 18 Prv 6. 7 ICh 23. 4 שֹׁפֵט  
Ex 2. 14 Dt 16. 18; cf. δικάστης
- διακαθαίρω, -ρίζω: *purge thoroughly* טָהַר Jer 33. 8 Neh 13. 30 הִטָּהַר Jos  
22. 17 طَهَّرَ; *prune* قَلَّمَ شَجَرٍ
- διάκενος, ον: *thin, lank* מְחֹלֵל Jes 53. 5
- διακενόω: *empty outright* הֶאֱנַחַהּ Jes 19. 6 חָלַל Ez 28. 9 חָלַל Jes 53. 5  
חָלַל Ib 14. 10 חָלַל Ez 32. 26
- διακλέπτω: *steal at different times* גָּבַב Jer 23. 30; *steal away* גָּבַב IIS  
15. 6 גָּבַב Gn 40. 15 Ex 22. 6; *disguise* נָכַל Nu 25. 18
- διακληρώω: *assign by lot, allot* נָחַל Jos 19. 51 הִנָּחִיל Dt 1. 38 Jos 1. 6;  
*have allotted to one* הִנָּחִיל Job 7. 3
- διάκομμα, τό: *cut, gash* מְקַבֵּה Jes 51. 1
- διακονέω, διηκ-: (διάκονος) *minister, do service, serve* כָּהֵן Ex 28. 41 ICh  
5. 36 كَاهِن
- διακονία, ή: *service* כָּהֵן Jos 13. 7; *attendance on a duty, ministration*  
כָּהֵן Ex 29. 9 Nu 12. 1, 7 كَهَنَت; *body of servants or attendants*  
כָּהֵן IS 2. 36
- διάκονος, διηκ-, later διάκων: *servant* כָּהֵן IIS 20. 26; *attendant or official*  
*in a temple or religious guild* כָּהֵן Gn 14. 18 Ex 3. 1 Lev 6. 16 IR 2. 27  
IIR 11. 18 كَاهِن
- διακοπή, ή: *gash, cleft* הִצִּי Jer 49. 16 Cant 2. 14 נָקַב Ez 28. 13 נָקַב  
Gn 1. 27 Lev 3. 1 Jer 31. 22 (21) קָבַהּ Nu 25. 8; *cutting or canal*  
*through an isthmus or mountain; narrow channel or passage* נָקַב  
(*carved on the stone commemorating the excavation of the Jeru-*  
*salem tunnel*); v. pp. 159, 647
- διακόπτω: *cut through* נָקַב IIR 12. 10, 18. 21 Job 40. 24; *Pass., had*  
*a hole drilled in it* נָקַב; Hag 1. 6 נָקַבָּהּ [נִקְיָבָהּ] Gn 1. 27
- διακρύπτω: *strengthened for* κρύπτω (*hide, cover*) כָּסָה Gn 18. 17, 37. 26,  
38. 15 Ex 15. 10 Lev 13. 13 Nu 4. 5 Jes 6. 2 Ps 32. 5 כָּסָה Gn 7. 19  
הִתְכַּסֶּה Gn 24. 65 Jon 3. 8
- διαλαλέω: *talk with; talk over a thing with another* דָּלַל Gn 21. 7; cf. πο-
- διαλλαγή, ή: (διαλλάσσω) *interchange; change; change from enmity to*  
*friendship, reconciliation* مُخَالَفَة; *difference* خِلَاف; cf. ἀπαλλάσσω
- διαλλάσσω: *interchange, exchange* הִחֲלִיף Jes 9. 9; *change* הִחֲלִיף Gn 41. 14  
חָלַף Ib 31. 7, 35. 2; *to be different* خَالَف
- διαμετρέω: *measure through, measure out or off; measure with the eye, scan*

- ἑνὶ Hab 3. 6; *to be in opposition, to be diametrically opposite* עַד  
 Job 7. 4; cf. ἐκ-  
 διάνοια, ἡ: Aeol διανοῖα, poet. also διανοία, *thought, i.e. intention* نِيَّة  
 διαπαίζω: *laugh, jest at* הַצִּיחַ Esth 1. 17 [cf. ἐπι-]  
 διαπείθω: *convince*; Pass., פָּתַח Prv 25. 15  
 διαπεινάω: *hunger one against the other, have a starvation match* עָנָה Lev  
 16. 31 הַצִּיחַ Esr 8. 21 [cf. πεινάω, -έω]  
 διαπεραιόω: (πέρα) *take across, ferry over* הַעֲבִיר Ps 136. 14  
 διαπεράω: (πέρα) *reach, arrive at a place* הַעֲבִיר Jer 46. 17 [cf. διαπορεύω]  
 διαπέρθω: *destroy utterly, sack, waste, always of cities* הָרַס Ex 23. 24  
 Jes 49. 17 [cf. ἐπι-, ἐκ-]  
 διαπληρόω: *strengthened for* πληρόω (*make full or complete; fulfil*) כָּלָא Ex  
 23. 26; v. ἀνα-  
 διαπλήσσω: *break in pieces, split, cleave* פָּלַג Ps 55. 10  
 διαπολεμέω: *fight it out with one* הָקָרַב IIR 3. 23 احْتَرَب  
 διαράομαι: *curse* הָעֲלָה IR 8. 31 אָרַר Gn 5. 29 קָלַל Gn 12. 3  
 διαρρίπτω, -τέω, διαρίπτω: *throw about* הָשַׁלַּךְ Jer 7. 15; *throw down*  
 הָשַׁלַּךְ IIS 11. 21 Thr 2. 1; cf. ἀπο-  
 διασειώ: *shake violently* הָסִיעַ Job 19. 10  
 διασπαράσσω, -ττω: *rend in pieces* פָּרַק IR 19. 11; *dilate forcibly* פָּרַק  
 Zach 11. 16  
 διασπείρω: *scatter or spread about* בָּזַר Ps 68. 31 שָׁחַר Zach 7. 14  
 שָׁחַר Hos 13. 3; *squander* שָׁחַר Prv 11. 24; κατα-  
 διαστέλλω: *command expressly, give express orders* הָשַׁלַּח IIR 15. 37; cf. ἀπο-  
 διαστρέφω: *turn away, divert* הָסִיב Nu 25. 11 Jos 8. 26 Ez 18. 17  
 Prv 15. 1 Thr 2. 8 ICh 25. 13; cf. ἀπο-  
 διαστρώννυμι: *spread*, Pass., הִשְׁתַּרְעַל Jes 28. 20  
 διασφάζ, ἄγος, ἡ: = τὸ θῆλυ μόριον (*the female genitals*) שָׁפֶסֶת Dt 23. 2;  
 = διάσφαξις  
 διασώζω: *preserve through a danger, of persons*, הָצִיל Gn 32. 12 Jud  
 10. 15 Ps 7. 2; *of things, preserve, maintain* הָצִיל Ex 12. 27 Hos 2. 11  
 διατελέω: *bring quite to an end* כָּלָה Gn 18. 33 Jud 3. 18 Ruth 3. 18  
 ICh 27. 24 כָּלָה Gn 2. 1; v. p. 197  
 διατήκω: *melt* הָצִיק Jos 7. 23; הָתִיק IIR 22. 9 Job 10. 10 הָתִיק Ez 22. 20  
 הָתִיק Ib 22. 22  
 διατίθημι: *arrange* צוה Lev 25. 21 نَظَّمَ; *distribute* أَوْعَى; *arrange each*  
*in their several places* צוה Jos 45. 12 Ps 78. 23; *manage, handle* سَاس; *arrange*  
*as one likes, dispose of; dispose of one's property, devise it by will* צוה IIS  
 17. 23 IIR 20. 1 أَوْصَى ب; ὁ διατιθέμενος, *the testator* مَوْصِي

- make a covenant with one* (אַתָּם) Jos 7. 11  
 (אַתְּכֶם) Jos 23. 16 Jud 2. 20  
 Ps 111. 9; *settle a quarrel* צוה Ib 7. 7; *set forth, recite* צוה Gn 50. 16  
 [cf. ἐφίστημι] Dt 32. 46
- διατριβή, ἡ: *pastime, amusement* طَرَب  
 διαυγάζω, -γίζω: *glance, shine through* זכך Job 25. 5; *to be transparent*  
 זכך Ib 15. 15; cf. ἐν-  
 διαυγής: *translucent, of water; radiant, of gems*, ὁ δ. λίθος זכוכית  
 Job 28. 17
- διαυλίζω: μετακύνω (*delay, put off*) הָהֵל Nu 30. 3
- διαφέρω: *carry over or across* הַעֲבִיר Nu 32. 5 IIS 19. 16 [cf. μετα-,  
 διαπεραιόω] הַעֲבִיר Ib 17. 13; *endure, support* הַעֲבִיר Job 7. 21;  
*excel* יָרַע
- διαφθείρω, -θορέω: *destroy utterly* הָהָרִיב Jes 49. 17 Ez 19. 7  
 Dt 12. 3 ICh 36. 19; *make away with, kill* הָרַב Ib 22. 10 [cf. ἀκρίβω];  
*seduce a woman* אִתְּחַ; Pass., *to be destroyed* הָהָרַב Ez 29. 12  
 Jud 6. 28 הָהָרַב Lev 11. 35 הָהָרַב Ez 19. 12; *to be murdered* הָהָרַב  
 IIR 3. 23 [cf. διαπολεμέω]
- διαφθονέω: ἐπὶ קָנָא Gn 30. 1, 37. 11 Jes 11. 13 Ps 37. 1; cf. ἐκτίνω  
 διαφθορά, -ρή, ἡ: (*διαφθείρω*) *destruction, ruin* הָרַבָּה Lev 25. 31 Jer 44. 2;  
 pl., Jes 52. 9, 58. 12 Ez 36. 4, 10 Esr 9. 9
- διάφραγμα, τό: *midriff, diaphragm* פֶּרֶשׁ Ex 29. 14 Lev 4. 11; = διάφραξις  
 διαούσσω: *blow in different directions, disperse* הַעֲבִיר Gn 15. 11; *blow or*  
*breathe through* הַעֲבִיר Ps 147. 18 הַעֲבִיר Ez 21. 36; Pass., *to* Job  
 20. 26; cf. ἐκθύω
- διαχωρέω: *pass through* עָבַר Gn 15. 17 Ex 32. 27 Ez 9. 4, 5; *of coins, to*  
*be current* עָבַר Gn 23. 16
- διεγείρω: *wake up* הָעִיר Ps 35. 23; *stir up, arouse* הָעִיר Joel 4. 9 Cant  
 2. 7 Esr 1. 1, 5; *excite* הָעִיר Cant 2. 7; *raise* הָעִיר IIS 23. 18
- διεῖδον: inf. διῶδεῖν, aor. 2 with no pres. in use (*διοράω* being used),  
*see thoroughly, discern* (on the Homeric usage v. δια-εἶδω); pl. δίοιδα,  
 inf. διαιδέναί, Ep. διιδμενά, *distinguish, discern* יָדַע Gn 3. 22
- διερωτάω: *cross-question; ask constantly or continually* דָּרַשׁ Dt 13. 15, 17. 4
- διηγέομαι: *set out in detail* הִגִּיד Gn 3. 11, 41. 25 Ex 13. 8 Jud 14. 12, 16  
 IS 8. 9 הִגִּיד Gn 22. 20 Dt 17. 4 Jos 9. 24 Ruth 2. 11; *describe* Ez 43. 10
- διοδεύω: *travel through* אָשַׁר Prv 4. 14 [cf. אֲשַׁר/όδεύω Ib 9. 6]
- διοικέω: *generally, control, manage, administer; abs., exercise authority,*  
*govern* יָסַד Dt 3. 2 Jos 12. 2 Ps 29. 10 ICh 5. 8
- διοπτρεύω: *watch accurately, spy about* הִגִּיד Nu 13. 32; cf. θεωρέω

- διοπτῆρ, ὁ: *spy, scout* הָר Nu 14. 6; = διοπτῆρ, διόπτῃς; θεωρός  
 διορίζω, διου-: *separate* הִפְרִיד Gn 30. 40 Dt 32. 8 Ruth 1. 17; Pass.,  
 הִתְפַּרֵּד Ps 22. 15, 92. 10; *determine, declare*; c. inf. *determine one to be so*  
 and so הִפְרִיד Prv 13. 18; *remove across the frontier, banish* הִדְרִיִּי Jud  
 1. 27, 29, 30, 31, 32, 33 طرد [cf. ὑπάρχω, יִרְשׁ]  
 διόρυγμα, τό: *siege-mine, subterranean passage under wall of besieged*  
 fortress מְנִהֲרָה Jud 6. 2  
 διωθέω: *push away* הִדָּא IIR 17. 21 הִדִּיחַ Dt 13. 11, 14; cf. ἀπ-  
 εἰς, μία, ἐν (μία only in late Ion. Prose)—Ep. εἰς, Dor ἑς (orig. ἐς, assim.  
 ἐν(δ) . . .) as a Numeral, *one* (ἐν) אֶחָד Ez 18. 10 (εἰς) אֶחָד Zach 14. 9  
 אֶחָד Ez 18. 10, 33. 30 واحد (واحد) Gn 22. 13 Jes 66. 17 אֶחָד Prv  
 17. 10 (εἰς) אֶחָד Jes 40. 26 Ez 1. 23 הָד Ez 33. 30 (μία) אֶחָד Gn 17. 17  
 (εἰς, vernacular); εἰς עֲשֶׂהְיָ Ex 26. 7; in oppos., made emphatic  
 by the Art., ὁ εἰς, ἡ μία הָאֶחָד Gn 19. 9, 42. 27, 32, 33 הָאֶחָד Ib 32.  
 9; εἰς ἕκαστος *each one* אֶחָד־אֶחָד Ex 36. 4 אֶחָד־אֶחָד Lev 15. 2; *united*  
 אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; *at once* בְּאַחַת Prv 28.  
 18 אֶחָד־אֶחָד Esr 4. 13 אֶחָד־אֶחָד Nu 12. 4 אֶחָד Ib 35.  
 22 (cf. παρ ποδός); *first*: אֶחָד Gn 1. 5, 8. 5; *one, i.e. the same* אֶחָד Ib 40.  
 5 Eccl 2. 14, 3. 19, 20; *one opposite another* ἐν μὲν . . . ἐν δέ . . . אֶחָד  
 אֶחָד Ex 25. 19; οὐ μίαν οὐδὲ δύο *not once nor twice* אֶחָד אֶחָד  
 IIR 6. 10; v. p. 361  
 εἰσακούω: *hearken or give ear to one* הִשְׁמָעוּ Gn 4. 23 Ex 15. 26 Nu 23. 13  
 Dt 1. 45, 32. 1 Jud 5. 3 הִשְׁמָעוּ IS 15. 22 Jes 28. 23, 42. 23, 48. 18,  
 51. 4 Jer 6. 10, 19 Zach 1. 4 Ps 17. 1 Cant 8. 13 Neh 9. 34  
 εἰσβαίνω: *be imported* הִבִּיא IR 10. 11; causal in aor., *make to go into,*  
*put into* הִבִּיא Gn 6. 19 Thr 3. 13 Dan 1. 2 הִבִּיא Gn 43. 18; εἰσβαλέω,  
 causal of εἰσβαίνω; cf. ἀγῶ, εἰσ-, ἐπ-  
 εἰσβάλλω: *make an inroad, fall upon* הִתְנַסֵּף Gn 43. 18; v. προσ-  
 εἰσβασις, ἡ: *an entrance* הִסְבִּיחַ Neh 12. 25 אֶחָד Ez 8. 5 אֶחָד Jud 19. 27  
 IR 14. 17 IIR 12. 10 Jes 6. 4 ICh 9. 19, 22  
 εἰσερχομαι: *go in or into, enter, visit* (בָּרַח) אֶחָד Ps 139. 8  
 εἰσιδεῖν: = εἰσορᾶω (*look into, look upon, behold*; generally, *look at or gaze*  
*upon steadily*)—derivatives: אֶחָד Job 16. 19 شاهد Gn 31. 4  
 شهادۃ شهد  
 εἰσένεω: *swim into* אֶחָד Jes 25. 11 אֶחָד Job 40. 23; cf. πλέω  
 εἰσοδός, ον: *going or coming in*; οἱ εἰσοδοὶ *visitors* عائد  
 εἰσόδος or εἰσοδος, ἡ: *entrance—place of entrance, entry* אֶחָד Nu 21. 15; cf.  
 a mountain-pass אֶחָד Dt 3. 17; *visit* عيادۃ; *study, investigation* אֶחָד  
 Ib 33. 2

- εἰσποιέω: *to be adopted into a family* נִסְפַּח Jes 14. 1; *bring new persons into the public service* סִפַּח IS 2. 36; cf. ἀπτω
- εἰστίθηναι: *put into, place in* הֵנִיחַ Ez 5. 13, 16. 42; cf. ἀναπαύω
- εἰσφέρω: *carry in; bring in* הָאֵסַח Jos 20. 4 IIR 22. 20 IICH 34. 23 נִאָּסַח Ex 9. 19 Nu 27. 13 IIR 22. 20 אָסַח Jud 19. 15; cf. ἀθροίζω
- εἰσφορά, ἡ: *property-tax levied for purposes of war; in Egypt, special tax; generally, contribution* אֶסְפָּרָה Lev 2. 2, 9, 16, 24. 7 אֶסְפָּרָה Ez 27. 15 Ps 72. 10 زَكَاةٌ زَكَاةٌ; v. δέκατος
- εἰσχειρίζω: *put into one's hands, entrust* חִסְרָה IS 26. 8 IIS 18. 28 חִסְרָה Dt 23. 16, 32. 30 IS 23. 20, 30. 15 Ps 31. 9, 78. 62 חִסְרָה Jes 19. 4
- εἰσχεύω: *pour in or into* יָצַק Ex 29. 7 Lev 8. 15 IIR 3. 11 Jes 44. 3 Ez 24. 3 [cf. קָצַף/תָּהַקַּח] הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 Ps 45. 3
- εἶσω, ἔσω: *inside, within* בְּ IS 4. 18 הוּךָ Ex 14. 23 Dt 21. 12 IIS 3. 27; τὸ ἔσω the inner הַיָּסוֹן Ez 41. 7, 47. 16; *inside, i.e. by the side of, the road* בְּ Ex 2. 5 Jer 41. 9 בְּ IS 4. 13; cf. Ἠγμένους; v. ὁδός
- ἐκβάλλω: *speak out, declare* בָּרַךְ Jes 52. 7 Ps 40. 10 בָּרַךְ בָּרַךְ
- ἐκβαίνω, ἐκβάω: *step out of, or off from, disembark, dismount* צָא Jos 15. 18 Jud 1. 14 *debouch from a defile; go out of, depart from* צָא Dt 33. 22; *leave, usually with the sense, outstep, overstep; go out of due bounds* צָא Jer 8. 5; *cause to go out* שׁוּבָה Jer 47. 10; cf. ἀποσπρέω
- ἐκβακχεύω: *Pass., to be filled with Bacchic frenzy* שִׁכָּרָה Dt 28. 34 IS 21. 16 IIR 9. 11 Jer 29. 26 Hos 9. 7; *Med., to be drunk* IS 21. 15, 16
- ἐκβάλλω: *throw or cast out; expose on a desert island* בָּלַח Nah 3. 6; *expel afterbirth; let fall, drop; produce, of women (of premature birth); esp. in case of a miscarriage or abortion; hatch chicks; of plants, put forth fruit* הִבְלִה Cant 8. 5 פָּלַח Job 39. 3
- ἐκβασίς, ἡ: *deviation, declension, departure; digression* בִּשְׁבָּחָה Jer 8. 5
- ἐκβολή, ἡ: *ἐ. σίτου the time when the corn comes into ear* שִׁבְלֵה Gn 41. 5; *shoot* שִׁבְלֵה Zach 4. 12; *mouth of a river* שִׁבְלֵה Jes 27. 12; *projection; (from Pass.) that which is cast out; earth thrown up by a mattock, upcast; = ἐκβολάς (anything thrown out)* שִׁבְלֵה Ps 69. 3, 16
- ἐκγεννάω: *beget; also bring forth* הָאֵלַח Hos 4. 10 [cf. γένος: *sort, kind* יְיָ Dan 3. 5] הָאֵלַח Jes 14. 10; cf. ἐκκενός
- ἐκγίγνομαι: *to be born of a father* הָאֵלַח Jes 14. 10 (ΓΕΝ → γίγνομαι → γένος, poet. γέννα → γεννάω)
- ἐκγοητεύω: *strengthened. for γοητεύω (bewitch, beguile) غَشَى; abs. play the wizard* הָאֵלַח Ps 58. 6 הָאֵלַח Gn 30. 27, 44. 5 Dt 18. 10 IICH 33. 6)
- ἐκγονος, ον, ἑγγ-, ἑσγ-: *born of, sprung from, esp. Subst., grandchild; grandson* נֶכֶד Gn 21. 23

- ἑκδετος: (ἐκδέω) *fastened* קָשָׁר Gn 44. 30  
 ἐκδέω: *bind so as to hang from* קָשָׁר Jos 2. 18 Prv 3. 3; *fasten to or on*  
 קָשָׁר Dt 6. 8 Prv 7. 3; *bind* עָקַר Gn 22. 9 קָשָׁר Job 38. 31  
 ἐκδηλος, ον: *strengthened. for δηλος, conspicuous* جَلِيّ ظَاهِر; *quite plain*  
 صَرِيح  
 ἐκδηλόω: *show plainly* הִגִּיד Jes 26. 21 Jer 11. 20, 49. 10 Ps 98. 2 Job  
 20. 27, 41. 5 صَرַח  
 ἐκδικέω: *avenge, punish; exact vengeance for* נָקַם Dt 32. 43 Jos 10. 13  
 נָקַם IIR 9. 7 Jer 51. 36 נָקַם Gn 4. 15 נָקַם IS 14. 24 Jer 15. 15  
 נָקַם Jer 5. 9; *avenge or vindicate a person, by taking up his*  
*cause* נָקַם Ex 21. 20 נָקַם Ib. נָקַם Gn 4. 24 [cf. τίνω, ἐκ-]  
 ἐκδιψάω: *to be parched with drought, of plant* הִיבֵשׁ Joel 1. 10, 12, 17  
 Zach 10. 11; cf. ἐπαιδέομαι, ἐπαισχύνομαι Ib 1. 11  
 ἐκδοσις, ἑσδοσις, ἡ: *giving in marriage* הִנָּחָה Cant 3. 11  
 ἐκδοτήρ, ἐσδ-, ἐκδότης, ό: *one who gives his daughter in marriage* הָנַח Ex  
 3. 1, 18. 1 Jud 19. 4 [cf. ἐδωτής: *a betrother* הָנַח Joel 2. 16]  
 ἐκδότις, ἡ: *bride's mother* הִנָּחָה Dt 27. 23  
 ἐκδύω, -ύνω: *take off, strip off* הִצִּיטָה Prv 25. 20 כִּסְתָה Lev 6. 4 IS 19.  
 24 Cant 5. 3; *strip me, strip me of my cloak, strip cloak* הִצִּיטָה  
 Gn 37. 23 Lev 1. 6 IS 31. 9 Ez 16. 39, 23. 26 Hos 2. 5; Med.,  
*strip oneself of a thing* הִצִּיטָה IS 18. 4; Pass., *to be stripped of a thing:*  
*of the clothes, to be put off* הִצִּיטָה Ez 21. 20; cf. ἐπο-  
 ἐκθεραπεύω: *strengthened. for θεραπεύω; cure perfectly* כִּפֵּה IIR 2. 21 Ez  
 34. 4; Med., *get oneself quite cured* כִּפֵּה IIR 8. 29  
 ἐκθερίζω: *reap or mow completely* קָצַר Job 24. 6  
 ἐκθηράομαι, -ρεύω: *hunt out, catch* כָּדַר Jud 20. 43 קָדַר Hab 1. 4  
 ἐκθύω: *sacrifice* חִבֵּה Mal 1. 13; *destroy utterly* חִבֵּה Job 31. 39  
 ἐκκαθαίρω: *cleanse out, purify* הוֹדַר Lev 15. 31 הִטָּה Ps 51. 9  
 ἐκκαίω, -κάω: *burn out his eyes* נָקַר IS 11. 2 נָקַר Jud 16. 21 [נָקַר: Jes  
 51. 1, v. ἐξορύσσω]; *light up, kindle* קָדַח Jes 44. 15 Ez 39. 9; Pass.,  
*to be kindled, burnt up* קָדַח Ex 3. 2 Nah 1. 10 Neh 2. 3  
 ἐκκαλέω: *call out or forth, summon forth; Med., call out to oneself* קָדַח  
 Ex 35. 1 Dt 4. 10, 31. 28 Ez 38. 13 [cf. ἐπι-]  
 ἐκκενόω: *empty out* הִנָּחָה Jes 19. 6 מָחַלַל Ez 28. 9 מָחַלַל Ib 32. 26 מָחַלַל  
 Jes 14. 10; *clear out* הִנָּחָה IIR 29. 19; *to be exhausted* מָחַלַל Jes 53. 5  
 [cf. διακενόω]  
 ἐκκλησία: (ἐκκλητος) *assembly duly summoned* קָהָל Nu 10. 7 Jud 20. 2,  
 21. 5, 8 IIR 30. 2; *an assembly* קָהָל Jer 44. 15 IIR 20. 14, 30.  
 13 קָהָל Jer 51. 55



ἐκκλησιάζω: trans., *summon to an assembly, convene* לַקָּהָל Ex 35. 1

Nu 10. 7 Dt 31. 28

ἐκκλησιαστής: *member of the ἐκκλησία*; ἐκκλητος: (ἐκκαλέω) *selected to judge or arbitrate on a point, an umpire* חֲלִילָה Eccl 1. 1 [cf. Ib 1. 12; לַחֲלִילָה בַּאֲרִיבָא: *judge*]

ἐκκλύζω: *wash thoroughly* רָחַץ Jes 58. 11

ἐκκόπτω: *cut out, knock out, gouge out* (W) the eyes קָצַץ [v. ἐκκαίω]

ἐκλανθάνω: *forget utterly* נָשָׁח Gn 40. 23; Act., *make one quite forgetful of* נָשָׁח Job 39. 17 נָשָׁח Gn 41. 51 נָשָׁח Thr 2. 6 נָשָׁח Jer 23. 27

ἐκλέγω: *pick or single out, esp. of soldiers* רָחַץ Nu 31. 3; *pick out for oneself, choose* קָצַץ Ruth 2. 2 קָצַץ Job 24. 6 קָצַץ Jer 27. 12; *pull out* רָחַץ Lev 14. 40, 43; *take toll of, levy taxes or tribute* קָצַץ Gn 47. 14 [cf. ἀπολέγω: *pick out, choose*; ἐξέλκω]

ἐκλείπω: *forsake, desert, abandon; fail one* הָפַר Jer 50. 12; of the Sun or Moon, *suffer eclipse* הָפַר Jer 24. 23 Jer 15. 9 [cf. ἀπο-]; *fail, be wanting* הָפַר Jer 33. 9

ἐκλεκτός, ἡ, όν: (ἐκλέγω) *picked out, select* רָחַץ Nu 31. 5

ἐκλύω: *unloose* חָלַל; *dissolve* חָלַל

ἐκμάσσω: *wipe off, wipe away* הָמַח Jer 18. 23 Neh 13. 14

ἐκμεθύσκω: *make quite drunk* הָמַח Jer 63. 6 Jer 51. 7 הָמַח Dt 32. 42 IIS 11. 13 Jer 51. 39. 57

ἐκμετρέω: *measure out, measure* מָדַד IIS 8. 2 Ps 60. 8; *measure, calculate position by the stars* מָדַד Job 7. 4; cf. δια-

ἐκνέω: *purify out* קָצַץ Job 40. 23 קָצַץ Jer 25. 11 [cf. ἐκνέω; p. 638]

ἐκνίζω: *wash out, purge away* קָצַץ Joel 4. 21; *wash clean, purify* קָצַץ Job 10. 14 קָצַץ

ἐκπαγέομαι: *to be struck with amazement, to wonder greatly*, only used in part.; *wonder at, admire exceedingly* אֲפַלְאָ IIS 1. 26 Ps 118. 23, 139. 14 Prv 30. 18

ἐκπαγλος, όν: *terrible, violent*; in later Poets the word freq. signifies *marvellous, marvellous, wondrous* אֲפַלְאָ Ex 34. 10 Ps 139. 14 [cf. ἀπαλλοτρός]

ἐκπαιδεύω: *train thoroughly; teach one a thing* יָדַע Ps 18. 35

ἐκπεράω: *pass beyond* הָעֵבֶיר Jer 46. 17; cf. δια-, διαπεραιώω

ἐκπέρθω: *destroy utterly, sack, of cities* חָרַס Ex 23. 24 Jer 49. 17

ἐκπέσσω, -ττω: *cook thoroughly* בָּשַׁל Ex 16. 23 Nu 11. 8 IS 2. 13 IIS 13. 8 IIR 6. 29 IIR 35. 13 בָּשַׁל Ex 12. 9 Lev 6. 21; hence, of plants, *ripen* הִבְשִׁיל Gn 40. 10

ἐκπετάνημι: *spread out, of a sail* הָפִיץ Job 40. 11; *scatter something to the winds* הָפִיץ Gn 11. 8 Jer 13. 24, 18. 17

- ἐκπήγνυμι, -ύω: *congeal* אִשְׁקַח Job 10. 10; cf. ἐκψύχω  
 ἐκπηδάω: *leap out, leap, jump* (W) קָפַץ Cant 2. 8; πηδάω תָּסַד  
 ἐκπύμπλημι: *fill up* אִלֵּךְ IIR 21. 16 Jer 41. 9; *filled them full of* אִלֵּךְ  
 Ex 35. 35 Job 22. 18; אִלֵּךְ Cant 5. 14; *satisfy* אִלֵּךְ Ps 107. 9;  
*fulfil* אִלֵּךְ IR 8. 24 Ps 20. 6; *fill up or complete a number* אִלֵּךְ  
 Ex 23. 26 [cf. ἐμπύμπλημι]  
 ἐκπληξία, -is, ἡ: *consternation; terror caused by misfortunes; mental  
 disturbance* תַּזְזָזָה Jes 21. 4 [cf. ἀπο-, πλῆξις]  
 ἐκπληρόω: *fill up* אִלֵּךְ IIR 21. 16 Jer 41. 9; *make up to a certain  
 number* אִלֵּךְ Ex 23. 26; *fulfil* אִלֵּךְ IR 8. 24 Ps 20. 6; cf. ἐκπύμπλημι.  
 ἐκπλήσσω, -πτω: *drive out of one's senses by a sudden shock* אִלֵּךְ Jes 29.  
 14; *amaze, astound* אִלֵּךְ Jud 13. 19 Joel 2. 25 IIC 2. 8  
 ἐκπνέω, -είω: *breath out or forth; βίον ἐ. breathe one's last, expire; lose  
 breath* נָשַׁח Gn 6. 17, 25. 17 Ps 88. 16, 104. 29 Job 13. 19, 27. 5;  
*metaph. lose power* תַּפְּסָה Jer 4. 31; but simply, *blow, of wind* תַּפְּסָה  
 Ps 147. 18  
 ἐκπρίω: *saw off, excise* קָצַח IR 7. 9  
 ἐκπυρόω: *burn to ashes, consume utterly* בָּעַר Dt 26. 14 IR 14. 10 Ez  
 39. 9 תַּבְּעַר Gn 22. 2 Lev 14. 20 Jes 57. 6 Am 4. 10 תַּבְּעַר Ez 5. 2  
 IIC 28. 3 תַּבְּעַר IIS 12. 31 IIR 16. 31 to be heated, to be much  
 heated קָרַח Hos 7. 6; cf. ἐκπεράω  
 ἐκπυρσεύω: *kindle* בָּעַר Ex 35. 3 Jes 50. 11 Jer 7. 13 IIC 4. 20 בָּעַר  
 Jer 36. 22 תַּבְּעַר Jud 15. 5 תַּבְּעַר Nu 8. 2, 3 Psn 15. 1  
 ἐκπύρωσις, ἡ: *conflagration* תַּבְּעָה Ex 22. 5 תַּבְּעָה Nu 11. 3  
 ἔκπωμα, ατος, τό: *drinking cup* נִיבֵי Gn 44. 2 Ex 25. 31 תַּבְּעָה Jes 51.  
 17 [cf. κύμβα, γαβαθόν]  
 ἔκπωμάτιον, τό: Dim. of ἔκπωμα תַּבְּעָה Jes 51. 17 [cf. κύμβιον, γαβαθόν]  
 ἐκρέω: *shed, let fall* נָפַל Job 36. 27 תַּבְּעָה Mich 1. 6 תַּבְּעָה Jes 48. 21  
 תַּבְּעָה Mal 3. 10 Eccl 11. 3  
 ἐκριζάω: *root out* קָרַח Eccl 3. 2 קָרַח Ps 52. 7 [cf. ἐξορύσσω]  
 ἔκροος, contr. -ρους, ό: *outrun, issue* קָרַח Dt 23. 11 [cf. βόος]  
 ἐκσποδιάζω: *remove ashes* תַּבְּעָה Ex 27. 3 Nu 4. 13  
 ἐκστρώννυμι: *spread* תַּבְּעָה Ps 88. 10; Pass., κλίνει: *ἐξέστρωτο* Diogenes  
 Cynicus, *Epistulae* 37. 3 (the couches are spread) תַּבְּעָה Jes 28. 20  
 [cf. δια-]  
 ἐκσώζω, Ep. ἐκσαόω: *preserve from danger, keep safe* תַּבְּעָה Job 33. 18  
 תַּבְּעָה Jes 38. 17 תַּבְּעָה Dt 20. 4 Jud 2. 18, 7. 2 Jer 15. 20 Ez 36.  
 29 Zeph 3. 19 Zach 12. 7 Ps 7. 2, 20. 7 תַּבְּעָה Gn 32. 12 Ex 5.  
 23, 12. 27 Jos 2. 13 Jes 44. 17 Zeph 1. 18 Ps 7. 2, 70. 2 IIC 32.  
 14 [cf. δια-, ἀπο-]

- ἐκτείνω: *stretch out* הַשִּׁיט Esth 4. 11 הָסֵה Jes 31. 3 Jer 6. 12, 15. 6;  
*stretch, spread* הָסֵה IIS 16. 22, 21. 10; *extend* הָסֵה Esr 7. 28, 9. 9  
 [cf. ἐκστρώννυμι]
- ἐκτελευτάω, -έω: *bring to an end, accomplish, end, finish* (W) כָּלָה Gn  
 2. 2, 18. 33, 44. 12 Ex 5. 14 IR 6. 9 Ruth 2. 21, 3. 18 כָּלָה Gn 2. 1  
 ἐκτέμνω: *cut out; circumcise females* חָתַן Ex 4. 25, 26 خَتَن
- ἐκτίθηναι: *pick out for separate treatment* נִסַּל Jes 63. 9; א. p. 148
- ἐκτός (ἐχθός): (ἐκ) *without, outside* חָוָה Gn 6. 14 Lev 18. 9 Jud 12. 9  
 Ez 41. 17 הוֹצֵה ICh 24. 8, 33. 15; *except, besides, apart from* חוץ  
 Eccl 2. 25; א. ἔξωθεν, p. 170
- ἐκτρέπω: *turn away* דָּבַר Cant 5. 6
- ἐκτρέφω: *bring up from childhood, rear up* טָפַח Thr 2. 22 רָבָה Ez 19. 2  
 Thr 2. 22 رَبَّى
- ἐκτρίβω: *rub out, i.e. to destroy root and branch; wipe out* דָּבַר ICh 22.  
 10; cf. ἐκτρέπω, ἐνέπω
- ἐκτυπόω: *model or work in relief; Pass., formed on a model, to be shaped*  
 הִקְדָּבַע Prv 8. 25 Job 38. 6
- ἐκφέρω: *bring forth, in various senses: of women, bring to the birth*  
 הָרָה Job 3. 3; *of the ground, bear fruit* הִפְרִיחַ Jes 17. 11; *publish,*  
*deliver* הִכְבִּיד Job 35. 16 הִנָּחֵה Ez 12. 10 הִצְבִּיר ICh 30. 5
- ἐκβλέγω: *to set on fire* שָׁלַח Jud 1. 8 Ps 74. 7; א. κατα-
- ἐκχέω: *pour out, prop. of liquids; יָצַק Lev 2. 1, 8. 15 IIR 3. 11 הִצִּיק*  
 IIR 4. 5 הוֹצֵק Lev 21. 10 Ps 45. 3 הִקִּיא Jon 2. 11 كَب  
 كَبَّ ; cf. εἰς-, ἐνθήκω
- ἐκλύχω: *lose consciousness, swoon* קָפַח Zeph 1. 12
- ἐμβάλλω: *let him fall into Achilles' hands* (Il. 21. 47) הִפִּיל IS 18. 25;  
*hand in, submit a petition* הִפִּיל Jer 38. 26, 42. 9 Dan 9. 18, 20;  
*throw upon or against* הִפִּיל Nu 35. 23 Jer 3. 12, 22. 7; *lay oneself*  
*to the oars, pull at the oar* חָבַל Ez 27. 29 Jon 1. 6; *abs., draw*  
*lots* הִפִּיל Jos 23. 4 Jes 34. 17 Jon 1. 7 Ps 22. 19 Prv 1. 14 Job  
 6. 27 Esth 3. 7 Neh 10. 35, 11. 1 ICh 26. 13, 14
- ἐμβολή, ἡ: *the head of a battering-ram, battering-ram* קֶבֶל Ez 26. 9
- ἐμβολος, ὁ, or -ον, τό: *anything pointed so as to be easily thrust in, a peg*  
 خَابُور; *brazen beak, ram* יֹבֵל Jos 6. 4, 6
- ἐμμαπείως: (μαπέειν, μάρπτω) *quickly, hastily, speedily* מָהֵר Ex 32. 8  
 Jos 2. 5 Zeph 1. 14 מָהֵרָה Nu 17. 11 Jes 5. 26 Joel 4. 4 Ps 147. 15
- ἐμπαιγμονή, ἡ: *mockery* בָּחָה Neh 3. 36
- ἐμπαιγμός, ὁ: *mockery, mocking* בָּח Gn 38. 23 Ps 31. 19, 119. 22
- ἐμπαίζω: *mock at, mock* בָּח IIR 19. 21 Prv 1. 7, 6. 30, 23. 22 Cant  
 8. 7 הָבוּה Esth 1. 17

ἐμπειρος, ον: (πεῖρα) *experienced* or *practised* in a thing, *acquainted with* קָהִיר Prv 22. 29 Esr 7. 6

ἐμπλήρημι: *fill quite full* מָלֵא IIR 21. 16; *fill full of* מָלֵא Ex 35. 35 מָלֵא Cant 5. 14; *fill a hungry man with food* מָלֵא Ps 107. 9; *fulfil, accomplish* IR 8. 15 Ps 20. 5, 6 [Freq. written -πίπλ-, but the evidence of the best codd. of Att. writers is in favour of -πίμπλ-]

ἐμπιπίσκω: *give to drink* קָדַח Gn 2. 10, 24. 14 Nu 20. 8 Jer 35. 2 Joel 4. 18

ἐμπλεος, α, ον, Att. -πλεως, ων, Ep. ἐμπλειος, ἐμπλειος, η, ον; later ἐνίπλεος: *quite full of a thing* מָלֵא Ez 10. 12. 17. 3, 28. 12, 37. 1 Prv 17. 1

ἐμπολάω, -λέω: *get by barter or traffic; get by sale; purchase, buy* עָבַר Dt 2. 6 עָבַר Am 8. 5; *procure* עָבַר Gn 41. 36 Jes 55. 1 עָבַר Gn 42. 6 Dt 2. 28 Am 8. 6 [cf. ἀγοράζω]

ἐμπολή, ἡ: *merchandise* עָבַר Gn 42. 1 Am 8. 5 Neh 10. 32; *traffic, purchase* עָבַר Gn 42. 26, 44. 2

ἐμπορεῖον, τό: later form of ἐμπόριον (*trading station, mart; market-centre* for a district which had no πόλις) عُنْبَر

ἐμπόρευμα, τό: *merchandise* מְכֻלָּה Ez 27. 24

ἐμπορεύομαι: *travel* עָבַר Jer 2. 10 Am 6. 2; עָבַר Ex 32. 27 Jos 1. 11 Jes 51. 23 Prv 4. 15; *travel for traffic or business, to be a merchant, to trade, traffic; import* מָכַר Ez 27. 3, 20, 23 [ἐμπορεύομαι, Pass.]

ἐμπορία, -ία, ἡ: (ἐμπορος) *commerce*; mostly used of commerce or trade by sea מְכֻלָּה Ez 28. 5, 16, 18; *merchandise* מְכֻלָּה Ib 26. 12

ἐμπορος, ον: *one who goes on ship-board as a passenger* עָבַר Jer 23. 2 Ps 8. 9; *wayfarer, traveller* עָבַר Jer 51. 23 Ez 5. 14 Thr 1. 12

عَابِر سَبِيل, عَابِر ضَرِيق; *merchant trader*, distd. from the *retail trader* (κάπηλος) by his making voyages and importing goods himself מְכֻלָּה Cant 3. 6 מְכֻלָּה Ez 27. 3, 20, 23; as Adj. = ἐμπορικὸς (τὰ ἐμπορικὰ χρήματα money to be used in trade עָבַר Gn 23. 16)

ἐμπροσθα, -θεν, sts. also -θεν: Adv. of Place, *before, in front* קָדָם IIR 15. 10 قُدَام; of Time, *before* قَبْل; of old קָדָם Mich 5. 1 Ps 74. 12 Thr 5. 21; as Prep., *before, in front of* קָדָם Jer 9. 11 قُدَام

ἐμóρων: *intelligent, sensible* عَقْلَان (Iraqi vernacular)

ἐναγής: = ἐν αἰεὶ ὤν, *under a curse* نَحْس; or *pollution* نَجَس

ἐναικίζω: *scourge*; αἰκίζω: *maltreat*; Pass., *to be tortured* מָכַח Dt 15. 2, 3 IIR 23. 35 Jer 9. 3; more freq. in Med. -ζομαι עָסַח Lev 5. 21, 23

ἐναίρω, also ἐννα-: *slay* נָחַר; cf. ἐναρα

ἐναντίος, α, ον: *opposite* = ἀντίος (which is rare in Prose) *on the opposite side, opposite* נֹכַח Jos 3. 16 נֹכַח Ex 14. 2, 26. 35, 40. 24 Esth 5. 1 עִמָּה IIS 16. 13; hence, *fronting, face to face* נֹכַח Ex 10. 10 Neh 12. 24 Ib.; *before* נֹכַח Gn 31. 32, 37 נֹכַח Jud 18. 6 Jes 57. 2 Ez 14. 4 Esth 5. 1; *in the opposite direction* נֹכַח Jos 15. 7 עִמָּה Eccl 5. 15; in hostile sense, *opposing, facing in fight* נֹכַח IR 20. 29, 22. 35; *contrary* עִמָּה Eccl 7. 14; *opposite, facing* נֹכַח Jos 8. 11 נֹכַח Nu 19. 4 עִמָּה Ex 25. 27; *in the face* נֹכַח Nu 25. 4 Ps 23. 5; in hostile sense, *against* נֹכַח Jes 59. 12 Eccl 4. 12 עִמָּה Ez 3. 8; cf. κατ-

ἐναρα: (ἐναίρω) only pl., *arms and trappings of a slain foe* הַרְגִּים Jes 10. 4, 14. 19; cf. ἐναρίζω

ἐναρίζω: (ἐναρα) *slay in fight* הָרַג Gn 4. 8, 25; generally, *slay* הָרַג Gn 4. 14, 15 Ex 4. 23 Lev 20. 15 IIR 17. 25 רָצַח Ex 20. 13 Nu 35. 27, 30

ἐναυγάω: *illuminate*; intr. *shine* נָגַהּ Jes 9. 1 הִנֵּיהּ Ib 13. 10

ἐναύγασμα, τό: *illumination* נֹהַר Jes 4. 5 Joel 2. 10 נֹהַר Jes 59. 9

ἐνδατέομαι: *distribute or fling about* נָדַף Ps 1. 4 נָדַף Lev 26. 36 הִפֵּיף Ps 68. 3; *speak in detail, i.e. in bad sense, reproach, revile* הִטִּיף Ez 21. 2 Am 7. 16 Mich 2. 6; *dwell on, celebrate* הִטִּיף Mich 2. 11; *scatter or shower abroad* נָסַף Jud 5. 4 Cant 5. 5 הִטִּיף Am 9. 13

ἐνδίκος, Arc ἔνδικος, ον: (δική) of things, *according to right, just, legitimate* צָדִק Lev 19. 36 Dt 16. 20, 25. 15 צָדִיק Ib 4. 8; *truth* צָדִק Prov 8. 8 צָדִיק Jes 41. 26 צָדָא Dan 3. 14 حَقِيقَة; ἡ πόλις a city in which justice is done עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* צָדִיק Gn 6. 9, 18. 23 Dt 32. 4 Ez 3. 20 حَقِيقَة; Adv. ἐνδίκως *right, with justice, fairly* בְּצֶדֶק Lev 19. 15

ἐνδον: Adv. *within* בְּתֵן IR 7. 20 Jon 2. 3; οἱ ἐ. *those of the house, the family, esp. the domestics* עֲבָדָה Gn 26. 14 Job 1. 3 [cf. δόμηδης]; *below* מִתַּח Ex 26. 24 Dt 28. 13, 43 IIR 19. 30 Prov 15. 24 Eccl 3. 21 [cf. ἐνερθε]

ἐνδυμα, τό: *garment, covering* כְּעָשָׂה Jes 61. 3 כְּעָשָׂה Ib 3. 22 מַעֲלֵל Ex 28. 34, 29. 5 Lev 8. 7 Esr 9. 3; = δῦμα

ἐνδυτός, ον: τό, *garment, dress* צִדָּן IIS 1. 24

ἐνδύω or ἐνδύνω, with Med. ἐνδύομαι: of clothes, *put on, wear* עָדָה Jes 61. 10 Jer 4. 30, 31. 4 (3) Ez 16. 13 Hos 2. 15 עָשָׂה IS 28. 14 Jes 59. 17 Jer 43. 12 Ps 104. 2, 109. 29 [δ/θ] עָשָׂה Ib 65. 14; *put on another, clothe in, clothe* עָדָה Jes 61. 10 Ez 16. 11 יָעַשׂ Jes 61. 10 עָשָׂה Jer 43. 12 הָעָשָׂה Ps 89. 46 הָעֲלָה IIS 1. 24 [δ/λ]

ἐνεγγυς: *falsa lectio* for ἐγγύς, of Places, *near, nigh, at hand, hard by, near to* עַל יָד Ex 2. 5 Nu 13. 29; cf. ἐγγίζω

ἐνέπω, lengthd. ἐννέπω, ἐνίσπω in later poets: *tell* or *tell of* תַּלַּח Job 15. 17 סַפֵּר Gn 24. 66 Ex 9. 16 סַפֵּר Hab 1. 5 Ps 88. 12 Job 37. 20; *tell news* or *tales* סַפֵּר Gn 40. 8, 41. 8, 12 Ex 10. 2, 18. 8 Job 15. 17; *speak* דַּבֵּר Gn 12. 4, 24. 33, 27. 6 Ex 14. 2 IS 3. 9 דַּבֵּר Ps 87. 3 Cant 8. 8

ἐνερθε and -θεν, ἐνερθα, also νέρθε and -θεν: Adv. *from beneath*, *up from below*; without sense of motion, *beneath*, *below* תַּחַת Job 36. 16 תַּחַת Ib., Gn 1. 7 Ex 38. 4 תַּחַת Ex 19. 17; esp. of the nether-world, οἱ ἔ. the gods *below* תַּחַת Dt 33. 27 תַּחַת Dt 32. 22 Ez 31. 14; cf. κάτω

ἐνέχω: Pass., *to be held, caught, entangled* תַּחַת Eccl 9. 12 תַּחַת Gn 22. 13 Eccl 9. 12

ἐνῆλατον, τό: as Subst. mostly pl., *rungs of a ladder*, which are fixed in the poles or sides תַּחַת Ex 20. 26; cf. ἀναβατήρες

ἐνθα, Adv.: Demonstrative, of Place, *there* שָׁם Gn 2. 8, 48. 7 שָׁם Ib 23. 13, 49. 31 הֵנָּה; also with Verbs of motion, *thither* שָׁם IS 9. 6 שָׁם Gn 19. 20, 24. 6; ἔ. καὶ ἔ. *hither* and *thither* הֵנָּה וְהֵנָּה IR 2. 36 הֵנָּה וְהֵנָּה IIR 2. 8; *whence*, with Verbs of motion, *whither* הֵנָּה IS 9. 18 IR 22. 24; *at the place whence* הֵנָּה Gn 15. 8 IIS 1. 3 ἐθάδε, Adv.: of Place, *thither* הֵנָּה IS 20. 20; *hither* הֵנָּה Gn 15. 16; after Hom. more freq., = ἐνθα, *here* שָׁם Gn 38. 21 IS 21. 10 [cf. ὧδε] הֵנָּה Nu 14. 19 IIR 4. 35 הֵנָּה, or *there* שָׁם Ib. הֵנָּה: of Time, *here, now* הֵנָּה Gn 15. 16 Nu 14. 19 Jud 16. 13

ἐθάπερ, Adv.: *there where, where*; stronger form of ἐνθα תַּחַת Gn 21. 17 Jud 5. 27, 17. 8 Ruth 1. 16, 17 תַּחַת Ib 1. 16

ἐθεμα, -θημα, τό: *thing put in, graft* שָׁמַע = ἐν-μα: v. ἐντίθημι

ἐθεν, Adv.: Demonstrative, *thence* שָׁם Gn 11. 8 Lev 2. 2; Relat., for ὅθεν, of Place, *whence* הֵנָּה IIS 1. 3 שָׁם Gn 3. 23; ἔ. μὲν . . . ἔ. δὲ . . ., *on one side . . . on the other . . .*, הֵנָּה . . . הֵנָּה IIR 4. 35, . . . הֵנָּה . . . הֵנָּה Ex 17. 12, 26. 13; ἔ. καὶ ἔ., *on both sides* שָׁם . . . שָׁם Ib. . . . הֵנָּה

ἐθέδε, Adv.: *hence* הֵנָּה Gn 37. 17, 50. 25

ἐθουσιάζω, -ιάω: *to be inspired or possessed by a god, to be in ecstasy* הֵנָּה IS 21. 16 Jer 29. 26 הֵנָּה IS 21. 15

ἐθουσιασμός, ό: *inspiration, enthusiasm, frenzy* הֵנָּה Dt 28. 28 IIR 9. 20

ἐνιαυτός, ό: (ἐνί, αὐτός) prop. *anniversary* (pl.); *lapse of a year* הֵנָּה IS 17. 12; ἐνιαυτῷ *on the expiry of a year* הֵנָּה Gn 18. 10 IIR 4. 16 [cf. τηλικάδε]; and so, *any long period of time, cycle, period* הֵנָּה Dan 7. 25; *times* הֵנָּה Esth 1. 13 Dan 11. 13; cf. ἔτος; v. προβαίνω

ἐνναίον, τό: *falsa lectio* for ναίον (= ναόν . . .) [ναός, temple; inmost part of a temple, shrine] מְעוֹן Ps 26. 8, 68. 6

ἐνναίω: dwell עוֹנָה Jes 13. 22 Hos 2. 17

ἐννοέω:—Att. also Dep. ἐννοοῦμαι—have in one's thoughts, consider, reflect; intend הִתְנַחֵם Gn 27. 42 نَوَى غنى; cf. ἐπι-

ἐνόπη, ἥ: (ἐνέπω) generally, voice; of things, sound נִיב Jes 57. 19

ἐνοχος, ον: = ἐνεχόμενος, held in, bound by; connected with נָחַץ Eccl 9. 12 Esth 1. 6 נֶאֱחָזוּ Gn 22. 13 Eccl 9. 12 [cf. ἐνέχω]

ἐνριζόω: implant הִשְׁרִישׁ Ps 80. 10; Pass., metaph., to be rooted, grounded in שָׁרַשׁ Jes 40. 24 Jer 12. 2

ἐντατός: (ἐντείνω) stretched נִשְׁטַח Ex 6. 6 Jes 3. 16 Ps 102. 12 ICh 21. 16

ἐνταῦθα, ἐνθαῦτα, ἐντουῦθα, ἐνταῦτα: Adv. formed from ἐθα, but more common in Prose; of Time, at the very time, then תָּמָּ, תָּמָּ, תָּמָּ;

of sequence, thereupon תָּמָּ, תָּמָּ, תָּמָּ

ἐντείνω: stretch or strain tight נִשְׁטַח Jos 8. 26; esp. of any operation performed with straps or cords נִשְׁטַח Gn 33. 19 [cf. πηγύσσει] Jes 44.

13 Ps 104. 2 נִשְׁטַח Dan 11. 45 [cf. πηγύσσει]; pitch the tune high הִנֵּן

Jer 12. 8, 51. 55 Thr 2. 7 מִוִּזֵּן; place exactly in, esp. put into verse, set to music אָזַן Eccl 12. 9 מִוִּזֵּן [cf. τείνω, ἐντατός]

ἐντειχίζω: wall in, i.e. blockade צִוַּר Dt 20. 12 Dan 1. 1 ICh 20. 1

ἐντειχίος, ον, -χίδιος, ον: enclosed by walls קְטוּר Ez 46. 22

ἐντέμνω: cut קָטַץ a victim בָּהֶה Ex 29. 17 Jud 19. 29 IS 11. 7 IR 18. 23

ἐντέρον, τό: in Hom. always pl., except Od. 21. 408, guts, bowels

נֶפֶס, מֵעֵי IIS 16. 11 Jon 2. 1 Cant 5. 4 Thr 1. 20 מֵעֵי

צִירִים IS 4. 19 Dan 10. 16 מִצִּירִים; womb, belly גֶּחַל Gn 25. 24,

30. 2 Jud 3. 21, 13. 5, 7 Ps 44. 26 Prv 13. 25, 18. 20 Cant 7. 3

Eccl 11. 5 מֵעֵי Cant 5. 14; ה. ἐντός

ἐντεῦθεν, Ion ἐνθεῦθεν, Adv. (related to ἐνθεν, as ἐνταῦθα to ἐθα): of Time, henceforth מֵעַתָּה Jes 9. 6. 48. 6

ἐντήτω: pour in while molten נִשְׁפָּךְ Jes 40. 19 נִשְׁפָּךְ Ez 22. 21 הִתְחַיֵּךְ IIR 22.

9 Ez 22. 20 הִתְחַיֵּךְ Ib. הִצִּיק Jos 7. 23 הִתְחַיֵּךְ Ez 22. 22; to be cast הִצִּיק

IR 7. 16 Job 37. 18 [cf. δια-, ἐκχέω]

ἐντηρέω: guard נִצַּר Cant 1. 6, 8. 11, 12 נִצַּר Prv 13. 3, 27. 18 [cf. τηρέω]

ἐντίθημι: generally, put in or into הִנֵּחַ Ez 5. 13 הִנֵּחַ Gn 50. 26; laid it to his heart (Od. 21. 355) נָתַן אֶל לִבּוֹ Eccl 7. 2 שָׁחַב IIS 13. 33,

19. 20 Dan 1. 8; engraft עָוַק Jes 5. 2 طَعِم

ἐντολή, ἥ: injunction, order, command, freq. in pl., orders, commands תּוֹרָה

- Gn 26. 5 Lev 7. 37 Nu 19. 2 Dt 33. 4 Jes 1. 10, 24. 5 Ez 22. 26, 43. 11, 12 Ps 78. 5 Prv 1. 8, 3. 1, 28. 4, 7 Dan 9. 10
- ἐντός: Prep., Adv., *within, inside*, opp. ἐκτός, בְּתוֹךְ Gn 25. 23 IR 7. 20 Jon 2. 3 בית Gn 6. 14 IIS 5. 9 בֵּיתָה Ex 28. 26 חֲדָרַיִם Prv 18. 8 חֲדָרָה Ex 14. 23 Dt 21. 12 IIS 3. 27 Ez 15. 4 בְּתוֹךְ Gn 1. 6 Ex 9. 24 IICH 23. 20 חֲדָרָה Gn 19. 29; *within, i.e. on this side*, ἐ. Ἄλυσος ποταμοῦ בְּתוֹךְ הַנָּחַל Jos 13. 9, 16; ὁ ἐ. inner, interior (W) יִמִּיתָן (אֵיתָן) Ez 40. 15 אֵשֶׁן Dt 32. 10 אִנְשָׁן; *between* בְּתוֹךְ Gn 3. 8 Ez 6. 13, 29. 3, 31. 14; τὰ ἐ. the inner parts of the body בְּתוֹךְ Gn 15. 4 Jon 2. 1 Cant 5. 4 [cf. ἔνδον, ἑντερον]
- ἐντοσθε, -εν: = ἐντός, *within, inside* בְּתוֹכֵי Ps 116. 19, 135. 9
- ἐντυγχάνω: *light upon, fall in with, meet with; find* בָּצָא Gn 2. 20, 4. 14, 15, 8. 9, 31. 34, 35, 37, 36. 24 Ex 22. 5 Nu 20. 14 Dt 4. 29, 19. 5, 22. 3, 23, 27, 28; ὁ. ἀντιάω
- ἐνύπνιον, τό: (ὕπνος) *thing seen in sleep*, in appos. with ὄνειρος; *a vision in sleep* סֵמָּה
- ἐνώδιον, τό: = ἐνώπιον, *ear-ring* עָוִי Gn 24. 22, 47, 35. 4 Ex 32. 2 Jes 3. 21 Ez 16. 12 Prv 11. 22
- ἐνωθέω: *thrust in or upon* הִדִּיחַ IIS 15. 14
- ἐνωπαδῖς, Adv., = -ίως, -πιδίως, Adv.: (ἐνωπῇ) *in one's face, to one's face* הִנֵּה לְפָנַי Job 2. 5 הִנֵּה לְפָנַי Ib 1. 11 בְּפָנַי Job 16. 8
- ἐνωπῇ, Adv.: *before the face, openly* קִבֵּל IIR 15. 10; cf. ἐποπρό or ὑπόπρό
- ἐνώπιος, ον: *facing, to the front* לְפָנַי Gn 6. 13, 18. 22 Ex 16. 34, 17. 5; neut. ἐνώπιον as an Adv., *face to face; in person* פָּנִים IIR 14. 8
- ἐνωτίζομαι: (οὖς) *give ear, hearken to* אָז Ecc 12. 9 [cf. ἐντείνω] הֶאָזִין Gn 4. 23 Ex 15. 26 Dt 1. 45, 32. 1 Jes 28. 23 Ps 17. 1, 54. 4, 140. 7, 143. 1
- ἑξ: *six* שֵׁשׁ Gn 7. 6 IIR 13. 19 Prv 6. 16 שֵׁשׁ Est 6. 15 שֵׁשׁ
- ἐξαγγέλλω: *tell out, proclaim, make known*, with collateral sense of *betraying a secret* גִּלַּל IIS 19. 28 [cf. παραγγέλλω]
- ἐξάγγελος, ὁ, ἡ: *messenger who brings out news from within* מְרַגֵּל Gn 42. 9 Jos 2. 1 [cf. παραγγελεύς]
- ἐξαγορεύω: *tell out, make known, declare* אִשֵּׁר
- ἐξάγω: *lead out, lead away* הוֹצֵא Gn 15. 5, 45. 1; *bring out from* הוֹצֵא Gn 15. 7 Ex 12. 51 הוֹצֵא Ez 38. 8; *lead out to execution* הוֹצֵא Gn 38. 24 Jud 6. 30 Hos 9. 13 הוֹצֵא Gn 38. 25; *bring out of prison* הוֹצֵא Gn 40. 14 Jes 42. 7 Ps 68. 7, 142. 8 הוֹצֵאָה Dan 6. 24 הוֹצֵאָה Ib.; of merchandise, etc., *carry out, export* הוֹצֵא IR 10. 29 IICH 9. 28 [cf. ἐξοδάω]; *bring off, produce* הוֹצֵא Ps 104. 14; *draw off water* הוֹצֵא Ps 78. 16



- ἐξαγωγή, ἡ: *evacuation* צאה Dt 23. 14 צאה Jes 4. 4, 28. 8; cf. ἀκάκη  
 ἐξαγωγήμος: *unsettled, migratory*, of people מוצא Ez 12. 4; *for drawing*  
*off water* מוצא IIR 2. 21; cf. ἐξοδισμός  
 ἐξαγωγίον, τό: *duty on exports* מוצא IR 10. 28  
 ἐξαγωνίζομαι: *fight, struggle hard* שָׁקַק Joel 2. 9 הִשְׁתַּקֵּק Nah 2. 5  
 ἐξαιρετός, ἡ, ὅν: *taken out, and so, picked out, chosen, choice*; esp. of  
 booty and things given as a special honour, not assigned by lot בכורה  
 Jer 24. 2 בכורה Hos 9. 10 בכורים Ex 23. 16 Lev 2. 14  
 ἐξαιρέω, ἐξαγρέω: *choose for oneself, carry off as booty* הָעֵלָה Esr 1. 11;  
*take out of a number, except* הִבַּנְּךָ Ex 10. 24; *remove people from their*  
*country; generally, remove* הָעֵלָה Gn 50. 24, 25 Esr 1. 11, 4. 2  
 ICh 1. 4, 8. 11; *set free, deliver* חָרַר [non-biblical שְׁתַּרְרַר]  
 ἐξείρω, Ep. ἐξαιέρω: *lift up, lift off the earth* הָעֵלָה Jer 38. 10 Ez 29. 4,  
 37. 12 רִוַּם Ps 9. 14 הָרִים Gn 14. 22, 41. 44 Lev 2. 9, 6. 3 Esr 9. 6;  
*raise in dignity, exalt, magnify* הָעֵלָה Ps 137. 6 רִוַּם Ex 15. 2 IS 2. 7  
 Prv 14. 34 רִוַּם Jes 33. 10 Neh 9. 5 הָרִים Jes 14. 13 Ps 75. 8,  
 113. 7 הִתְרִוּם Dan 11. 36; *remove* הָסִיר Gn 8. 13 Ez 21. 31 ICh  
 34. 33 הָעִיר Joel 4. 7 הָעֵלָה Gn 50. 25 IIS 6. 2, 21. 13 Esr 1. 11  
 ICh 15. 3, 12, 28 הָרִים Lev 4. 8, 19 Nu 17. 2, 18. 30, 32 Jes 57. 14  
 Ez 21. 31 הִוַּם Lev 4. 10; *arouse, stir up* עִוָּר Cant 2. 7 הָעִיר Jes  
 13. 17 Jer 51. 1 Ps 78. 38 Cant 2. 7 Esr 1. 1, 5; *to raise* הָעֵלָה IS 2. 6  
 עִוָּר IIS 23. 18 Jes 10. 26 רִוַּם Ps 107. 25 הָרִים Gn 14. 22, 39. 18,  
 41. 4; IS 2. 8 Esr 9. 6  
 ἐξαίφνης: Adv., *on a sudden* غَنَةً عَلَى غَنَةٍ  
 ἐξάλλασσω, -ττω: *change utterly or quite*, strengthd. for ἀλλάσσω הִחֲלִיף  
 Gn 31. 7 Lev 27. 10; *changes of raiment; change one's clothes* (W)  
 הִחֲלִיף Gn 41. 14 הִחֲלִיף Gn 35. 2; *take one thing in exchange for another*  
 הִחֲלִיף Jes 9. 9  
 ἐξαμαρτάνω: *miss the mark, fail, miss one's aim* הִחַטֵּא Jud 20. 16; *err, do*  
*wrong, commit a fault* אָשָׁם Lev 4. 13, 22 Jud 21. 22 Jer 2. 3; Pass.,  
*to be mismanaged, to be a failure* נֶאֱשָׁם Joel 1. 18; cf. ἀό-  
 ἐξαμάω (A): *mow or reap out, finish mowing or reaping* עָסַר Ps 129. 7  
 ἐξανθέω: *put out flowers, bloom* הִנִּיךְ Cant 6. 11  
 ἐξαπατάω: *deceive or beguile, deceive thoroughly* פָּתָה Jer 20. 7 Ez 14. 9  
 פָּתָה Ib. הִתַּל Gn 31. 7; *beguile or assuage* פָּתָה Hos 2. 16; cf. πείθω  
 ἐξαποστέλλω: *dispatch* שָׁלַח Gn 43. 4 ICh 24. 23; Pass., *to be dispatched*  
 שָׁלַח Ob 1 Dan 10. 11; *send forth* שָׁלַח Jud 12. 9; *send away* שָׁלַח  
 Ib 7. 8; *send away, dismiss*, e.g. a prisoner שָׁלַח Ex 8. 17, 28, 13.  
 17, 14. 5 Lev 14. 7 Dt 21. 14, 24. 1 Jer 34. 9, 10, 11, 14, 16 Zach

9. 11; ἐ. τινὰ κενόν (נֶחֱמֵ) *send away* empty-handed שָׁלַח Gn 31. 42 Job 22. 9 (cf. Ex 21. 2, 11); *divorce* a wife שָׁלַח Dt 24. 1 Jes 50. 1 Jer 3. 8 Mal 2. 16 أَطْلَقَ سَرَّحَ; *destroy*, τὰ ὀχυρώματα ἐξαποστελεῖς ἐν πυρὶ LXX 4Ki. 8. 12, שָׁלַח IIR 8. 12 [cf. φλογίζω]; *expel* שָׁלַח Gn 3. 23 Dt 24. 1
- ἐξαποστολή, ἡ: *sending away* שָׁלַח Ex 18. 2; *discharge* of an engine or projectile أَطْلَقَ
- ἐξάπτω: *fasten from* or (as we say) *to* קָבַר Ex 26. 6 קָבַר Ex 28. 7; *set fire to* הָצִיחַ IIS 14. 30, 31 Jer 51. 30; *kindle* הִצִּיב Ex 30. 7
- ἐξαρτύω: *equip thoroughly, fit out* הָרִיק Gn 14. 14
- ἐξεγείρω: *awaken* הָעִיר Zach 4. 1; Pass., *to be awakened* הִתְעוֹרֵר Jes 51. 17; *wake up* הָעִיר Jes 50. 4; *raise from the dead* עוֹרֵר Jes 14. 9; *wake up, arouse* הָעִיר Jes 41. 2 Jer 51. 1 Ps 35. 23, 78. 38 Esr 1. 5 [cf. συν-, ἐξαίρω]
- ἐξελαύνω: *drive out, esp. drive out, expel from a place; banish* הִגִּלָּה IIR 15. 29, 16. 9 (ἐλάω is a rare variant of ἐλαύνω, and mainly Poet.)
- ἐξέλκω: *draw, drag out* הָלַךְ Lev 14. 40, 43; *rescue from* הָלַךְ Ps 116. 8 خَلَّصَ; cf. ἀπαλλάσσω, ἐκλέγω
- ἐξερημόω: *make quite desolate; empty* (W) שָׁמָה Gn 24. 20
- ἐξετάζω: *examine well or closely, scrutinize, review* חָקַר Jer 17. 10 Ps 139. 1, 23 Prv 25. 2 חָקַר Neh 6. 12; *make inquiries into a thing from* חָקַר Dt 13. 15; *examine, approve* חָקַר Eccl 12. 9; *examine or question a person closely* חָקַר Prv 18. 17; *estimate; Pass., to be numbered* נִחְקַר IR 7. 47; cf. σκοπέω, δια-; v. p. 150
- ἐξέτασις, ἡ: *close examination, scrutiny, test* חָקַר Jud 5. 16 Prv 25. 3; *an inquiry* חָקַר Job 8. 8; *comparison* חָקַר Jes 40. 28 Ps 145. 3 Job 11. 7, 36. 26; cf. σκέψις
- ἐξετασμός, ὁ: = ἐξέτασις, (pl.), *test* נִחְקָר Ps 95. 4; cf. σκεμμός
- ἐξηγέομαι: *to be the leader of; lead, govern* הִסִּיעַ Ps 78. 52
- ἐξιάομαι: *cure thoroughly* אָסַף IIR 5. 11
- ἐξικνέομαι: *reach, arrive at a place* הִשִּׁיג Prv 2. 19; *come to as a suppliant; reach* הִשִּׁיג Jer 36. 25; *arrive at, reach an object* הִשִּׁיג Lev 26. 5 Jes 35. 10; *accomplish* הִשִּׁיג Zach 1. 6; *suffice* הִשִּׁיג Lev 5. 11, 14. 22; v. p. 214
- ἐξισάζω: *make equal* הִשָּׂה Thr 2. 13
- ἐξισόω: *make equal* שָׁוָה IIS 22. 34 הִשָּׁוָה Thr 2. 13; or *make even* יָשָׁר Jes 40. 3, 45. 2 הוֹשִׁיר Ps 5. 9 שָׁוָה Jes 28. 25; *bring to a level with* יָשָׁר IICH 32. 30 שָׁוָה Ps 131. 2; Pass., *to be reduced to a level with* נִשְׁתָּוָה Prv 27. 15; Pass., *is levelled, equalized, i.e. resolved in harmony* יָשָׁר IR 6. 35; *to be equal or like* שָׁוָה Esth 7. 4

- ἐξίστημι: *stand aside from, stray* (W) עָסָה Nu 5. 12 Prv 4. 15, 7. 25  
 ἐξοδεύω: *march out* יָצָא Jes 37. 9 Jer 37. 5; *depart* יָצָא Gn 27. 30; *egress*  
 יָצָא Ib 25. 26  
 ἐξοδισμός, ὁ = ἐξοδία (*expedition, journey*) מִצָּא Nu 33. 2  
 ἐξοδος (A), ἡ: pl., *discharges from the bowel* צָאָה Jes 4. 4 Prv 30. 12  
 צָאָה Dt 23. 14 Ez 4. 12; cf. ἐξαγωγή  
 ἐξοιδαίνω = -δέω, *swell or be swollen up* לְהִצָּבֹת Nu 5. 22  
 ἐξοιμάζω: *wail aloud* הָהִים Ps 55. 3  
 ἐξομοιάζω: *compare, liken* דָּמָה Cant 1. 9 Jes 46. 5 سَأَلْ; Pass.,  
*become or be like* הִתְמַשֵּׁל Job 30. 19  
 ἐξορίζω (A): *send beyond the frontier, banish* הוֹרִישׁ Nu 21. 32, 33.  
 52; Pass., גָּזַר Jes 53. 8 ICh 26. 21 Ps 31. 23; *get rid of* יָרַשׁ Dt  
 28. 42 פָּרַק Ex 32. 2 הִפְרַק Ib 32. 3  
 ἐξορύσσω: *dig up* נָקַר Jes 51. 1; *uproot* (W) עָקַר Eccl 3. 2 יָרַשׁ Job 31.  
 12; נָקַר *gouge out the eyes* Nu 16. 14; v. p. 525  
 ἐξυψόω: *exalt, elevate* נִשָּׂא IIS 5. 12 Esth 5. 11, 9. 3 הִתְנַשָּׂא Nu 16. 3,  
 23. 24, 24. 7 IR 1. 5 Ez 17. 14, 29. 15 ICh 32. 23  
 ἐξω, Adv.: with Verbs of motion, *out or out of* הוֹצֵא Dt 23. 13 הוֹצֵא  
 Ez 34. 21; without any sense of motion, *outside* הוֹצֵא Gn 15. 5 Dt 23.  
 13, 14, 24. 11 IR 8. 8 ICh 5. 9 הוֹצֵא Ib 32. 5; ὁ ἐ. the *outside*  
 הוֹצֵא Jud 12. 9 IIR 4. 3 Ez 47. 2 הוֹצֵא Ib 40. 44; ἐ. τὸ ἐξέμαρτος *out of*  
*range of arrows* כְּמִסְתָּחֵר Gn 21. 16; *without, except, besides* הוֹצֵא Eccl 2.  
 25 (ἐξω is Adv. of ἐξ, as εἰσω is of εἰς; cf. ἐκτός); cf. τὸ ἐξέμαρτος  
 ἐξωθέω: *thrust out, force out* הוֹצֵא IIS 13. 18 נָתַק Ez 17. 9 Jos 8. 6  
 הִנָּקָה Jud 20. 31; even by pulling, *wrench out* נָתַק Ez 17. 9, 23. 34;  
*displace* הִעֲתִיק Job 9. 5; *expel, eject, banish* הוֹצֵא Esr 10. 3, 19 הִעֲתִיק  
 Prv 25. 1 Job 32. 15; *put forth* הִתִּיק Jer 12. 3; cf. σῆλξω  
 ἐπαγαλλομαι: Pass., *glory in, exult in* הִתְהַלֵּל Jer 9. 22, 23 Ps 97. 7; cf.  
 αἰνίζομαι, ἐπαίρω  
 ἐπαγείρω: *gather together, collect*, of things הִתְקַבֵּץ Jer 30. 23; of men,  
*assemble* הִתְקַבֵּץ Joel 4. 9  
 ἐπαγκαλιζομαι: *embrace* הִבֵּק IIR 4. 16 Prv 5. 20 Cant 2. 6 [cf.  
 ὑπ-]  
 ἐπαγλατίζω: *pride oneself on a thing, glory or exult in it* הִתְעַלֵּס Prv 7. 18  
 ἐπαγωνίζομαι: *contend with* הִתְאָבַק Gn 32. 25, 26 צָחַק Gn 21. 9 Ex 32. 6  
 צָחַק Jud 16. 25  
 ἐπαιδω, contr. Att. ἐπάδω: *sing to or in accompaniment* נָצַח Hab 3. 19  
 Ps 4. 1 ICh 15. 21  
 ἐπαινετός: *praised, praiseworthy, laudable* مَحْمُود; ὁ ἐ. the *object of*  
*praise* מִתְחַדֵּר Ez 24. 16, 21, 25 מִתְחַדֵּר Thr 1. 7 מִתְחַמֵּל Ez 24. 21

*ἐπαινέω*: used instead of *αἰνέω* (Poet. and Ion. Verb, very rare in good Attic); *approve, applaud, commend* שָׁבַח Eccl 8. 15; *assent, agree* אָוַת Gn 34. 15 IIR 12. 9 הוֹאִיל Ex 2. 21; *praise* שָׁנָה Jes 27. 2 Ps 83. 1 שָׁבַח Ib 145. 4, 147. 12 הִשְׁתַּבַּח Ib 106. 47; *undertake* הִיאִיל Dt 1. 5; cf. *αἰνίζομαι*

*ἐπαίρω*, Ion and poet. *ἐπαείρω*: *raise* הָעֵלָה IS 2. 6, 28. 8, 11, 15 Jer 38. 13 Ez 37. 13 Ps 30. 4, 40. 3, 137. 6 הָרִים Gn 14. 22, 31. 45 IR 16. 2 Jes 37. 23 רוּמָם Jes 1. 2 Ez 31. 4 Esr 9. 9; *lift* הָעֵלָה Gn 37. 28 IS 2. 14 IIR 2. 1 Jer 38. 10, 13 Ez 29. 4 Hab 1. 15 הָרִים Jos 4. 5 Ps 9. 14; *exalt, magnify* הָעֵלָה Ps 137. 6 הָרִים IS 2. 8 Ps 75. 3 Thr 2. 17 רוּם Job 17. 4 רוּמָם Ex 15. 2 Jes 25. 1 רוּמָם Jes 33. 10 Ps 75. 11 Neh 9. 5 הַתְרוּמָם Dan 11. 36; *stir up, excite* הָעֵלָה Jer 50. 9 Ez 16. 40, 23. 46, 24. 8, 26. 3 הָעֵרִיר Jes 13. 17, 42. 13 Jer 50. 9 Esr 1. 1 עוֹרֵר Zach 9. 13 Prv 10. 12 Cant 2. 7 רוּמָם Ps 107. 25; *praise, approve*; esp. in religious sense, *glorify* God הָלֵל IIS 14. 25 Ps 104. 35 ICh 16. 4, 23. 5 IICh 23. 12 הָלֵל Ez 26. 17 Ps 113. 3; Pass., *glorify oneself* הִתְעַלָּה Jer 51. 3 הִתְהַלָּל IR 20. 11 Prv 25. 14, 27. 1 [cf. *αἰνίζομαι, ἐξαιρέω, ἐξαιρώ, ἐπαγάλλομαι*]

*ἐπαίσσω*, contr. *ἐπάσσω*: *assail, assault* הִקְיָץ Jes 7. 6; *make a success* הָיָה Jud 7. 21 اِنْتَقَضَ; *ἐπαρωτίσω*

*ἐπαισχύνομαι*: *to be ashamed* הִבִּישׁ Jer 10. 14 Hos 2. 7 הִתְבַּשֵּׁשׁ Gn 2. 25 *ἐπαυτιάομαι*: *bring a charge against, accuse; lay the blame upon* הָאָשָׁם Ps 5. 11

*ἐπακούω*: *hear* אָשַׁר Job 29. 11 (μακαρίζω: *congratulate* Gn 30. 13)

*ἐπαλθέω*: *heal, cure* شَالَح

*ἐπανθέω*: *bloom, be in flower* הִנֵּץ Cant 6. 11 פָּתַח Ib 7. 13; *to be bright* נֹסֶס Jes 59. 19 הִתְנַסֵּס Zach 9. 16 [cf. *ἐξ-, ἐν-, ἐπι-*]

*ἐπάνω*, Adv.: (*άνω*) *above, on the upper side or part* עַל פְּנֵי Gn 1. 2, 7. 18. 8. 8 IR 7. 42; *before, in front* פְּנֵי אֵל Nu 17. 8, 20. 10 Ez 41. 4 פְּנֵי Dt 16. 16 IS 1. 22, 2. 11, 17, 18 עַל פְּנֵי Ex 33. 19 IR 6. 3 פְּנֵי Gn 6. 13, 13. 9, 32. 17 Ex 17. 6, 33. 19 Jud 6. 13 Jes 66. 23 אֲנִי; *in the presence of* לְפָנֵי Ex 33. 19 Jud 13. 15 Ps 76. 8 Neh 6. 19; *in former times* לְפָנֵי Dt 2. 10, 12, 20 IS 9. 9 Job 42. 11 Ruth 4. 7 IICh 9. 11; cf. *ἐνωπαδῖς*

*ἐπαράομαι*: *imprecate curses upon; curse solemnly* הָאָלָה IS 14. 24 IR 8. 31 בָּרַךְ IR 21. 10, 13 (?) נָאֵר Thr 2. 7 קָלֵל Gn 12. 3 Ex 22. 27 Dt 23. 5 IR 2. 8 IIR 2. 24 Jes 8. 21; cf. *κατ-*

*ἐπάρχω*: *rule over; rule besides* הָחֵל Hos 7. 5; *begin* הָחֵל Gn 6. 1

*ἐπασκέω*: Pass., *set on one against another* הִתְעַשָּׂק Gn 26. 20

- ἐπαυγάζω: *examine carefully* עָנַן IS 18. 9; cf. οἰωνίζομαι  
 ἐπαυλέω: *accompany on the flute* לָלַח IR 1. 40 [cf. προσ-]  
 ἐπαυλίζομαι: *encamp on the field; pass the night* לָחַל Jes 13. 20  
 ἐπαύριον, Adv.: *on the morrow* מָחָר Ex 8. 25 מָחָר ICh 29. 21 מָחָר  
 Jon 4. 7 מָחָר Gn 19. 34; הָיָה הַיּוֹם הַהוּא Gn 30. 33  
 יוֹם הַמָּחָר Nu 11. 32  
 ἐπεγγελάω: *laugh at, exult over* הִלְעִיב ICh 36. 16 הִלְעִיב Ib 30. 10 [cf.  
 δια-, ἐγ-, κατα-]  
 ἐπεγείρω: *awaken, rouse up* עוֹרֵר Jes 14. 9 עוֹרֵר Zach 4. 1; metaph.,  
*awaken, excite, stir up* אָוִיר Jes 50. 11 [cf. ἀναίθω] זָרָה Prv 15. 18  
 הַתְּעִיר Dt 2. 5, 9, 19 הַתְּעִיר Jer 30. 23 עוֹרֵר Zach 9. 13 Cant 2. 7  
 עוֹרֵר Jes 13. 17 Jer 51. 1, 11 Cant 2. 7 [cf. ἐξ-, ἐξείρω]  
 ἐπεῖδον, aor. 2, inf. ἐπιδεῖν, with no pres. in use, ἐδοράω being used  
 instead: *look upon, behold, see*; esp. of the gods, *look upon human*  
*affairs*, הִעִיד Job 29. 11 شَاعِد  
 ἐπειτα, ἐπειτε(ν): Adv., (ἐπί, εἴτα); of mere Sequence, without any  
 notion of cause, *thereupon, thereafter, then* אַחֲרָיִם Est 4. 13 [cf. παρά  
 πέδας, παρ ποδός] בְּעֵד; *just then, at the time* אֲדָרָן Dan 2. 15 אֲדָרָן  
 Ib 2. 14 אֲדָרָן Est 5. 5  
 ἐπένδυμα, τό: *upper garment* מְעִטָּה Jes 3. 22 מְעִיל Ex 28. 34, 29. 5; cf.  
 ἐνδύμα  
 ἐπενδύνω, -δύω: *put on over* מַעֲדָה Ex 29. 5 Lev 8. 7 מְעִטָּה Ps 89. 46  
 [cf. ἐκδύω, ἀπο-]  
 ἐπενδύτης, ό: *robe or garment worn over another* אֲבִנִּי Lev 8. 7, 13 מַעֲדָה  
 Lev 8. 7 מַעֲדָה Ex 28. 8 Jes 30. 22 בְּדִים Ez 9. 2 Dan 10. 5 בְּהִים  
 IIR 23. 7 [cf. βαδδίν] מְעִטָּה Dan 3. 21  
 ἐπεξέρχομαι: *carry out, accomplish, execute* (W) בָּצַע Zach 4. 9 Thr 2.  
 17; cf. ἀποσώζω  
 ἐπεργάζομαι: *encroach upon, esp. encroach upon sacred ground* הִתְעַשָּׂה  
 Gn 26. 20; cf. ἐπασκέω  
 ἐπεργασία: *encroachment upon sacred ground* עֲשָׂה Gn 26. 20  
 ἐπέρχομαι: *come upon; esp. come suddenly upon* הִלָּךְ Prv 6. 11 הִתְהַלָּךְ  
 Ib 24. 34; *go over or on a space, traverse, mostly of persons, walk on*  
 הִלָּךְ Ps 104. 3, 142. 4 Prv 6. 28, 8. 20 Thr 5. 18 Eccl 11. 9 הִתְהַלָּךְ  
 Gn 3. 8, 13. 17 IIS 7. 6, 7 Ez 28. 14 Job 18. 8 Esth 2. 11; *go the*  
*round of, visit* הִלָּךְ Ps 55. 15 Prv 6. 11 הִתְהַלָּךְ Gn 3. 8 Zach 1. 10,  
 11, 6. 7 Job 1. 7 (ἐπι-/ἐν/פעל) (הת-פעל)  
 ἐπεύχομαι: *boast* تَبَجَّح  
 ἐπέχω: *extend, spread out* הִחְוִיק Mich 7. 18 ICh 26. 8 מִשָּׁח Ps 85. 6

- וְנִסְכָּךְ Jes 13. 22; simply, *hold* הַחֹזֵק Dt 25. 11 מִסֵּךְ Jud 5. 14 Am  
 9. 13 Cant 1. 4 مَسْك; of writings, *contain* הַחֹזֵק IICh 4. 5; *aim at*,  
*attack* מִסֵּךְ Jud 4. 6; *hold back, keep in check* מִסֵּכֶם Gn 43. 31, 45. 1  
 Esth 5. 10 עָקַב Gn 27. 36 [cf. κατ-]; *stay, pause, tarry* בַּעַשׁ Ex 32. 1  
 Jud 5. 28; *preserve (W)* הַחֹזֵק Neh 3. 4, 6; cf. ὀφείζω  
 ἐπιάλλω: *send upon* הַשְׁלִיחַ IIR 15. 37 [cf. διαστέλλω]; *lay hands upon* הַשְׁלִיחַ  
 Gn 22. 12 Ex 22. 7, 24. 11 IS 26. 9 Ps 55. 21, 138. 7 Job 1. 12,  
 28. 9 Esth 8. 7 ICh 13. 10 שָׁלַח Prv 31. 19; cf. ἐπιστέλλω  
 ἐπιβοηθέω: *come to aid, succour* הַבֹּשֶׁת IIS 22. 17 [cf. ἀποσφύζω] עֲזָב  
 Jer 49. 25 הָעִזִּיר IICh 28. 23  
 ἐπιβρέμω: *make to roar* הַרְעִים Ps 29. 3; *roar out* הַרְעִים IIS 22. 14 Job  
 37. 4  
 ἐπιγαμβρευτής, ὅ: *one connected by marriage* נָכַח Dt 25. 5, 7 נָכַח Ib 25.  
 7, 9 Ruth 1. 15  
 ἐπιγαμβρεύω: *take a woman to wife as her husband's next of kin* נָכַח  
 Gn 38. 8 Dt 25. 5, 7  
 ἐπιγαυρόω: *make proud* נָבַח Zach 10. 6  
 ἐπιγίγνομαι, -γίνομαι: of things, *come at the end* בָּנָה Jos 16. 7, 19. 11;  
*come upon, assault, attack* בָּנָה Jud 8. 21. 15. 12 IS 22. 17. 13 IR  
 2. 25, 29, 31, 32, 34, 46; 1. p. 214  
 ἐπιγίγνωσκαω, -γνώσκαω: *look upon, witness, observe* הָרְבִּיחַ IR 3. 21 Job  
 31. 1 הָרְבִּיחַ Jes 14. 16 Ps 33. 14 Cant 2. 3; *learn to know* הָרְבִּיחַ  
 Ps 119. 100, 104 הָרְבִּיחַ Eccl 7. 16 [cf. σιγή, πένυμι, πέπνυμαι.]  
 ἐπιγονυῖς, ἰδος, ἥ: *part above the knee* لُجَّةٌ لُجَّةٌ; *part above the knee*,  
*great muscle of the thigh, taken as a sign of strength and vigour*  
 הַרְבֵּה Job 40. 17  
 ἐπιγράφω: *mark the surface, graze* קָקַח Nu 21. 18; *write upon, inscribe*  
 קָקַח Job 19. 23; cf. ἐγγράφω  
 ἐπιδέχομαι: *receive* קָבַל Est 8. 30; *welcome* קָבַל ICh 12. 18 (19); *take*  
*on oneself, undertake* קָבַל Esth 9. 23, 27 IICh 29. 16; *accept* קָבַל  
 Prv 19. 20 Job 2. 10 ICh 21. 11  
 ἐπιδέω (A): *bind up, bandage* חָבַשׁ Jes 30. 26. 61. 1 Ez 34. 4 Hos 6. 1  
 Job 5. 18 חָבַשׁ Ps 147. 3 חָבַשׁ Jes 1. 6 Ez 30. 21; cf. ξεύωμαι, ἐπι-  
 ἐπιδιώκω: *pursue after* הָדַיֵק Gn 31. 23 Jud 20. 45 IIS 1. 6  
 ἐπιδωραῖς, ἰδος, ἥ: *deed* [nisi legendum ἐπιδωρά τις vel ἐπιδωρίς]  
 لَقْدُودٌ [Arabic confirms correctness of ἐπιδωραῖς]  
 ἐπίδοσις, ἥ: *free giving; free gift, esp. voluntary contribution to the state*,  
*'benevolence', benefaction* נָדְבָה Ex 35. 29 Lev 7. 16 Ez 46. 12 הָדְרָה  
 IS 9. 7; *devotion, addiction, to a thing* נָדְבָה Hos 14. 5 [cf. δόσις]

- ἐπιζητέω*: *seek after* שָׁקַד Gn 37. 16 Dt 4. 29, 13. 11 IIS 4. 8 Ez 7. 26 Hos 3. 5, 5. 15 Eccl 7. 28; *wish for* שָׁקַד Ex 2. 15 Nu 16. 10 IS 23. 10, 24. 10 IIS 20. 19 IR 11. 22 Jes 1. 12 Jer 45. 5 Ez 7. 25 Prv 17. 9 Esth 3. 6; *make further search for* שָׁקַד Gn 37. 16 IS 9. 3, 16. 16, 23. 14 Jos 22. 23 IR 1. 2, 3 Jer 5. 1 Ez 34. 4 Hos 2. 9 Cant 3. 1, 2 Ruth 3. 1 Esth 2. 2 שָׁקַד Jer 50. 20 Ez 26. 21 Esth 2. 23; *request* שָׁקַד Esth 2. 15, 4. 8, 7. 7; *seek for besides* שָׁקַד Prv 23. 35; *demand, require* שָׁקַד Gn 31. 39, 43. 9 IIS 4. 11 Dan 1. 20 Neh 5. 18
- ἐπιζητήσῃς*: *desire, craving* שָׁקַד Esth 5. 3
- ἐπιθάλλω*: *flourish* הִצְלִיחַ Gn 39. 2 Jud 18. 5 IR 22. 12, 15 Jes 55. 11 Jer 5. 28, 32. 5 Ps 1. 3 Dan 8. 12 ICh 22. 11 (10) IICh 7. 11; cf. ἀγλαΐζω, κατορθόω
- ἐπιθεωρέω*: *examine over again or carefully; inspect* שָׁבַר Neh 2. 13, 15 [cf. θεωρέω]
- ἐπιθήγω*: *whet or sharpen yet more* הִתְאָחַד Ez 21. 21 הִתְחַד Ez 21. 14, 15, 16
- ἐπίθημα*, ατος, τό: *something put on; hence, lid, cover* צִמָּד Nu 19. 15
- ἐπικαίω*: *renew, restore* הָדַשׁ Jes 61. 4 IICh 24. 4, 12 קָדַשׁ Neh 3. 1 [cf. ἀνα-, ἐπικαίω]; שָׁחַד Ps 103. 5
- ἐπικαίω*: *burn on an altar* נִיחָה Gn 8. 21 Ex 29. 18 Lev 2. 12, 26. 31 Ez 6. 13, 20. 28; *burn on the surface, scorch* אָבַל Ex 3. 2; *brand* עֲקָקָה Lev 19. 28
- ἐπικαλέω*: *invite; call before one, summon, of the Ephors* הִקְהִיל Nu 20. 8, 10 Dt 31. 28 (הִקְהִיל) וַיִּקְהִלוּ, וַיִּקְהִלוּ IIS 20. 14
- ἐπικαλύπτω*: *cover over, cover up, shroud* כָּסָה Gn 38. 15 Lev 13. 12, 13 Nu 9. 15, 22. 5 Ps 78. 53 Job 36. 30 Neh 3. 37; Pass., *to be covered over, veiled* הִתְכַּסָּה Gn 24. 65 Jes 59. 6 Prv 26. 26 הִלְפָה Ruth 3. 8 שָׁלַף Cant 5. 14 הִתְעַלֶּף Gn 38. 14 Jon 4. 8; *put as a covering, cover* כָּסָה Gn 38. 14 Ex 10. 5 Lev 17. 13 Jer 51. 51 Ez 32. 7 Ps 85. 3 Job 31. 33 כָּסָה Gn 7. 19 ICh 21. 16 הִתְכַּסָּה IR 11. 29 IIR 19. 1, 2; *conceal (W)* כָּסָה Jes 47. 11 [cf. ἐπικαλύπτω]
- ἐπικάρμπω*: *bend into an angle* הִצְמִיד Ps 50. 19; Pass., *bend or turn, form a curved line* צִמָּד IIS 20. 8
- ἐπικάρμψις*, εως: *curvature* צִמָּד Gn 24. 22 Ez 16. 11, 23. 42 [cf. ἐπίθημα]
- ἐπικείμεναι*: *to lie in or on* הָצִיעַ Ps 139. 8; *to be laid upon* הָצִיעַ Jes 58. 5 הָצִיעַ Esth 4. 3; cf. κοιτάριον/κοιτάριον, Dim. of κοίτη, הָצִיעַ
- ἐπικεύθω*: *conceal, hide* כָּחַד Gn 47. 18 IS 3. 17, 18 Jer 50. 2 Job 27. 11 הִכְחִיד Ib 20. 12 הִתְכַּחַס IIS 22. 45; v. ἐπιψεύδομαι
- ἐπικόπτω*: *lop, pollard* נָקַה Jes 17. 6; *dress blocks of stone* הָטַב Ps 144. 12 הָצַב Jes 51. 1

*ἐπικρίνω*: *select, pick out*; Med., *choose for oneself, pick out* לוּ הִקְרָה Nu 35. 11

*ἐπικρύπτω*: *throw a cloak over, conceal* חָבֵא Job 24. 4 חִבֵּיִּי Jos 6. 17, 25 IR 18. 4, 13 Jes 49. 2 חִתְּבֵא Gn 3. 8 IS 14. 11, 22; freq. in Med., *disguise* חִתְּבֵר IR 14. 5, 6 חִתְּפֵשׁ IS 28. 8 IR 22. 30 Job 30. 18 IICH 18. 29, 35. 22; cf. *κατα-*, *ἐπικαλύπτω*

*ἐπικτιίζω*: *found in addition or anew* חִדֵּשׁ Jes 61. 4 חִדְּשׁ Neh 3. 1

*ἐπικτυπέω*: *make a noise upon; stamp on the ground with the feet* חִבֵּי Job 39. 24

*ἐπικυδής*: *glorious, distinguished, brilliant, successful* חִדְּשׁ Gn 34. 19 Nu 22. 15 Dt 28. 58 IS 9. 6, 22. 14 IIS 23. 19, 23 Jes 3. 5 Nah 3. 10 [cf. *ἐγκυδον*]

*ἐπικυδιάω*: *vaunt oneself* חִדְּשׁ Prv 12. 9

*ἐπικυνέω*: *kiss on the lips* חִשֵּׁב Cant 1. 2 [cf. *ἀσπάζομαι*]

*ἐπικωκύω*: *lament over* חִבֵּי Jer 31. 15 (14) Ez 8. 14

*ἐπιλέγω*: *say against one* חִתְּלֵה Ps 41. 8 [cf. *συλλέγω*]

*ἐπιλείχω*: *lick* חִלֵּל Nu 22. 4 IR 18. 38 Jes 49. 23 חִלֵּל Jud 7. 6

*ἐπιλήθω*: Pass., *to be forgotten* חִלֵּהוּ Eccl 8. 10 [cf. *ἐκλειθάνω*]

*ἐπιμαντεύομαι*: *prophecy* חִמָּה Ez 12. 10; cf. *ἐκδέρω*, *pro-*

*ἐπιμενέω*: *stay on, tarry, wait* חִמָּה Job 39. 24; *persist in, cleave to* חִמָּה Dt 28. 66 חִמָּה Ps 78. 8, 37; *endure* חִמָּה Dt 28. 59 IIS 7. 16 Jer 15. 18 Ps 78. 8, 37, 93. 5

*ἐπινέμω*: *allot, distribute* חִנֵּה Job 7. 3 Dan 1. 10, 11; *κατα-*: *distribute, allot*, freq. of pasture; *plunder, ravage* חִנֵּה Ps 68. 24

*ἐπινοέω*: *think on or of, contrive; have in one's mind, intend, purpose* חִנֵּה Gn 27. 42

*ἐπινοτίζω*: *sprinkle on the surface* חִנֵּה Ex 29. 21 Lev 4. 6, 17, 5. 9, 14. 7

*ἐπιξανθίζω*: *brown over by toasting* חִצֵּה Esr 8. 27

*ἐπιξύω*: *grate over* חִצֵּה Lev 14. 41 חִצֵּה Ib.

*ἐπίουρος, ὁ* = *οὔρος* (B), *guardian, watcher, ward* خَافِيز; *wooden peg, pin* خَابُور

*ἐπιπαίζω*: *mock at* חִזֵּה Esth 1. 17

*ἐπιπετάννυμι*: *spread over* חִפֵּה Dt 4. 27 Jes 28. 25

*ἐπιπηδάω*: *leap upon, rush at, assault* חִפֵּה IR 18. 26

*ἐπιπιέζω*: *press upon* חִפֵּה Job 16. 12; cf. *πιέζω*

*ἐπιπίμπλημι*: see p. 343

*ἐπιποτίζω*: *water* חִקֵּה Gn 2. 6, 10 Dt 11. 10 Ez 17. 7 Ps 104. 13 Eccl 2. 6 [cf. *ποτίζω*, a different word of which this is a compound]

*ἐπιπταίρω*: *sneeze* חִוֵּה IIR 4. 35



- ἐπιρράπτω: *sew or stitch on* תפר Ez 13. 18  
 ἐπιρρέπω: *lean towards, incline* התרפק Cant 8. 5  
 ἐπιρρήγνυμι: *break* נרם Nu 24. 8; cf. κατα-  
 ἐπισεμνύνομαι: *pride oneself on a thing* התכבם IIS 22. 26  
 ἐπισημαίνω, -σαμαίνω: *mark; indicate, signify; distinguish; ἐπισημαίνομαι*  
 = ἐπισημειόομαι (*distinguish, observe*) זמן Esr 10. 14 Neh 10. 35,  
 13. 31  
 ἐπισκεπάζω: *cover over* חפה IICH 3. 5, 7, 8, 9 צפה Ex 25. 11 IR 6.  
 15, 20 IICH 3. 6, 4. 9 צפה Ex 26. 32 Prv 26. 23 [cf. σκεπάζω,  
 ἐπικαλύπτω]  
 ἐπισκευάζω: *make afresh, repair, restore* בדר IICH 34. 10 פסי Ps 48. 14  
 جبر (the Hebrew homologues incorporate the preposition)  
 ἐπισκευή, ἡ: *repair, restoration* בדר IIR 12. 6  
 ἐπιοκιάζω: *throw a shadow upon* הצייל Ps 5. 12, 91. 4 Job 3. 23 הציל  
 IIS 20. 6; *conceal, obscure* הסך Ex 40. 21 Job 38. 8  
 ἐπισκοτέω: (σκότος) *throw a shadow over* הקדיר Ez 32. 7, 8; metaph.,  
*throw darkness or obscurity over* הקדיר Ib 31. 15; = ἐπισκοτάζω,  
 -τίζω  
 ἐπισκότῃσις, ἡ: *darkening, obscurity, of the sun or moon in eclipse*  
 קדרת Jes 50. 3 [cf. σκότῃσις]  
 ἐπισπείδω: *pour upon or over, esp. as a drink offering* נסך ICh 11. 18  
 נסך Gn 35. 14 Nu 28. 7 IIS 23. 16 נסך Ex 25. 29  
 ἐπίστασις, ἡ: (ἐφίστημι) = ἐπιστασία II (*authority, dominion*), *superin-*  
*tendence* פקד Jer 37. 13  
 ἐπιστατεία, ἡ: (ἐπιστατέω) *office of ἐπιστάτης* פקד Nu 3. 32, 4. 16; cf.  
 παρακαταθήκη, ψήφισμα  
 ἐπιστατέω: *to be an ἐπιστάτης, to be set over; to be in charge of, to have*  
*the care of* נציב Ruth 2. 6 הפקיד Gn 39. 5 IIR 7. 17, 25. 23 פקד  
 IIR 12. 12 הפקד IIR 22. 5 IICH 34. 12; *stand by, aid* נציב Ps  
 94. 16 IICH 20. 6; *exercise the office of ἐπιστάτης* III (*president,*  
*overseer, superintendent, in charge of any public building or works*)  
 נציב Ps 4. 1 Esr 3. 8, 9 ICh 15. 21 IICH 2. 1 [cf. ἐπαείδω, ἐπαίδω]  
 ἐπιστάτης, ὁ: (ἐφίσταμαι) *one who is set over, chief, commander* נציב IS  
 13. 3 IIS 8. 6, 14 IICH 8. 10 פקיד IIR 25. 19 Neh 11. 14 שוטר  
 Dt 1. 15, 16. 18 Prv 6. 7 ICh 23. 4 IICH 26. 11; *supervisor* פקיד  
 Gn 41. 34 Jer 20. 1 Neh 12. 42; *president, overseer, superintendent,*  
*in charge of any public building or works* שוטר Ex 5. 10, 14, 15;  
*governor, administrator* נציב IR 4. 19 IICH 17. 2 פקד Neh 11. 9  
 ἐπιστεγάζω: *roof over* سق

ἐπιστέλλω: *enjoin, command* פִּלַּע Job 38. 35

ἐπιστρέφω: *turn about, turn round* פָּרַף; *turn towards* הִסִּיחַ Ez 21. 2, 7 [cf. ἐνδατέομαι]

ἐπισφάλλω: *trip up, make to fall* הִפִּיל Ez 6. 4

ἐπισχύω: *make strong or powerful* קוּחַ Ex 4. 21 Jes 54. 2 Nah 2. 2 Job 4. 3 IICH 11. 17 הִחֲזִיק Jer 51. 12 Ez 27. 9, 27 חֲבֵסָה Jes 9. 10 חֲבֵסָה Jes 9. 10 Ps 20. 2, 59. 2 חֲבֵסָה Prv 29. 25 חֲבֵסָה Job 36. 24 חֲבֵסָה Job 36. 22 חֲבֵסָה Ps 73. 12; *to be or grow strong* קוּחַ Dan 11. 32 קוּחַ Nu 13. 20 IS 4. 9 IIS 3. 6 ICH 19. 13 IICH 1. 1

ἐπιταχύνω: *hasten on, urge forward* חָזַק Jes 5. 19 Ps 55. 9; cf. ταχίζω

ἐπιτείνω: = ἐπιτανύω, *stretch; stretch upon or over* הִסִּיחַ Jes 54. 2 Jer 15. 6; *urge on, incite* הִסִּיחַ Prv 7. 21; Pass., *suffer more intensely, to be tormented, racked, to be tortured* הִסִּיחַ Am 5. 12 Mal 3. 5 Ps 27. 9 Prv 18. 5

ἐπιτελειώω: (τέλος) *complete, especially a sacrifice* כָּלַה Jud 3. 18 IS 13. 10 IIS 6. 18 IICH 29. 29

ἐπιτελέω: (τέλος) *complete, finish, accomplish* כָּלַה Gn 18. 33 IS 3. 12 Ruth 3. 18 ICH 27. 24 כָּלַה Gn 2. 1 Ps 72. 20 כָּלַה Jes 33. 1 כָּלַה Ib., Dan 8. 23; esp. of the fulfilment of oracles כָּלַה IIR 9. 26 כָּלַה Jes 44. 26; *bring to perfection* כָּלַה Job 22. 3; *pay in full* כָּלַה IICH 9. 15, 16 כָּלַה Gn 44. 4 Ex 21. 34 Jud 1. 7 IIR 9. 26 Jes 57. 18, 65. 6 Jer 16. 18 Prv 7. 14 כָּלַה Ps 65. 2 Prv 13. 13; *to have to pay, be subject to a burden* כָּלַה IR 9. 15, 21; cf. ἀπο-

ἐπιτίθημι: *lay, put or place upon, of offerings laid on the altar* שָׁם Gn 22. 6, 9 שָׁם Lev 2. 15, 22. 22; *set meats on the table* שָׁם Gn 43. 31 IIR 6. 22 שָׁם Ex 25. 30 IIR 4. 43, 44 שָׁם Gn 24. 33; *turn towards* שָׁם Ez 6. 2, 13. 17, 21. 2, 7 שָׁם Ib 21. 21; *put on a covering or lid* שָׁם Ex 40. 19 שָׁם Ib 25. 21; *put to, add, grant or give besides* שָׁם Lev 22. 14 Jes 38. 5 שָׁם IS 3. 17 IIR 20. 6; *impose, inflict burdens* שָׁם Jud 1. 28 Esth 10. 1 שָׁם Jos 17. 13; *place a helmet on his head* שָׁם Ex 29. 6 Esth 2. 17 שָׁם IS 17. 38; *laying one's hands upon* שָׁם IIR 13. 16 שָׁם Gn 48. 14; *make an attack* שָׁם IR 20. 12 Job 37. 15 שָׁם Neh 5. 7

ἐπιφαίνω: Pass., *come into view, show oneself, appear, of a divine manifestation* הוֹפִיעַ Dt 33. 2 Ps 50. 2; *show light, dawn* הוֹפִיעַ Job 3. 4, 37. 15

ἐπιφέρω: *bring a charge against, impute folly to* הִשָּׁא Lev 22. 16

ἐπιθέγγομαι: *simply, utter, pronounce* בָּטָא Lev 5. 4 Ps 106. 33

ἐπιθονέω: *bear hate or a grudge against* קָנָא Nu 5. 14 Jes 11. 13 [cf. φθονέω]

ἐπίφθονος, ον: liable to envy or jealousy, jealous (W) אַקְּ Ex 20. 5 אַקְּ  
Jos 24. 19 Nah 1. 2 [cf. φθονερός]

ἐπιφλεγέθω, -λέγω: heat, inflame; metaph., inflame, excite קִדְלִיָּהּ Jes 5.  
11; metaph., to be brilliant קִרְלִיָּהּ Ex 9. 24 Ez 1. 4

ἐπιφυλλίζω: glean grapes in a vineyard לָלֵז Lev 19. 10 Dt 24. 21

ἐπιφυλλίς: (φύλλον) small grapes left for gleaners לִלְזָהּ Jud 8. 2 Jes 17.  
6, 24. 13 (φύλλον: leaf לִלְזָהּ Lev 26. 36)

ἐπιχειρέω: make an attempt on, attack (י) חָלַץ Ex 24. 11 IS 26. 9

ἐπιχείρημα, τό: undertaking, attempt (י) חָלָץ Dt 12. 7; esp. of a  
military enterprise (י) חָלָץ Jes 11. 14

ἐπιχλεύω: jeer, make a mock of חָלַץ IIR 2. 23 Hab 1. 10

ἐπιχρίω: anoint, besmear חָשַׁב Gn 31. 13 Ex 29. 7, 30. 26 IS 9. 16;  
cf. χρίω

ἐπίχρισις: smearing over חָשַׁב Ex 40. 15 Lev 7. 35 Nu 18. 8; cf. χρίσις

ἐπίχρισμα: unguent חָשַׁב Ex 25. 6; cf. χρίμα, -ισμα: anointing

ἐπίχριστος: smeared on חָשַׁב Ex 29. 2 IIS 3. 39 חָשַׁב Lev 4. 3 IIS 1.  
14, 21; cf. χριστός

ἐπιχώριος, α, ον: of persons, οἱ ἐ. the people of the country, natives אֲדָמָה  
Ex 12. 19, 48, 49 Lev 23. 42 [cf. ἐγχώριος: אֲדָמָה, אֲדָמָה, אֲדָמָה]

ἐπιψάω: touch on the surface, touch lightly חָשַׁב Jes 59. 10 חָשַׁב Gn 27.  
12, 21, 22 חָשַׁב Ib 31. 34, 37 Dt 28. 29 חָשַׁב Ps 115. 7; ἐπιψάω: stroke

ἐπιψεύδομαι: lie still more; feign חָשַׁב Ez 13. 19 חָשַׁב Dt 33. 29 Ps 18. 45  
חָשַׁב IIS 22. 45 [cf. κατα-]; deceive חָשַׁב IIR 4. 16 חָשַׁב Zach 13. 4

ἐπιψηλαφάω: feel by passing the hand over the surface; ψηλαφάω: feel or  
grope about to find a thing, like a blind man or hoodman-blind  
חָשַׁב, חָשַׁב, חָשַׁב Gn 27. 12, 21-2, 31. 34, 37 Ex 10. 21 Dt 28. 29 Jes  
59. 10 Ps 115. 7 Job 5. 14, 12. 25; cf. ἐπιψάω

ἐπιψοφέω: rattle at or with, applaud חָשַׁב IIS 6. 16

ἐπιψύχω: cool חָשַׁב Jer 6. 7

ἐπογκόω: stuff חָשַׁב Nah 2. 13 חָשַׁב Prv 29. 21

ἐποικέω: to be settled near or with hostile views against חָשַׁב IR 21. 10

ἐποικίδιος, α, ον: presiding over the house חָשַׁב Ps 113. 9

ἐποπτεύω: keep watch חָשַׁב Jud 5. 28

ἐπόφωμαι: fut. of ἐφοράω (observe) חָשַׁב Nu 23. 21 Jes 18. 4; look upon,  
behold חָשַׁב Gn 15. 5 Ex 3. 6, 33. 8 Nu 21. 9 Hab 2. 15

ἐπωάδιος, ον: (ᾠόν) upon the eggs, hatched; ἐπωάζω: sit or brood upon  
eggs חָשַׁב Dt 22. 6 Jes 59. 5 Job 39. 14 חָשַׁב

ἐπωδός, όν: (ἐπάδω) Subst. a charm for or against חָשַׁב Jud 17. 5, 18.  
14 Hos 3. 4; = ἐπωδή; cf. ἐπενδύτης

ἐπωμίς, ή: (ᾠμος) Poet. shoulder חָשַׁב Gn 9. 23, 49. 15 Job 31. 22

- ἐφαιρέομαι: *choose as successor* בָּכַר Dt 21. 16  
 ἐφάμαρτάνω: *miss one's aim* אָחַזְתִּי Jud 20. 16 [cf. ἀό-, ἐξ-]  
 ἐβάπτω, ἐπάπτω: as law term, *claim as one's property* בָּבַח Mich 7. 3;  
 Pass., *to be kindled* הִצִּיתִי Jud 9. 49 IIS 14. 30, 31 [cf. ἐξ-]  
 ἐφέδρα, ἐπέδρη, ἥ: *stable* אָרָה ICh 32. 28 אָרָה Ib. אָרָה Ib 9. 25  
 ἐφεδρεία, ἥ: in war, *reserve; lying in wait; watchfulness* אָרָב Jos 8. 7  
 אָרָב Job 37. 8, 38. 40 [cf. ἐνεδρεύω: *ambush*, ἐνεδρεία: *ambush*]  
 ἐφεδρος, ον: generally, *one who waits to take another's place, a successor*  
 נָצַח Jud 18. 7  
 ἐφέλκω: *drag or trail after one*; οἱ ἐπελκόμενοι the stragglers of an army  
 מִלְחָמָה Dt 25. 18  
 ἐφέπω: *follow, pursue*, once in Hom. in hostile sense פָּעַל IIS 22. 5  
 Jon 2. 6 Ps 40. 13 [cf. ἀμφοβαίνω]  
 ἑφεσις, ἥ: (ἐφήμι) a law term, *appeal to a judicial tribunal* from a lower  
 tribunal פָּעַל Eccl 5. 7 اِسْتِثْنَانٍ; (ἐφίεμαι) *aiming at a thing, appetite, desire*  
 אָחַז Dt 12. 15, 18. 6 IS 23. 20 הָאֵיָה Gn 3. 6 Nu 11. 4 Ps  
 21. 3; cf. ἀγάπη  
 ἐφηβος, ἐφάβος, ό: (ἥβη) *one arrived at adolescence* (i.e. the age of 18  
 years) سَبِي شَاب; v. p. 127  
 ἐφηβοσύνη, ἥ: *age of an ἐφηβος, adolescence* سَبَاب  
 ἐφηγέομαι: *lead to a place* הָלַךְ Ex 15. 13 הִנֵּיָה Jud 16. 25 Jes 14. 1 Ez  
 37. 14, 44. 30 [cf. ἀναπαύω] הָנִיחָה Nu 23. 7 IIR 18. 11 Prov 18. 16  
 הִנְיִצַּל Dan 2. 25 [cf. ὑφ-]  
 ἐφίημι: *long for, desire* אָחַז Dt 12. 20 Jes 26. 9 Prov 21. 10 הִתְאָחַז Nu  
 11. 4 Jer 17. 16 Ps 45. 12 אָחַז Ps 119. 131; cf. ἀναπαύω  
 ἐφικνέομαι: simply, *reach or hit with a stick* פָּגַע Ex 5. 3 IS 22. 18;  
*reach, extend* הִגִּיעַ Gn 28. 12 Job 20. 6 ICh 3. 11, 12; *reach, attain*  
 הִגִּיעַ Jes 25. 12 ICh 28. 9; *to visit with* בָּעַד Gn 12. 17 בָּעַד Ps 73. 5  
 בָּעַד Ex 5. 3 הפגיעה Jes 53. 6; v. p. 204  
 ἐδίσταμι: *set over* הָצַב ICh 17. 10; *set up* הִצִּיב Gn 33. 20 IIS 18. 18  
 Jer 31. 21 (20); *establish* הִצִּיב Ps 74. 17; *ordain, prescribe* הִצִּיב  
 Esth 1. 8; *stop, cause to halt* הִצִּיבָה Jes 21. 2 Ps 46. 10 Neh 4. 5;  
*stand by or near* הִצִּיבָה Ex 14. 13, 34. 5 Nu 23. 5 Zach 6. 5 Job  
 1. 6; in hostile sense, *stand against* הִצִּיבָה Dt 7. 24 Ps 2. 2 ICh  
 11. 13; *halt, stop* הִצִּיבָה Gn 2. 2, 3, 8. 22 Jes 24. 8 Job 32. 1  
 ἐφόλκιον, τό: (ἐφέλκω) *small boat towed after a ship* فُورَكَة  
 ἐφοπλίζω: *get ready; fit out, equip, make ready; arm oneself, get ready to attack*  
 הִצִּיבָה Nu 14. 44; cf. ὁπλίζω

ἐφοράω: *observe* رَاعَى; *oversee* רָעָה Jer 23. 2, 4 Ez 34. 8, 23 Mich 5. 3, 5; of the gods, *watch over* רָעָה Gn 48. 15; cf. ἀλγέω, θυραυλέω, τρώγω ἐφόριος, α, ον: (ὄρος) *on the border or frontier*, ἀγορά ἐ., where the people of the adjacent states met for market and other purposes לָלֵל IR 9. 11 Jes 8. 23; ἐφόρια, τά, *boundaries* גְּבוּל Gn 10. 19 IS 5. 6 גְּבוּלָה Dt 32. 8 Jes 28. 25

ἐφόρος, ό: (cf. ἐπίουρος) *overseer, guardian, ruler* רָצָה Jer 56. 11 Jer 23. 1, 2 Ez 34. 2 Mich 5. 4 Zach 10. 3; at Sparta, ἐφόροι, οί, *the ephors*; title of magistrates at Heraclea, in the Eleuthero-Laconian cities, also of officials of corporations פְּרוֹטִי (פּוֹטִי) Gn 39. 1 פָּרֶט Ib 41. 45 פָּרֶטֶה Ib 12. 15; cf. Κάβειροι, οί: *the Cabeiri*, divinities worshipped especially in Lemnos, Samothrace and Boeotia; sg. Κάβειρος; freq. in Boeotian inscr. (written -βει-); Καβειρίδες νύμφαι, and Καβειρώ, ή, *the sisters and mother of the Cabeiri* גְּבִירָה

ἐφύμνέω: *chant or utter over* זָבַר Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 21. 14, 33. 2, 47. 7, 8, 66. 2, 71. 22 זָבַן Dt 6. 7 זָבַח Jud 5. 11; *sing a dirge or mournful strain* זָבַח Ib 11. 40; *sing of* זָבַח Jud 5. 3 Jes 12. 5 ἐφύμνιον, τό: *burden, refrain* זָבִיחָה Dt 28. 37

καθά: Adv. for καθ' α, *according as, just as* כַּדְרָה Gn 47. 30 (כְּהֵיב) IR 2. 3 כַּדְרָה Lev 25. 52 Nu 6. 21, 7. 5; also καθάπερ, κατάπερ, *like as if, exactly as* כַּאֲשֶׁר Gn 7. 9, 8. 21; *like* (כְּרֵאִיבֵן) Ib 48. 5; = καθώς καθαγίζω: *devote, dedicate* קָדַשׁ Ex 29. 1, 37 Nu 6. 11 IR 8. 64 הִקְדִּישׁ Nu 3. 13 Dt 15. 19 Jud 17. 3 IIS 8. 11 ICh 26. 26; *make offerings* קָדַשׁ Ex 29. 27; generally, *burn, esp. burn a dead body* דָּשַׁן Ps 20. 4 καθαγνίζω: *purify* קָדַשׁ Lev 16. 19 קָדַשׁ Ez 48. 11; *hallow* קָדַשׁ Ex 29. 1, 37 IR 8. 64 הִקְדִּישׁ ICh 30. 8

καθαιμακτός: *bloodstained* כְּאֵדָם Nah 2. 4

καθαιμάσσω, -ατόω: *make bloody, sprinkle or stain with blood*, Pass., כְּאֵדָם Nah 2. 4

καθαίρεσις: *demolition, destruction* (W) הָרָבָה Lev 26. 31 Jes 49. 19 Jer 25. 13 Ez 33. 24 Mal 1. 4 הָרַבּ Zach 14. 1: Mal 3. 24 הָרַסְתָּה Nu 21. 3; *subjugation* הָרַבּ Jes 43. 28

καθαίρέω, κατ-, κατάγρημι, λαθελεῖν: of sorcerers, *bring down from the sky* הִתְחַוֵּר אֶת־ Dan 2. 34, 45; הָרַרְןָ (הָרִין) Ib 2. 27, 4. 4 [cf. δικάζω, σπαράσσω]; *kill, slay; put down; annihilate, exterminate* (W) הִחְרִיב IIR 19. 17 הִחְרִיב Nu 21. 3 Dt 3. 6, 7. 2 Jos 6. 21, 10. 28 Jud 21. 11 IS 15. 8, 9, 18, 20 IR 9. 21 Jes 34. 2 Jer 25. 9, 51. 3 Dan 11. 44 קָטַל Dan 5. 19; Pass. הִחְרַב IIR 3. 23 הִחְרַב Ex 22. 19 קָטַל Dan 5. 30, 7. 11 קָטַל Ib 2. 14, 3. 22 הִתְקַטַּל Ib 2. 13 תָּל

[cf. ἀτείνω] جزر; *remove utterly from*, Pass., נָזַר Jes 53. 8 Ps 88. 6 ICh 26. 21 [cf. ἐξολίζω]; *raze to the ground, demolish* בָּהַר ICh 34. 6 Jer 51. 58; Pass., נָזַר Jer 51. 58; as law-term, קָהָר Ez 29. 12 Jes 23. 13 Jer 51. 58; *as law-term, condemn* נָזַר Ez 37. 11 Thr 3. 54 Jes 34. 2; simply, *decide* נָזַר Job 22. 28 Esth 2. 1; *fetch down as a reward or prize* נָזַר Lev 27. 28 Mich 4. 13; Pass., קָהָר Lev 27. 29 Esr 10. 8; cf. καθιερῶμαι, fut. καθεδοῦμαι: *sit down, take one's seat*; יָשַׁב Ps 29. 10; cf. ἵζω

καθιερεύω: *sacrifice, offer* הִקְרִיב Lev 1. 13, 7. 29, 23. 3, 16 Nu 28. 2, 26, 27

καθιερόω: *dedicate, devote* הִוִּיר Nu 6. 2, 5, 12 קָהָרִים Lev 27. 28; Pass., הִוִּיר Hos 9. 10 קָהָרִים Lev 27. 29 [cf. ἱερῶν Jos (6. 24) 7. 1] καθίζω, κατ-: causal, *make to sit down, seat* הִיִּיב IR 2. 24, 21. 9, 10, 12 Thr 3. 6 ICh 23. 20; *set, place* הִיִּיב Gn 47. 6, 11; *encamp* הִיִּיב IS 30. 21; *set up* יָשַׁב Ez 25. 4; *marry* הִיִּיב Esr 10. 2, 10, 14, 17, 18 Neh 13. 23, 27

[καθίζω, in the sense 'marry', is a Hebraism used exclusively by the LXX; the genuine homologue is συνοικέω, שָׁוָה.]

καθικετεύω, κατ-; strengthd. for ἱκετεύω (*supplicate, beseech; beg of one that* חָכָה Jes 30. 18 פָּנֵעַ Gn 23. 8 Ruth 1. 16 اَلتَّسَلُّعُ إِلَى شَيْءٍ entreat earnestly חָכָה Jes 8. 17, 64. 3 Ps 33. 20 Job 32. 4 הַפְּנִיעַ Jes 53. 12, 59. 16 Jer 36. 25; cf. ἱκετεύω; שָׁחַ 214

καθιναέομαι: *reach, touch* הִגִּיעַ Jes 6. 7 Jer 1. 9 Ps 88. 4 הִשָּׁק Ez 3. 13; κατακόμενον, τό, *that which comes to one, one's share of an inheritance, הִגִּיעַ Eccl 8. 14*

κάθισμα: *seat* מוֹשֵׁב IS 20. 18, 25 Ez 28. 2 Ps 132. 13 כִּסֵּא Cant 1. 12; cf. ἵσμα

καθιστάνω, -ημι: *set down* חָבַל; *set up, erect, of stones* הִצִּיב Jer 31. 21 (20); *replace, restore* הִסָּה Gn 31. 39; *set in order, array, of soldiers* הִצִּיב Gn 21. 28; *ordain, appoint* הִצִּיר Neh 13. 13 צִוָּה IR 1. 35; *to be established or instituted, prevail* נָצַח Ps 82. 1, 119. 89 [cf. σέβωμαι] καθοράω, κατ-; fut. κατόψομαι, 3 sg. pf. καταψάμαι, aor. 1 καταψάμην: *look down* הִבִּיט Jes 51. 6, 63. 15 Ps 33. 13, 104. 32; *see distinctly* הִבִּיט Hab 1. 5; *descry, perceive* הִבִּיט Nu 23. 21; *behold* הִבִּיט Ib 12. 8, 21. 9 Jes 51. 1, 2, 63. 5 Hab 2. 15 Ps 13. 4, 84. 10, 91. 8, 119. 15; *observe* הִבִּיט Jes 18. 4 Hab 2. 15 Ps 119. 15 Job 6. 19; *to look and see whether* הִבִּיט Thr 1. 12

καθώς: Adv. = καθά; of Time, *as, when* כַּאֲשֶׁר Gn 18. 33, 20. 13

κάπ: Ep. for κατὰ before π, φ

- καταβάλλω, Ep. 3 sg. κάββαλε, imp. καταβαλόντων: *throw down; drop* הפיל Dt 25. 2 IIR 6. 5 פלח IIR 4. 39; *strike down* with a weapon, *slay* הפיל Ib 19. 7 Ez 6. 4 Prv 7. 26; *cast down* or *away*, *cast off*, *reject* הפיל Jud 2. 19 Ps 106. 26; *let fall*, *drop* הפיל Jud 2. 19 IS 3. 19; *throw down* seed, *sow* הפיל Ps 106. 27; *let fall*, *drop; set down* בבל Cant 8. 5; *to be the author of*, *commit to writing* כתב Ex 24. 12, 34. 1 (a spurious or secondary homology; cf. γράφω, κατα-)
- καταβαπτίζω: *dip* טבל Gn 37. 31; Pass., *to be submerged* נטבל Jos 3. 15 הפל Jer 38. 22; *drown* טבל Job 9. 31 טבע Ex 15. 4; cf. καταδύω
- καταβάπτω: *dip; soak*, v. καταβαπτίζω; *dye*, colour תיטב IIR 9. 30; Pass., *deep-coloured* טבול Ez 23. 15
- καταβιβρώσκω: *eat up*, *devour* בער Ex 22. 4 הביעיר Ib. [cf. δια-]
- καταβολή: *throwing down*, esp. *begetting* הבל Job 39. 3; *paying down*, esp. by instalments; money as a *deposit* by way of caution הבל Ez 18. 12 הבלה Ib 18. 7; *periodical attack* of illness, *fit* הבל Hos 13. 13 Ps 18. 5
- καταβρέχω: *drench*, *soak*, *steep*; Pass., מרבה Lev 7. 12; cf. δια-
- καταβρύκω: *bite in pieces*, *eat up* כרסב Ps 80. 14; cf. κατατρώγω
- καταγελάω: *laugh*, *jeer at*; *laugh scornfully*, *mock*; *deride* הלעז IIR 36. 16 הלעז Ps 22. 8 Job 21. 3 Neh 2. 19, 3. 33 IIR 30. 10
- καταγιγνώσκω: *lay as a charge against* a person, *pronounce a verdict against*: נכס Ps 105. 22; Pass., *to be condemned* נכס Ib 58. 6; cf. ἀνα-
- καταγλωττίζω: *use the tongue against* another נלש Ps 101. 5 הלשן Prv 30. 10
- κατάγνυμι, late pres. κατάσσω, κατεάσσω: *break in pieces*, *shatter* נדב Dt 7. 5, 12. 3 Jes 45. 2 IIR 34. 4 נדב Job 30. 13 נדב Lev 14. 45 Dt 7. 5 Jud 6. 30-נדב Dt 12. 3 IIR 31. 1; Pass., *to be broken*, *to be shattered* נדב Jes 9. 9 נדב Jud 6. 28 נדב Lev 11. 35; c. p. 166
- καταγράφω: *prescribe*, *ordain* כתב Jes 10. 1; cf. καταβάλλω
- κατάγω: *reduce* to a state נצי Jer 51. 34 Job 17. 6; cf. προσ-
- καταδάκνω: *bite* נצי Jer 8. 17; cf. δακνάω; p. 157
- κατάδεσις, -σμος: *binding fast*; *binding by magic knots*; hence, *spells*, *enchantments*, in pl. קשרים Jes 3. 20 Jer 2. 32
- καταδέω: *bind fast* קשר Gn 44. 30 Dt 6. 8 Jos 2. 18 IS 18. 1 קשר Jes 49. 18 Job 38. 31
- καταδιώκω: *follow hard upon*, *pursue closely* קדב Gn 31. 23 Jud 18. 22, 20. 45 IS 31. 2 IIR 1. 6
- καταδουλεύομαι, -λίζω, -όω: *reduce to slavery*, *enslave* תלל Ps 137. 3
- καταδύω or -δύνω: *go down*, *sink*, *set*, esp. of the sun שקע Nu 11. 2 Jer 51. 64 Am 8. 8, 9. 5; causal, *make to sink*, rarely in prose,

- ὑβέ Ex 15. 4 הִטְבַּע Jer 38. 22 הִטְקִיעַ Ez 32. 14 Job 40. 25; cf.  
 ἐκδέω, καταβαπτίζω  
 κατάθεσις: *payment down, payment; in Law, promise, covenant* הַשְׁמָחָה  
 Lev 5. 21  
 καταθραύω: *break in pieces, shatter* פָּרַק IR 19. 11 فرق Ex 9. 25,  
 34. 1 IIR 11. 18 Jes 21. 9 Jer 43. 13 Ps 29. 5, 48. 8  
 καταθρώσκω: *leap down* נָהַר Lev 11. 21; cf. ἐκ-  
 καταθύω: *sacrifice* זָבַח IR 3. 2, 8. 5 ICh 30. 22, 33. 22 ضَحَّى  
 καταιδέομαι: *feel shame or reverence before another, stand in awe of him*  
 הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; *to be ashamed to do a thing*  
 הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6  
 καταίθω: *kindle* אָזַר Jes 50. 11  
 καταίνεσις: *betrothal* خُطْبَةُ خطبه  
 καταίνεω: *grant, promise; esp. promise in marriage, betroth* خُطِبَ  
 καταισχύνω: = καταχέζειν (*befoul*) קָדַשׁ IS 21. 6 Jes 65. 5  
 κατακαίνω: = κατακτείνω (*kill, slay*) הִקְצַע Nu 25. 4 IIS 21. 6 הִקְצַע  
 Ib 21. 13  
 κατακαίω: *burn completely; to be burnt* אָכַל Ex 3. 2 Nah 1. 10 Neh 2. 3  
 κατακενόω, strengthd. for κενόω: *empty, make space empty* הֶאֱזַיֵּיתִי Jes  
 19. 6 חָלַל Ez 28. 9 בָּנָה Gn 24. 31 Lev 14. 36 Jes 40. 3 Mal 3. 1  
 חָלַל Ez 32. 26 חָלַל Jes 53. 5; *desert* הֶעֱזַיֵּיתִי ICh 28. 9 חָלַל Thr 2. 2  
 פָּנָה Zeph 3. 15  
 κατακηλιδόω, strengthd. for κηλιδόω: *stain, soil* אִמְאָלִיתִי Jes 63. 3; Pass.,  
 אִמְאָל Jes 59. 3 Thr 4. 14 אִמְאָל Jes 9. 4; metaph., *defile, sully* אִמְאָל  
 Mal 1. 7; Pass., אִמְאָל Dan 1. 8 אִמְאָל Mal 1. 12 Esr 2. 62  
 κατακινέω, strengthd. for κινέω: *set in motion, simply move* הִנִּיעַ IIS  
 15. 20 IIR 19. 21 Am 9. 9 Dan 10. 10; *alter* שִׁנָּה IIR 25. 29 Jer 2. 36  
 שִׁנָּה Eccl 8. 1 הִשְׁתַּנְּהָה IR 14. 2; *disturb* הִנִּיעַ IIS 15. 20 IIR 23. 18  
 κατακλείς or κατάκλεις, -κλήτης: *sheath for a spear* הִשְׁכָּה IS 17. 51 IIS 20.  
 8 Jer 47. 6; cf. τὸ ξυρόν  
 κατακληρονομέω: *leave as an inheritance* הִנְחִיל IS 2. 8 ICh 28. 8 הִנְחִיל  
 Lev 25. 46  
 κατακληρώω, -ουχέω: *receive as one's portion, esp. of a conquered*  
*country, divide among themselves, portion out; assign as a portion,*  
*portion out to colonists* הִנְחִיל Nu 33. 54  
 κατακοιμάω: (καίμαι) causal, *put to sleep* הִשְׁכִּיב IIS 8. 2 IR 3. 20, 17. 19  
 הִשְׁכִּיב IIR 4. 32 Ez 32. 32 [cf. καίμαι, κοιτάζω]  
 κατακόπτω: *cut down, fell, of trees* נָקַח Jes 10. 34 קָצַע Nu 15. 32; *cut in*  
*pieces, cut up* קָצַע IIR 18. 4 Jes 2. 4 ICh 34. 7 קָצַע Ex 39. 3 IIR



24. 13 Ps 46. 10 קָטַע Ex 5. 7 IR 17. 12; Pass., *cut down, massacre, butcher* קָטַע Job 4. 20; in a military sense, *cut in pieces, 'cut up'* קָטַע Zach 11. 6 קָטַע Nu 14. 45 Dt 1. 44; Pass., *cut* קָטַע Jes 24. 12 Jer 46. 5; generally, *break in pieces, destroy, fretted in pieces* קָטַע IICh 15. 6 קָטַע Job 4. 20; cf. *συν-*; p. 224
- κατακροάομαι: *listen attentively* קָטַע Job 36. 2
- κατακρύπτω: *hide, conceal, cover* (W) קָטַע Job 17. 13 Cant 2. 5 קָטַע Jos 6. 17 IIR 6. 29; Pass., *conceal* (קָטַע) IIR 6. 9 קָטַע Job 24. 4 קָטַע Prv 28. 12 [cf. קָטַע] קָטַע Jes 42. 22; *use concealment, conceal oneself or one's true nature* קָטַע Gn 3. 8 IS 13. 6 IIR 11. 3 קָטַע IS 28. 8 IR 22. 30; cf. *ἐπι-*
- κατακυλίνδω, -κυλίω: *roll down* קָטַע Jer 51. 25 [cf. ἀπο-]
- καταλείπω: *bequeath* خَلَّفَ (cf. γεννάω: *beget*); *leave, forsake, abandon* קָטַע Dt 31. 6 Jos 1. 5; *leave alone* קָטַע IIR 4. 27 Job 7. 19
- κατάλειψις: *posterity* خَلْفَ; cf. γένος: *offspring; progeny* (W)
- καταλευκόω: *whiten* קָטַע Jes 1. 18 Joel 1. 7 Ps 51. 9
- καταλέω: *grind* קָטַע Joel 1. 6 Prv 30. 14 Job 29. 17 קָטַע Ps 58. 7
- καταμαρτυρόμαι: *foretell against; or about one* קָטַע Ez 12. 10; cf. ἀναφέρω
- καταμεγαλυνέομαι: *strengthened. for* μεγαλυνέομαι, *exalt oneself against* קָטַע Ps 35. 26
- καταμεθύσκω: *make drunk, intoxicate* (W) קָטַע Jer 51. 7 קָטַע Dt 32. 42 Jer 51. 57
- καταμελέω: *give no heed to, neglect* קָטַע Jes 58. 7 Ps 55. 2
- καταμύω, Ep. καμμύω: *close the eyes* קָטַע Jes 33. 15 קָטַע Ib 29. 10 קָטַע IS 4. 15 IR 14. 4
- κατανείφω, -νίφω: *snow all over, cover with snow; metaph., sprinkle as with snow* קָטַע Ps 68. 10
- κατανίψω (pres. -νίπτω): *wash well* קָטַע Gn 49. 11 Ex 19. 10 Mal 3. 2; *wash out, purge* קָטַע Jer 4. 14 Ps 51. 4, 9
- κατανικάω, strengthened. for νικάω: *conquer, vanquish; generally, overpower* קָטַע Ps 44. 6
- κατανίπτης: *washer; at Athens, he who washed the peplos of Athena* קָטַע Jes 36. 2
- κατανοτίζω: *bedew* מוֹגַע Ps 65. 11 קָטַע Am 9. 13 (?) נָדַי
- καταντίον, Adv.: *facing one* קָטַע Ps 139. 5 קָטַע Dan 2. 6, 9, 10 נָדַי [cf. κατέναντα, -τίον]
- κατανύσσω: *stab, gouge* קָטַע Nu 16. 14 Jud 16. 21 [cf. ἐξορύσσω]

- καταξέω: *carve* קָרַח Nu 21. 18; in Pass., קָח IR 6. 35 Ez 8. 10 קוּחַ  
Job 19. 23; cf. ἐπιγράφω
- καταξηραίνω: *dry up* יָבֵשׁ IIR 19. 24 Jes 50. 2; Pass., קָרַב Jud 16. 7
- καταξιώω: in bad sense, *degrade* הוֹלִי Thr 1. 8
- καταξυράω: *shave close* תָּלַח Gn 41. 14 Lev 14. 9 Nu 6. 9 גָּלַח Jud 16.  
17, 22 Jer 41. 5 תָּלַח Lev 13. 33 Nu 6. 19 תָּקַח Ez 27. 31  
קָרַח Ib 29. 18; cf. ξυρίζω
- καταπαλταφέτης: *artilleryman* קָלַע IIR 3. 25
- καταπάλτης, -πέλτης: (πέλλω) *engine of war for hurling bolts, catapult*  
קָלַע IS 17. 50; cf. σφενδόνη
- καταπάσσω: *sprinkle, strew over* הָסַח Ex 29. 21 Lev 4. 6, 14. 7, 16 Nu  
19. 4, 21 Jes 52. 15 טָשׂ [cf. δια-, καταρραίνω, διασπείρω]
- καταπήγνυμι, -ύω: *stick fast in something* דָּבַק Dt 28. 21 הִדְבִּיק Ez 3.  
26 [cf. ἐπι-]
- καταπίμπλημι: *fill quite full* מָלָא Dt 6. 11 IIR 21. 16 Ps 129. 7; *fill*  
*full of* מָלָא Ex 28. 3, 35. 35 Jes 33. 5 Jer 51. 14, 34
- καταπνέω, -εῖω: *blow or breathe upon or over* הָפַח Ez 21. 36
- καταποικίλλω: *deck with various colours or in diverse modes, mottle*; Pass.,  
קָבַע Ex 28. 20; *embroider (W)* קָבַע Ib 28. 39
- καταπονέω: *subdue after a long struggle; handle roughly, crush, damage;*  
*maltreat, oppress* מָצַח Gn 15. 13, 16. 6, 31. 50 Ex 1. 11. 22. 21 Nu  
24. 24 Dt 26. 6 Jes 60. 14; esp. in Pass., מָצַח Jes 53. 4 Ps 119. 71  
מָצַח Gn 16. 9
- καταπρίω: *saw up, saw asunder, cut into pieces* הָפַח Jer 18. 21 Ez 35. 5  
Ps 63. 11; cf. πρίω, בָּרַא, נָשַׁר Jos 17. 15. 18 ICh 20. 3
- κατάπυγος, ον: = καταπύγων, ὁ, ἡ, *given to unnatural lust* קָדַשׁ Dt 23.  
18 IIR 23. 7 קָדַשׁ Gn 38. 21 Dt 23. 18 Hos 4. 14
- καταπυγοςύνη: *unnatural lust* קָדַשׁ IR 14. 24, 22. 47
- καταπύγων: *the middle finger (used in an obscene gesture)* אֶצְבָּע Jes  
58. 9
- καταπύθω: *putrefy* הִבְאִישׁ Ex 5. 21, 16. 24 Eccl 10. 1 עָטַן Ib. עָטַן  
Pass., *become putrefied* הִבְאִישׁ ICh 19. 6 טָעַן
- κατάραμα: *curse* מָאָרַח Mal 3. 9 Prv 3. 33, 28. 27
- καταράσμαι: *call down curses upon, curse, execrate* הָאָלַח IR 8. 31 אָרַר  
Gn 5. 29 אָרַר Thr 2. 7 קָלַל Gn 8. 21, 12. 3 Ex 21. 17, 22. 27  
IIS 16. 7 IIR 2. 24 Job 3. 1 Neh 13. 2, 25 אָרַר Jes 27. 11;  
Pass., אָרַר Mal 3. 9 קָלַל Job 24. 18 מָאָרַח Nu 5. 18 יָאָר Nu 22. 6  
[cf. ἐπι-]

καταράσσω, -πτω, καταρράσσω, -πτω: *dash down, break in pieces* רָצַץ Ps

74. 14 Job 20. 19 ICh 16. 10 רָצַץ Jud 10. 8 הָרִיץ Jud 9. 53

καταρραίνω: *besprinkle, sprinkle* יָרָה Ps 139. 3 וָרַק [cf. κατασπείρω]

καταρρακτήρ, -της (from καταρράσσω), or καταράκτης (from καταράσσω): as Subst., *waterfall, cataract* شَلَل

καταρρήγνυμι and -ύω: *break down; tear in pieces* נָדַם Nu 24. 8; Pass., *to be broken down; to be broken in pieces; comminuted, crumbling soil* הִקְרַעַע Jes 24. 19

καταρρυσόμαι: Pass., *become wrinkled* تَقَنَّصَ

καταρχή: *beginning* הֶחֱלָה Gn 13. 3 IIS 21. 9, 10 הֶחֱלָה Hos 1. 2 [cf. γένεσις]

κατάρχω: *begin* הֶחֱלָה Gn 6. 1 הֶחֱלָה Ib 4. 26

κατασβέννυμι or -ύω: *put out, quench* כָּבַה IIS 21. 17 Jes 1. 31; metaph., כָּבַה IIS 14. 7; of passions, כָּבַה Cant 8. 7

κατασείω: *shake down* נָעַר Neh 5. 13; *throw down* נָדַה Ps 36. 12; *shake the head in token of contempt* הִנִּיד Jer 18. 16; cf. κατακλύω

κατασκευάζω: *furnish, equip fully; prepare, make ready for* מָכִן Ex 19. 11 מָכִן Nu 21. 27 מָכִן IR 5. 32 Ps 78. 8 מָכִן Piv 21. 31 Est 7. 10; *construct, build* מָכִן Jud 16. 26 מָכִן Hab 2. 12 מָכִן IR 6. 19 ICh 33. 16, 35. 20 מָכִן Ez 40. 43 Zach 5. 11; generally, *prepare, arrange, establish* מָכִן Gn 43. 16, 25 Ex 16. 5 Jos 4. 4 Jer 51. 12 Zeph 1. 7 Ps 7. 14 Esth 6. 4 ICh 22. 3 (2); *establish* מָכִן IIS 7. 16 מָכִן Ib 7. 13 Hab 2. 12 מָכִן IS 13. 13 IIS 5. 12 IR 2. 24 Ps 103. 19 ICh 12. 1 Jes 16. 5; *prepare for the purpose* מָכִן Est 7. 10 ICh 28. 2; *prepare oneself or make ready for doing* מָכִן Ez 38. 7 מָכִן Ps 59. 5 מָכִן Est 7. 10

κατασκευάσμα: *work of art, esp. building, structure* מָכִן Ex 15. 17 IR 8. 13, 49 Jes 4. 5 Ps 104. 5 מָכִן Est 3. 3 מָכִן Zach 5. 11; in pl., *engines of war; contrivance* מָכִן IR 7. 27, 28

κατασκηνάω: = -νόω, *take up one's quarters, encamp* מָכִן Gn 14. 13, 35. 22 Nu 24. 2 Mich 4. 10 Ps 120. 5; generally, *rest* מָכִן Ex 24. 16, 40. 35 Jos 22. 19 IIS 7. 10; *settle, of birds* מָכִן Jes 13. 21 Ez 17. 23 Ps 55. 7; cf. σκήνμα/מָכִן

κατασκοπέω: *spy out, reconnoitre* تَجَسَّسَ

κατάσκοπος: *one who reconnoitres, scout, spy* جاسوس

κατασπείρω: *sow, plant* זָרַע Jes 40. 24; *beget* הִזְרִיעַ Gn 1. 11 Lev 12. 2; *spread as in sowing* יָרָה Lev 26. 33 Jer 31. 10 (9), 49. 32 Ez 12. 15, 20. 23 Piv 15. 7, 20. 8, 26; Pass., *to be spread abroad, dispersed* יָרָה Jes 30. 24; *besprinkle* יָרָה Ps 139. 3 יָרָה Jes 1. 6 Job 18. 15

- κατασπένδω: *pour as a drink-offering* נסך ICh 11. 18 הסיך Gn 35. 14 Nu 28. 7 IIS 23. 16 [cf. ICh 11. 18] Jer 7. 18, 44. 17 Ps 16. 4; Pass., נסך Ex 25. 29, 37. 16
- κατασπεύδω: *urge, hasten on* בהל ICh 35. 21 Esth 8. 14 הבהיל ICh 26. 20; *make haste, hasten* בהל Eccl 5. 1, 7. 9 הבהיל Esth 6. 14
- καταστέφω: *deck with garlands, crown, wreath* הכתיר Ps 142. 8; *encircle* כתר Jud 20. 43 Ps 22. 13
- καταστολίζω: *clothe, dress* (Pass.) חתל Ez 16. 4 הטהל Ib.
- κατασώχω: *tub in pieces, pound* דכא Ps 51. 10 Prov 22. 22 Job 19. 2 Thr 3. 34 דכא Job 22. 9 הדכא Job 5. 4 הדק Ex 30. 36 IIS 22. 43 IIR 23. 6, 15 Mich 4. 13 ICh 15. 16, 34. 4, 7 הודק Jes 28. 23; cf. δαίζω
- καταταχέω: *accelerate* החה Jud 20. 37 Jes 5. 19, 60. 22; *escape by superior speed* שחה Ps 55. 9
- κατατείνω: *rack, torture; overwork* הטה Am 5. 12 Mal 3. 5; *tend; strive earnestly* הטה Ex 23. 2; *stretch* הטה Jer 6. 12; *stretch, extend downwards* הטה Gn 24. 14 Ps 88. 3, 116. 2; v. p. 183
- κατατέμνω: *cut in pieces, cut up* נחה Lev 1. 6. 12 Jud 19. 29, 20. 6 IS 11. 7 הנה Ez 24. 10
- κατατεύχω: *make, construct* עצה Job 10. 8
- κατατήκω, -τάκω: *melts* הנה Ez 22. 20 הנהיף Ez 22. 20 הנהיף Ib. הנהיף Ib 22. 22
- κατατίθηναι: *place, put, lay down* הנה Lev 16. 23 Nu 17. 19, 19. 9 Dt 26. 4 Ez 5. 13, 37. 1; *deposit* הנהיף (נהת) Esr 6. 1 הנהיף Ib 6. 5 הנהיף Ib 5. 15; *deposit in the tomb, bury* הנהיף IR 13. 30; *sow seed* הנהיף IS 2. 20; *lay down, make a road* הנהיף Ps 18. 33 הנהיף IIS 22. 33 [cf. Ps 18. 33]; *dish up, serve* הנהיף Gn 43. 31 IS 9. 24 הנהיף Gn 24. 33; *lay down in a place; of the dead, bury* הנהיף IR 13. 31 הנהיף Gn 50. 26; *make a testamentary disposition* הנהיף Gn 49. 29, 33, 50. 16; v. p. 148
- κατατίλῃω: *make dirt over* עלה Job 16. 15, κατὰ τῆς κεφαλῆς κατατετιλῃσαι, Artemidorus Daldianus 2. 26 [cf. κατατίλῃω]; Pass., הנהיף IS 31. 4
- κατατίλλω: *pull to pieces* שלל Jos 9. 5
- κατατρίβω: *of clothes, wear out*—hence metaph., οἱ τὰ βήματα κατατριβότες, i.e. *constant frequenters* of the tribune, Isocrates, *Epistolae* 8. 7; cf. ושלל בנתי ידרכני Hab 3. 19—הנהיף Job 28. 8; *of persons, wear out, exhaust* הנהיף Jud 20. 43
- κατατριβω, strengthd. for τρίζω: *grind* חרר Ps 35. 16 Job 16. 9 חרר; cf. βρύκω, τρίζω

κατατρώω: *wear out, exhaust* הִסְרִיחַ Job 37. 11 יָנַע Jos 7. 3 Eccl 10. 15 הִנָּנָה Jes 43. 23, 24 (τρώωσις/יָנַע/סָרַח Dt 1. 12 Jes 1. 14 Eccl 12. 12 *exhaustion, distress*)

κατατρώω: *eat up, esp. fruits and vegetables* כָּרַס Ps 20. 14

κατατυγχάνω: *hit one's mark, reach the object of; abs., to be lucky or successful* הִשְׁכִּיל Dt 29. 8 Jos 1. 7, 8 IS 18. 5, 14, 15 IR 2. 3 IIR 18. 7 Jes 52. 13 Jer 10. 21, 20. 11 Ps 101. 2 Prv 17. 8 (?)

κατατύπτω: *pound* הִתְדַּפֵּס Jud 19. 22 דָּץ (κατα-/פָּעַל)

καταυγάζω: *shine upon, illuminate* הִנִּיחַ IIS 22. 29; intr., *shine brightly* הִנִּיחַ Jes 13. 10

καταυλέω: *play on the flute* הָלַל IR 1. 40

καταυλίζομαι: *to be under shelter of a hall, house, tent* אָהַל Jes 13. 20 [cf. *νῦν μὲν καταυλίσθητε*, Euripides *Rhesus* 518, *Now to your tents* (W)] לְאֹהֲלֶיךָ הִשְׁרָאָל IR 12. 16]; cf. αὐλίζομαι

καταφαρμακεύω: *dose with drugs; anoint with drugs or charms* רָקַח IICH 16. 14 [cf. הרקה/enchanted potion]; *poison* הִפְרִישׁ Prv 23. 32

καταφέρω: *bring down* הִדְבִּיר Ps 18. 48, 47. 4 [cf. IIS 22. 48]

καταφεύγω: *flee and take refuge, flee for protection* הִעֲרַח Jer 4. 6, 6. 1

καταφθέγγω: *sound loudly* הִתְהַנָּה Jes 8. 19

καταφθείρω: *destroy* חָרַב Dt 12. 3 IICH 33. 3 חָרַב Jud 6. 28 חָרַב Lev 11. 35; cf. καταγνυμι

καταφθίω: *ruin, destroy* חָרַב Nu 33. 52 Dt 12. 2, 3 IIR 11. 1, 21. 3 Jes 26. 14 Jer 12. 17, 15. 7 Ez 22. 27 Ps 9. 6 Prv 1. 32 Thr 2. 9 Esth 3. 9 חָרַב; = καταφθινύθω

καταφλέγω: *burn up, consume, burn down* (W) בָּלַע Nu 4. 20 Ps 21. 10 כָּלָה Jes 10. 18 Ez 22. 31 Zach 5. 4 שָׁלַח Jud 1. 8 IIR 8. 12 Ps 74. 7; v. ἐκ-, ἐκπυρόω

καταχέω, -εύω: *pour, shower down* יָצַק Job 36. 27 יָצַק Lev 2. 1, 8. 15 IIR 3. 11, 4. 4, 41 Jes 44. 3 Ez 24. 3 Job 29. 6, 38. 38 הִצִּיק IIR 4. 5 הִצִּיק Lev 21. 10 יָצַק Ex 9. 33 مَبَّ كَبْ شَك; metaph., יָצַק Jes 44. 3 הִצִּיק Ps 45. 3 יָצַק Jer 42. 18 Job 3. 24 Dan 9. 11 יָצַק Jer 42. 18 Nah 1. 6; *cause to flow* הִשְׁכִּיב Job 38. 37; *to have metal melted* יָצַק Mal 3. 3 יָצַק Ps 12. 7 ICh 28. 18 יָצַק Ex 25. 12, 26. 37 IR 7. 46 יָצַק Job 28. 2 IICH 4. 3 הִצִּיק Jos 7. 23 הִצִּיק IR 7. 23 Job 37. 18 יָצַק Ez 22. 21, 24. 11 הִתִּיף IIR 22. 9 Ez 22. 20 Job 10. 10 הִתִּיף Ez 22. 20 הִתִּיף Ib 22. 22 [cf. πήκω, ἐν-, ἐπι-, κατα-]

καταψεύδομαι: *tell lies against, speak false of, accuse falsely* כָּזַב Job 34. 6 הִכְזִיב Job 24. 25 כָּחַשׁ Jos 24. 27 Jes 59. 13 Jer 5. 12 Prv 30. 9;

- say falsely, pretend, feign, invent* כָּזַב Nu 23. 19 IIR 4. 16 Ez 13. 19 Ps 78. 36, 89. 36 Prv 14. 5 Job 6. 28 כָּהָשׁ Gn 18. 15 IR 13. 18 Hos 4. 2 Zach 13. 4 Ps 18. 45 Job 8. 18 כָּהָשׁ Dt 33. 29 הִתְכַּחֵשׁ IIS 22. 45; *Pass., to be wrong, in error* כָּחַשׁ Lev 5. 21, 22; cf. *ψεύδομαι*: *give a false account of*; v. *ἐπικεύθω*
- καταψήχω*: *rub down, pound in a mortar* כָּתַשׁ Prv 27. 22 כָּתַת IIR 18. 4 Jes 2. 4 IICH 34. 7 כָּתַת Ib 15. 6 הָכַת Nu 14. 45 Jer 46. 5 Mich 1. 7 כָּתִי [cf. *σώχω*, *ψά-*, *κατα-*; *ἰγδίων*, *-ισμα*, *-ίζω*]
- καταψύχω*: *cool, chill* הָקַר Jer 6. 7
- κατεγγυεύω*: *give security* הָקַע Prv 6. 1, 11. 15; cf. *πήγνυμι*
- κατέναντα, -τίον*: *Adv. over against, opposite* נֶגֶד Ex 19. 2 Jos 3. 16, 5. 13. 8. 33 Job 10. 17 נֶגְדָה Ps 116. 14 נֶגְדָה Gn 2. 18 קִדְמָה Ez 39. 11 נֶגְמָה
- κατεργάζομαι, ἐργάζομαι, ἐργάδδομαι*: *work, labour, esp. of husbandry* יָעַ Jos 24. 13 Jes 62. 8 עָבַד Gn 2. 15, 4. 2 Jer 27. 11; but also of all manual labour—with brass חָרַשׁ Gn 4. 22; *do something to* הָרַשׁ Prv 14. 22; chiefly in bad sense, *do one* הָרַשׁ IS 23. 9; *perform rites* עָבַד Ex 13. 5 Nu 18. 6 פָּלַח Dan 3. 12; *prevail upon* הִצְבִּיחַ IICH 34. 33; *till the land* חָרַשׁ Am 9. 13 פָּלַח Ps 141. 7 [cf. *πολλέω*] פָּלַח Prv 7. 23 نَحَّ; cf. *ἀποτρίάω*, *ὀπηδέω*
- κατερημόω*: *strip entirely off* הִצְרַח Lev 20. 18. 19; cf. *ἐξερημόω*
- κατέρχομαι*: *go down* יָרַד Ex 15. 5; *go down to the grave* יָרַד Gn 37. 35 Ez 32. 30; *from high land to the coast* יָרַד Jon 1. 3; *of a river, come down* יָרַד Dt 9. 21
- κατέχω, κατίσχω*: *hold fast* הִחְזִיק Ex 9. 2 Dt 22. 25 IS 17. 35 IIS 15. 5 Jes 41. 13 Jer 50. 33 Mich 7. 18 Neh 4. 11; *hold back, withhold* נִצָּח Ex 10. 24 (cf. *ἐξαιρέω*); *restrain oneself from* הִיָּיר Nu 6. 3; *cling to* הִחְזִיק Jer 4. 1, 56. 2, 4 Jer 8. 5 Prv 3. 18, 7. 13 Job 2. 3, 27. 6; *possess, occupy, esp. of rulers* הִחְזִיק IIR 15. 19 Dan 11. 21; *hold fast, have one in their power* הִחְזִיק Jer 6. 24, 49. 24 Mich 4. 9; *occupy in right of conquest* הִחְזִיק Dan 11. 7; *follow close upon* הִחְזִיק Neh 3. 4; cf. *קִחַק* Jer 20. 7 *ἐχῶ*: *take advantage of*
- κατηλογέω*: *make of small account* בָּרַךְ IR 21. 10, 13; cf. *εὐλογέω*
- κατικετεύω, καθ-*: *strengthened for* *ἰκετεύω* (בָּעַ) Gn 23. 8 Ruth 1. 16 *entreat earnestly* הִפְנִיעַ Jer 36. 25
- κατισχυρεύομαι*: *strengthen oneself* הִתְחַזַּק Gn 48. 2 Nu 13. 20 IS 4. 3 IIS 10. 12 IR 20. 22 Dan 10. 19 IICH 1. 1
- κατισχύω*: *strengthen, encourage* חָזַק Dt 1. 38, 3. 28 Jos 11. 20 IIR 12. 7 Jes 41. 7 Ez 13. 22 Dan 10. 18, 19 Esr 6. 22 IICH 29. 34, 35. 2 קָח IIR 15. 19 Ez 27. 9, 30. 25 Dan 11. 1

κατοικίζω: *settle, establish* הוֹשִׁיב IIR 17. 6, 24 Jer 32. 37 Ez 26. 20  
 נָסַן Nu 14. 30 Jer 7. 3, 7 הִשְׁכִּין Gn 3. 24 Ez 32. 4; *colonise, people*  
*a place, Pass.*, הוֹשִׁיב Jer 5. 8, 44. 26; *bring home and re-establish there,*  
*restore to one's country* הוֹשִׁיב Ez 36. 11

κατοικισμός: (in pl.) = κατοίσις, *habitation* בִּוֹשֵׁב Ex 10. 23 IR 10. 5  
 Ez 6. 14, 34. 13, 48. 15 Ps 107. 4 ICh 6. 39

κάτοικος: *inhabitant, esp. of military colonists* תוֹשֵׁב Gn 23. 4 Ex 12. 45  
 Lev 22. 10, 25. 40, 45, 47 IR 17. 1; cf. οἰκέτης, οἰκητής

κατοιμῶζω: *bewail, lament* הָהִיט Ps 55. 3

κατορθόω: *metaph., keep straight, set straight* אָצַר Jer 3. 12, 9. 15  
 אָצַר Ib. יָצַר Prv 3. 6, 4. 25, 15. 21 הוֹשִׁיב Jer 45. 2 Ps 5. 9;  
*Pass., succeed, prosper; intr. as in Pass., go on prospering, succeed, opp.*  
 πταίειν (כָּסַל) גָּפ, *stumble, trip, fall* הִרְשִׁיעַ Prv 12. 2; of success in  
 war הִרְשִׁיעַ IS 14. 47; cf. pp. 633-4

καταθέω: *push down; Pass.*, דָּחָה Ps 36. 13

κατάωμος: *low in the shoulder or forequarter* קִתְּףָּ Ex 28. 12 Dt 33. 12  
 Jer 46. 7 Ez 24. 4, 34. 21 Job 31. 22 [cf. ἐπ' ωμῖς: poet., *shoulder*  
 קִתְּבָּ Gn 9. 23, 21. 14 Jer 10. 27 Job 31. 22]

μετερμηνεύω: *translate* עָרַב; freq. in Pass. עָרַבְתִּי Est 4. 7 [spurious  
 homology; cf. μεταγράφω]

μετέμω, imp. 3 pl. μέμωεν Od. 21. 377, Ep. μετέμωεν: *let loose, let go*  
 what is bound, stretched or held back נָטַח IS 4. 2; *release a*  
*prisoner, set one free to do as he will, dismiss, a wife, dismiss (W)*  
 נָטַח ICh 23. 8; *Pass., let loose (as if from a leash)* נָטַח Jer 33. 23;  
*give up, abandon* נָטַח Jud 6. 13 Jer 12. 7 Prv 17. 14; of liquids,  
*let flow, let drop* נָטַח Jud 5. 4 Joel 4. 18 Job 29. 22 Cant 5. 5, 13  
 נָטַח Hos 12. 15 הִטִּיף Am 9. 13 Mich 2. 11 נָטַח Prv 17. 14; of  
 words, *utter* הִטִּיף Ez 2. 12 Am 7. 16; *throw aside, give up* נָטַח IS  
 10. 2; *abandon, neglect* נָטַח Jud 6. 13 IS 17. 28 Prv 1. 8; *permit*  
 נָטַח Gn 31. 28 נָתַן Nu 21. 23; cf. ἀντεῖπον

μείγνυμι or μίγνυμι, also μ(ε)γύω: *mix, strictly of liquids* בָּהַל Jer 1.  
 22 [cf. μίγδος] מִשְׁךָ Ps 102. 10 מִשְׁךָ Ps 28. 3; generally, *join,*  
*bring together, in various ways:* מִשְׁךָ Cant 1. 4; in hostile sense, *join*  
*battle hand to hand* מִשְׁךָ Jud 20. 37; *come to; mix in fight* מִשְׁךָ Ib  
 4. 7; in Hom. and Hes. most freq. of the sexes, *have intercourse*  
*with, both of the man and the woman* מִיגָּ Cant 7. 3 [cf. μίξις]

μεταβαίνω: *pass over* סָבַב IR 2. 15 Ez 42. 19; *pass from one state to*  
*another, make a transition; pass to another place or state* סָבַב Nu 36. 7

μεταβιβάζω: causal of μεταβαίνω, *carry over, transfer* סָבַב IR 2. 15

- הִסֵּב IIR 16. 18 Jer 21. 4; *lead in a different direction, change the course or form* סִבַּב Nu 34. 4 סִבַּב Ps 114. 3, 5 סִבַּב IIS 14. 20 הִסֵּב IR 18. 37 Jer 21. 4 Ez 7. 22 Esr 6. 22 IICH 35. 22: *go after, follow a pursuit eagerly* סִבַּב Jer 31. 22 (21)
- μεταγινώσκω: *change one's mind, repent* הִתְיַדָּה Dan 9. 4 Esr 10. 1 Neh 9. 3; c. acc. rei, *change one's mind about, repent of* הִתְיַדָּה Lev 5. 5, 16. 21, 26. 40 Dan 9. 20 Neh 1. 6 [γινώσκω is an associate verb of εἶδω/יָדַע. Like יָדַע, but unlike εἶδω, it has preserved the meaning of 'carnal knowledge'. It has also preserved the meaning of 'repentance', which εἶδω also had, and of which there is a clue in τὸ συνειδός (sub v. σύννοια) meaning *acknowledgement*, and in הִתְיַדָּה, for הִתְיַדָּע—like הִקְצִיעַ/הִקְצָה in Lev 14. 41]
- μεταγράφω: *copy, transcribe; rewrite, alter or correct what one has written; translate* תִּרְגֵּם Esr 4. 7
- μεταίρω, μεδ-: *lift up and remove, shift* הָעִיר Joel 4. 7
- μεταίχμιος, μεδ-: *between two armies; but usu. Subst. -ov, space between two armies* בֵּינֵם IS 17. 23
- μετακινέω: *change, alter* שָׁנָא IIR 25. 29 Ps 34. 11 Pass. יִשָּׁנָה Thir 4. 1 הָנִיחָה EccI 8. 1 הִסְתַּחֲרִיחָה IR 14. 2
- μετακομίζω: *transport; Med., cause to be carried over* הִסְתַּחֲרִיחָה Dan 2. 44
- μεταλλάσσω, -πτω: *change, alter* הִתְחַלֵּף Gn 41. 14 הִתְחַלֵּף Ib 31. 7, 35. 21 *exchange, interchange* הִתְחַלֵּף Lev 27. 10 Jes 9. 9; *substitute* הִתְחַלֵּף Thir 4. 1
- μετανοέω: *change one's mind or purpose, change one's opinion and think that it is not; repent* הִתְנַחֵם Gn 6. 6 Ex 13. 17 IS 15. 29 Jer 15. 6 הִתְנַחֵם Nu 23. 19; cf. ἐπι-
- μεταξύ, μετοξύ: *prop. in the midst* קֶצֶה Gn 47. 2 Ez 33. 2 קֶצֶה Jud 18. 2 IR 12. 31 הִתְקַצֵּה Gn 19. 29, 23. 10 Ex 3. 2, 12. 31 Nu 3. 12, 4. 2 Dt 4. 15; *in the middle of* בְּתוֹךְ הַתְּחִיךְ Gn 15. 10 Nu 35. 5 Jos 6. 22 בְּתוֹךְ הַתְּחִיךְ Gn 1. 6 Ex 2. 5 Nu 2. 17 Ez 11. 23; v. ἐντός
- μεταφέρω: *carry across, transfer, divert, shift* הִסְתַּחֲרִיחָה Jer 22. 17 הִסְתַּחֲרִיחָה Jer 16. 13 Jon 1. 4 הִסְתַּחֲרִיחָה IIS 17. 13 הִסְתַּחֲרִיחָה Gn 47. 2 Jos 7. 7 Ps 136. 14 Esth 8. 2 IICH 35. 24; v. p. 148
- μετέρχομαι, μεδ-: *come or go among* הִתְחַלֵּף IS 12. 2, 25. 15, 30. 31; *go to another place, migrate, change one's abode* הִתְחַלֵּף Ps 105. 13; *follow, come after* הִתְחַלֵּף IS 25. 27; *in hostile sense, pursue, prosecute* הִתְחַלֵּף Job 16. 3; *punish, seek to avenge, visit a crime upon* הִתְחַלֵּף IR 2. 5 Job 6. 25
- μετέχω: *partake of, share in, to be in the secret, partake of something in common with another* הִתְחַלֵּף Ps 55. 15



- μέτοικος: *occupant of the same house with another* מֵעֵין Ex 3. 22  
 μετωπίas: *having a broad or high forehead* גִּבַּח Lev 13. 41  
 μετώπιον: = μέτωπον: *prop. the space between the eyes, brow, forehead*  
 גִּבַּח Lev 13. 42 جَبْهَة جَبِين Ex 28. 38 Ez 3. 7
- παραβαίνω: *overstep, transgress, sin against a god* עָבַר Nu 22. 18 Jud  
 2. 20 IS 15. 24 Jes 24. 5 Prv 27. 12 Dan 9. 11 IICh 24. 20; Med.,  
*offend against, commit an offence against* הִתְעַבֵּר Prv 14. 16, 20. 2,  
 26. 17; *pass over, omit* עָבַר Dt 26. 13 Am 7. 8 Mich 7. 18 Prv 19.  
 11 הִתְעַבֵּר IIS 12. 13, 24. 10
- παραγγελεύς: *informer, accuser* רָכִיל Lev 19. 16 Jer 9. 3 Prv 11. 13  
 παράγγελμα: *message transmitted by beacons, mobilization* רִגֵּל Job 12. 5  
 παραδίδωμι (late -δίδω): *hand over to another, transmit; deliver up, sur-*  
*render; with collat. notion of treachery, betray; give up to justice*  
 רָדָה Dt 20. 20; cf. ἀνα-
- παραδόσιμος: *handed down, transmitted, hereditary, handed down by tradition*  
 מִן־שֵׁן Jes 14. 23 Ob 17 מִן־שֵׁן Ex 6. 8 Dt 33. 4 Ez 11. 15, 25. 10  
 [cf. LXX]
- παραδόσις: *handing down, bequeathing, transmission, handing over, transfer;*  
*transmission of legends, doctrines, etc., tradition; that which is handed*  
*down or bequeathed, tradition, doctrine, teaching* מִן־שֵׁן, cf. παραδόσιμος
- παρακαταθήκη, παρακαθήκα: *deposit of money or property entrusted to*  
*one's care* פְּקָדֹן Lev 5. 21, 23; *of persons entrusted to guardians,*  
*ward* פְּקָדֹן Jer 52. 11; *of persons under the protection of the state,*  
*sacred trust* פְּקָדֹן Gn 41. 36 [cf. κατατίθημι, פְּקָדֹן Lev 5. 23]
- πάραλος, ον: (ἄλς) *by or near the sea; ἡ πάραλος γῆ the coast-land of*  
*Attica* פְּלִשְׁתָּה Ex 15. 14 Joel 4. 4 Ps 87. 4 [(—ר, ג, ש); cf. Πελασγίη];  
*hence οἱ Π. the people of the coast-land* פְּלִשְׁתִּים Gn 10. 14, 21. 32  
 פְּלִשְׁתִּי IS 17. 8, 21. 10 IIS 21. 17 [cf. Πελασγός]
- παράλυσις: *disabling of the nerves, paralysis* פְּלִצֹן Jes 21. 4 Job 21. 6
- παραμυθέομαι: *encourage, exhort* נָאֵץ IIS 12. 14 חָץ חַת; *console, comfort*  
 נָחַם IIS 13. 39 הִנָּחַם Gn 24. 67 Jer 31. 15 (14) Ps 77. 3 נָחַם Jes  
 49. 13 Jer 31. 13 (12) Ruth 2. 13 Thr 1. 2 נָחַם Jes 54. 11, 66. 13  
 הִנָּחַם Gn 37. 35; cf. ἀνίστα/ναι/ναι not to heed; slight, p. 137
- παραμύθημα: *consolation* נָחַם Hos 13. 14 נָחַם Ps 119. 50 נָחַם Jes 57. 18
- παραμυθητής: *consoler* מְנַחֵם IIS 10. 3 Nah 3. 7 Thr 1. 2
- παραμυθητικός: *consolatory, a letter of consolation* נָחֵם Zach 1. 13
- παραμυθία: *encouragement, exhortation; consolation* נָחֵם Jer 16. 7 Ps 94.  
 19 נָחַם Ps 119. 50 [cf. παραμύθημα]

- παρὰνομέω: *transgress the law, act unlawfully; commit a crime or outrage*  
 חָנַף Jer 3. 1, 9, 23. 11 Ps 106. 38 חָנַף Nu 35. 33 Jer 3. 2; cf.  
 ἀνομος/חָנַף/חָנִיף; ἀνόμημα/חָנַף; ἀνομία/חָנַף  
 παραπατάω: *deceive, cajole* חָנַף Gn 31. 7 Ex 8. 25 Jud 16. 10 Jer 9. 4  
 Job 13. 9 חָנַף Jer 44. 20 [cf. ἐξ-; חָנַף Ib 30. 10: ἀπάτημα,  
*beguilement, deceit, stratagem*]  
 παρατηρέω: *with evil design, lie in wait for, watch one's opportunity* נָסַר  
 Lev 19. 18 Jer 3. 5 Ps 103. 9; cf. τηρέω  
 παρέχω: *furnish, supply, provide* נָתַן Gn 47. 17 IICh 28. 15  
 παρίστημι: *make to stand, place beside* הִצִּיב Gn 21. 28, 29  
 παροικέω: *live in a place* שָׁכַן Gn 14. 13 Jer 25. 24 Joel 4. 17 Mich  
 4. 10 Ps 74. 2 IICh 6. 1; cf. ἐπ-, προσ-  
 πάροικος: *neighbour* שָׁכֵן Ex 3. 22, 12. 4 IIR 4. 3 Ez 16. 26 Prv 27. 10;  
*sojourner in another's house* שָׁכֵן Ex 3. 22; = μέτοικος  
 παρόραμα: *oversight, error (pl.)* עָלוּם Ps 90. 8  
 παροράω: *look past, i.e. overlook* הֶעֱלִים Lev 20. 4 IS 12. 3 Jes 1. 15;  
 Pass., נֶעְלַם IR 10. 3; *disregard, neglect* הֶעֱלֵם Dt 22. 1 Jes 58. 7  
 Ps 55. 2; cf. καταμελέω (spurious; at best, secondary)  
 παροργίζω: *provoke to anger* הִרְגִּז IS 28. 15; cf. ὀργίζω  
 παρωτίς: *lock of hair or curl by the ear* פֶּאֶה Lev 19. 27 Jer 9. 25  
 περιβάλλω: *throw round or over oneself, put on; Pass., have a thing put*  
*round one* כָּרַבֵּל ICh 15. 27 (כ/כ)  
 περιβλήμα: *garment, robe* מָרְבֵּד Prv 31. 22 (—π. Α Γ)  
 περιβολή: *covering, garment, dress* כָּרַבֵּל Dan 3. 21 כָּרַבֵּל Ib., Ib 3. 27  
 περιδέραςιον: *necklace* תַּלְאֵה (π/ק, ρ/ל), كِرْدَان (ك) ; cf. δέραςιον צִוְרֵן  
 περιέχω: *surround so as to guard* הִקִּף IICh 23. 7; *beleaguer* הִקִּף  
 IIR 6. 14  
 περίζωμα, -ωσμα: *girdle worn round the loins* מִתְּכָה Jer 3. 24; *apron* שִׁטְרֹן  
 περιζώννυμι: *gird upon a person* אָזַר IIS 22. 40 Jer 45. 5 Ps 30. 12 [cf.  
 καταίθω]; *gird oneself with* הִתְאָזַר Ib 93. 1; cf. ζώνη, ζώνη הַעֲזָרָה  
 περικόπτω: *trim off* קָצַץ IIR 16. 17, 18. 16, 24. 13; cf. ἀναξύω  
 περιοχή: *generally, compass, extent; aggregate* פְּרֶשֶׁה Esth 4. 7, 10. 2  
 περιρραντήριο: *utensil for besprinkling, esp. whisk for sprinkling water*  
*at sacrifices, or vessel for lustral water* מִיָּדָה Jer 15. 7 מִיָּדָה Ex 27. 3  
 Nu 7. 13 Zach 9. 15; = ραντήριο; v. καταρραίνω  
 περιφέρω: *carry round, carry about with one* עָרָה Jer 22. 6; cf. φερέω  
 προάγγελος: *announcing beforehand; Subst., harbinger* מַלְאָךְ Gn 16. 7,  
 19. 1, 22. 11, 28. 12, 31. 11, 32. 4, 48. 16 Ex 3. 2, 14. 19, 23. 20  
 Nu 20. 14, 16, 22. 22 Jos 7. 22 Jud 2. 1, 5. 23, 6. 11 IS 29. 9

- IIR 5. 10 Jes 18. 2, 42. 19 Hag 1. 13 Mal 2. 7 Ps 78. 49, 91. 11, 103. 20, 104. 4 Prv 16. 14 Job 33. 23 سَلَكَ مَلَاكُ رَسُلَ [cf. προσ-αγγέλλω]
- προαγορεύω: (in Att. fut. is προερῶ, aor. προείπον, pf. προείρηκα) *declare or proclaim publicly; order publicly; give public notice* הוֹדִיעַ Ex 18. 20 Ez 3. 17-21; cf. ἀγοραῖν/צהרים
- προαγωγός: *leading on; Subst., pander, pimp, procurer* (قَوَاد) cf. טָאָה/הָגְעוֹמַי, טָאָה/הָגְעוֹמַי
- προαιρέω: *prefer* בָּרַךְ Dt 21. 16; cf. ἐξ-
- προβαίνω: *step forward, advance; of hair, grow; of persons, advance* οἱ προβεβηκότες τῇ ἡλικίᾳ *advanced in age* אָבָה Gn 24. 1 Jos 13. 1, 23. 1 (LXX: προβεβηκώς ἡμερῶν, π. τῶν ἡμερῶν, π. ταῖς ἡμέραις) IS 17. 12
- προβολή: *advanced body of cavalry* פָּרָבָר ICh 26. 13 פָּרָבָר IIR 23. 11
- πρόγονος: (γίγνομαι) *forefather, ancestor; freq. in pl.* אֲבוֹתָם Dt 32. 7
- προδίδωμι: *give up; surrender, give up* רָדָה Dt 20. 20 [cf. παρα-]
- προεγγυάομαι: *furnish security or guarantee* עָרַב Gn 44. 32 Prv 6. 1, 11. 15 Neh 5. 3 רָבַב Ib 5. 2
- προθύρωμα, ατος: = πρόθυρον, *front door, door-way, esp. of the entrance to the αὐλή (open court, court-yard; later court or quadrangle round which the house was built; generally, court, hall; of the entrance to the μέγαρον (hall; house, palace) פָּרָשֶׁדֶן Jud 3. 22 (spurious); προστάς, ἄδος: vestibule, porch, portico*
- προίξ, προικός: *gift, present* בָּרָכָה Gn 33. 11 IS 30. 26 IIR 5. 15; after Hom., *marriage-portion, dowry* בָּרָכָה Jos 15. 19
- προκάλυμμα: *veil, curtain* פָּרָכָה Ex 26. 31, 33 [cf. παρα-, πυργῶτις]
- προκαλύπτω: *put as a screen; cover over; Med., veil* הִקְצַלָה Gn 38. 14; cf. κάλυψις/כפרה
- προκόμιον: *frontal tuft, of human beings* פָּרֶע Nu 6. 5
- προλαβή: *hilt* לָהֶב Jud 3. 22
- προλαλέω: *converse first; state, announce before* מִלֵּל Gn 21. 7; cf. ἀπο-, ὑπερ-
- προλείπω: *forsake, abandon* הִרְפָּה Dt 31. 6 Cant 3. 4; ο. κατα-
- πρόμος: (πρό) *foremost man; later, generally, chief* (רִבִּי) רִבִּי Jer 39. 3 (רִבִּי-סַרִּיס) Ib. (רִבִּי-סַרִּיס) IIR 18. 17; cf. βραβεύς
- πρόρρησις: *prediction, prognosis* אָמַרָה Ps 119. 38; *precious instruction or warning* אָמַרָה Ib 119. 67; αἱ π. *public notices, as proclamation, instruction, order, public command* (W) בְּרָאשׁ ICh 16. 7 רָשִׁין Esr 3. 7
- προσαγγελία: *bringing of tidings, message* בְּשׂוּרָה IIS 18. 25, 27
- προσαγγέλλω: *announce, bring tidings* בְּשַׂר IS 4. 17 IIS 1. 20 IR 1. 42;

- = προσάγω, announce, report; denounce רַצַּל IIS 19. 28 [cf. Ib 16. 1-4; παρ-]
- προσάγω: introduce, present (W) הָצִיג Gn 43. 9; introduce at court הָצִיג Ib 47. 2 [cf. εἰς-]; bring or draw to oneself, attach to oneself, bring over to one's side; draw to oneself, embrace נָצַב IIS 1. 26; bring or draw to oneself, attach to oneself, bring over to one's side, recruit (W) הַצְבִּיא Jer 52. 25; cf. κατ-
- προσαγωγεύς, -γός: tale bearer, hence 'agent provocateur' of tyrants רָבִיל Lev 19. 16 Jer 9. 3 Ez 22. 9 Prv 11. 13 [cf. παραγγελεύς]
- προσαγωγός: attractive, persuasive נָעִים IIS 1. 23 Prv 23. 3, 24. 4 Cant 1. 16; cf. προσάγω
- προσαινέομαι: choose and associate with, take for one's companion or ally נָצַח Gn 37. 2; cf. συνειδέω
- προσαυλέω: perform on the flute הָלַל IR 1. 40 [cf. ἐπ-]
- προσβάλλω: strike against, make an attack or assault upon, attack, charge הָתַל Gn 43. 18 הַתְּנִיבֵל Ib.; throw oneself upon another's protection הַתְּנִיבֵל Dt 9. 18, 25 Est 10. 1 [cf. ἀντιβάλλω]
- πρόσβασις: (προσβαίνω) means of approach, access, esp. uphill קְבוּא Jud 1. 24 IIS 3. 25 IICH 23. 15
- προσβολή: attack, fit of disease בְּהִלָּה Lev 26. 16
- πρόσδεξις: acceptance רָצוֹן Ex 28. 38 Lev 22. 20 Jes 58. 5, 61. 2 Ps 19. 15
- προσδέχομαι, -κομαι: receive favourably, accept רָצָה Jer 14. 10 Eccl 9. 7 IICH 10. 7; admit רָצָה Lev 26. 41; undertake רָצָה Ps 50. 18; take a liability upon oneself, guarantee הִסָּה Jes 30. 18; await, expect רָצָה Job 14. 6 [cf. Ib 7. 2] הִסָּה Jes 30. 18 הִסָּה Job 3. 21; wait for הִסָּה Jes 8. 17 Hab 2. 3 Ps 33. 20; wait: הִסָּה IIR 7. 9. 9. 3
- προσδοκάω, -έω: expect, whether in hope or fear הִסָּה Jes 5. 2, 4, 59. 9, 11, 64. 2 Jer 13. 16 Job 3. 9, 30. 26 Thr 2. 16 תִּצְוֶה; expect, look for a thing הִסָּה Gn 49. 18 Jer 8. 15 Job 7. 2 [cf. Ib 14. 6]; expect, wait for a person הִסָּה Jes 40. 31, 49. 23 [cf. Jer 17. 13 Ps 71. 5] Ps 37. 9 Thr 3. 25 הִסָּה Jes 8. 17, 25. 9, 60. 9 Mich 5. 6 Ps 25. 5, 21 Job 17. 13; cf. ἐλπίζω (spurious)
- προσδοκία: expectation, whether in hope or fear הִסָּה Jer 29. 11 Hos 2. 17 Ps 71. 5 Prv 19. 13 Job 6. 8, 8. 13, 11. 18, 14. 19 Thr 3. 29
- προσεγγίζω: bring near הִנֵּי Gn 27. 25, 48. 10 Ex 21. 6; intr., approach הִנֵּה IS 14. 18; cf. συν-
- προσεννέπω: command הִבֵּה Gn 49. 28 Ex 16. 23, 19. 8 Nu 23. 2 הִבֵּה Ps 19. 3

προσερίζω, ποτερίσδω: *strive with or against* הִתְחַרְךָ Jer 12. 5, 22. 15

Ps 37. 1 Prv 24. 19; *provoke to anger* הִתְחַרְךָ Ps 37. 7, 8; cf. συν-  
προσέρχομαι, ποτέ-: *come or go to* הִתְחַלַּץ Jud 21. 24; in hostile sense,  
*attack* חָרַץ IIS 5. 24; cf. ῥύζω

προσήκω, ποθή-, ποθά-: freq. in Part. as Adj., προσήκων, *befitting,*  
*proper, meet, becoming* (W); τὰ π. *what is fit, seemly* אֲרִיךְ Esr 4. 14

πρόσθεν, -θα, and in Poets -θε: of Place or Space, *before, in front* קִדְמָה

Jes 9. 11 Ps 139. 5 נִדְמָה; of Time, *before, formerly, erst, of old* קִדְמָה

IIR 19. 25 Jes 23. 7, 51. 9 Jer 46. 26 Mich 5. 1 Hab 1. 12 Ps 74. 2,

12 Thr 2. 17 קִדְמָה Jes 23. 7 Ez 16. 55 נִדְמָה

προσκαθέζομαι: *sit down before a town, besiege* שָׁאט Ez 16. 57, 28. 24,  
26; *watch carefully* שֹׁמֵר Zach 4. 10

προσκαίω: *set on fire* הִשִּׁיק Jes 44. 15 Ez 39. 9; metaph., *to be in love*  
*with* קָהַל Gn 34. 8 Dt 7. 7, 10. 15 [spurious(?); cf. ἀγαπάω]

πρόσκειμαι: generally *to remain in place; to be attached or devoted to*  
קָהַל Gn 34. 8; *devote oneself to the service of a god* קָהַל Ps 91. 14  
[spurious(?); cf. ἀγαπάω, προσκαίω]

προσκοπτω: *stumble or strike against* נָגַף Ps 91. 12 Prv 3. 23 הִתְנַגֵּף Jer  
13. 16; cf. πταίω; קָהַל/עָנִי, p. 209

προσκυλίω: *roll to, roll up*; metaph., in Pass., *wallow in* הִתְחַלַּץ IIS 20.  
12; cf. κατα-, συγ-

προσκυνέω: *make obeisance to the gods or their images, fall down and*  
*worship* כָּרַע Ps 95. 6 IICH 6. 13 כָּרַע IR 8. 54, 19. 13 Jes 45. 23 Ps  
95. 6 Esr 9. 5 IICH 7. 3; esp. of the Oriental fashion of *prostrating*  
*oneself* before kings and superiors אָבַרַךְ Gn 41. 43 כָּרַע IIR 1. 13  
Esth 3. 2, 5 כָּרַע; v. p. 116

προσλαλέω: *talk to or with* דִּבֶּר Gn 21. 7 Job 8. 2, 33. 3 Ps 106. 2  
[cf. προ-]

προσλαμβάνω: *borrow* לָוָה Dt 28. 12 Jes 24. 2 Ps 37. 21 Prv 22. 7  
Neh 5. 4; *lend a hand, help, assist* לָוָה Eccl 8. 15 הִלָּוָה Ps 37. 26,  
112. 5; *co-operate with* נִלָּוָה Ps 83. 9

πρόσοδος, πόθοδος, πόσοδος: *solemn procession to a temple with singing*  
*and music* תּוֹדָה Jer 30. 19 Jon 2. 10 Ps 42. 5, 69. 31, 100. 1, 4,  
147. 7 Neh 12. 27, 31, 38, 40; cf. σύνοδος

προσοργίζομαι: Pass., *to be angry at* הִתְחַרְךָ IIR 19. 27; cf. παρ-

πρόσופις: *appearance, aspect, mien* תְּפָאָרַת Jes 44. 13 [cf. ὄρασις;  
προσopaίω, fut. -όψομαι; φάντασις]

προσπαλαίω: *wrestle or struggle with* נָבַל Mich 7. 6

προστάς, -άδος: *vestibule, porch, portico* פְּרָסֵדִין Jud 3. 22 [cf. Dim., προστάδιον; προθύρωμα]

προστάσσω, -ττω: *place or post at a place*; Pass., נָחַה IIR 6. 9 •

προστίθηναι, ποτι-: *impose, inflict* נָתַן IR 12. 4 כָּדַם Ex 1. 11 Esth 10. 1; *add* יָסַף Lev 22. 14 Dt 19. 9 Jer 45. 3 IIC 9. 6 נִסְתַּף Ex 1. 10 Jer 36. 32 הוֹסִיף IR 10. 7 IIR 20. 6 Ps 71. 14 Neh 13. 18 IIC 28. 13 סָפַה Nu 32. 14 Dt 29. 18 Jes 29. 1, 30. 1 Jer 7. 21 הִסְפֵּה Dt 32. 23; *continue or repeat an action* יָסַף Gn 8. 12, 38. 26 הוֹסִיף Gn 8. 10, 21 Ex 9. 34 IIR 24. 7; *continue* יָסַף Nu 11. 25 IS 27. 4 הוֹסִיף Jos 7. 12 Hos 9. 15

προστρέχω: *run to or towards, run up* הִרְיָץ IS 17. 17; *join or side with* הִרְיָץ Ps 68. 32

προσφάγιον: (φαγεῖν) = ὄψον: (ὄψω) *cooked or otherwise prepared food, a made dish, eaten with bread and wine*; cf. פֶּתֶל־בָּנִי Dan 1. 5, 8

προσφέρω, ποσ-, ποτι-: *bring to or upon* הוֹבִיל Jes 23. 7 Jer 31. 9 (8) הוֹבִיל Jes 55. 12 Hos 12. 2 Ps 45. 16; *present, offer* הוֹבִיל Zeph 3. 10 Ps 68. 30, 76. 12 הוֹבִיל Jes 18. 7 נָשָׂא IR 9. 11 Est 1. 4

προσφθονέω: *oppose through envy, regard with envy* נִסְבָּ Gn 26. 14 Jes 11. 13 Ez 31. 9

προσφόρημα: = προσφορά III. 2 (*food, victuals* נִשְׂאָה IIC 17. 11 נִשְׂאָה Gn 43. 34 IIS 11. 8 Am 5. 11)

πρόσχωρος: *neighbour* גָּר Ex 3. 22 גָּר

πρόσωπον: *face, countenance*, Hom., always in pl., even of a single person אַפִּים Gn 3. 19, 19. 1 פָּנִים Gn 32. 31; *one's look, countenance* פָּנִים Gn 4. 6, 31. 2; *person (pl.)* פָּנִים Lev 19. 15; *bodily presence* פָּנִים Job 2. 5

συγγενής: *of the same kin, descent, or family, akin to*; Subst., *kinsman, retainer*; συγγενής represented a title bestowed at the Persian Court by the king as a mark of honour, 'cousin' כֶּן Jer 51. 23, 28, 57 Ez 23. 6, 12, 23 Esr 9. 2 Neh 2. 16, 5. 17 כֶּן Jes 22. 15; = συγγενεύς, σύγγονος; cf. ζωγάτης, LXX

συγγίγνομαι, συγγίν-: *have sexual intercourse with* הִסִּי Mich 6. 14

συγγιγνώσκω: *to be a party to a thing, join in a plot with* הִתְקַדְּמָה Ex 1. 10

συγκαλέω: *call to council, convoke, convene, assemble* (W) הִקְהִיל Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 31. 12, 28 IR 8. 1 ICh 28. 1 IIC 5. 2 [cf. ἐκ-]

συγκαλύπτω: *cover or veil completely* חָלַץ Cant 5. 14 חָלַץ Gn 38. 14; cf. ἐπι-, προ-

συγκάμπτω: *bend down* סגד Jes 44. 15, 17, 19, 46. 6 سجد; συγκεκαμμένω τῷ σκέλει of a person mounting a horse סמךדיר IIR 9. 25 [secondary; cf. κάμπτω, συνωρίς]

συγκεράννυμι, -νύω, poet. συγκεράω: *mix, blend with; mix together*; more freq. in Pass., *to be mixed or blended with, coalesce* התערב Ps 106. 35 Esr 9. 2; of friendships, *to be formed by close union; form a close friendship with any one; of persons, to be closely attached, to be close friends with, become deeply involved in* התערב Prv 14. 10, 24. 21; cf. φύρω

συγκλείς, κλείτος, ἡ (i.e. συγκλής, κλήτος), Thessalian for σύγκλητος: *called together, summoned*; οἱ σ. *invited guests*; σ. ἐκκλησία at Athens, *an assembly specially summoned* סגלד Dt 7. 6 Mal 3. 17

σύγκλεισις, -λησις, ξύγκλησις: (συγκλείω) *a locking up, safe storage* סגלד Eccl 2. 8 ICh 29. 3

συγκλείω, -κλήτω, ξυγκλήω: *shut or coop up, hem in, enclose* הסגר Lev 13. 4; *shut close, close, close the doors* סגר Jos 6. 1 Jes 24. 10, 22 Jer 13. 19 Eccl 12. 4 סגלד Prv 16. 23 [cf. Ib 17. 28]; *close up the ranks, the part that was not closed up, of a gap in the line*, סגר Gn 2. 21 IR 11. 27; *connect closely together*; Pass., *linked, compacted* סגר IR 10. 21 [cf. κλείω (A)]; סגלד is a debatable homologue]

σύγκλιнос: *sharing one's couch*, = συγκλίτης: *one who lies with one* סגלד Ps 45. 10 Dan 5. 2 Neh 2. 6; *companion at table*; pl., *comrades at table*, perh. a group of ἐφῆβοι סגלד Jes 49. 20

συγκλίνω: *lay together* סגלד Dt 28. 30; Pass., *lie with*; of the woman סגלד Jes 13. 16 Zach 14. 2 סגלד Jer 3. 2; *inflect similarly* סגלד Gn 48. 14

συγκοιμάομαι: Pass., *sleep with, lie with* סגלד Q Jes 13. 16 Zach 14. 2 סגלד Q Jer 3. 2

συγκομιδή: of harvest, *gathering in*; in Pass. sense, *being gathered together, crowding* סגלד Ez 22. 20 סגלד Jes 57. 13

συγκομίζω: *bring together, collect* סגלד Dt 30. 3, 4 Jes 11. 12 Jer 31. 8 (7), 10 (9), 49. 5 Ez 16. 37 Mich 4. 12 סגלד Ez 38. 8 סגלד IR 15. 22 Jer 50. 29, 51. 27; Pass., סגלד Jos 9. 2 Jud 9. 47 IS 7. 7, 22. 2; *help in burying or cremating* סגלד Hos 9. 6

συγκόπτω: *chop up* סגלד Jes 2. 4 Joel 4. 10; *thrash soundly* סגלד Ex 5. 14 Dt 25. 3 IR 20. 37; cf. κατα-

συγκρύπτω: *cover up or completely, conceal* סגלד Prv 28. 12 סגלד IS 28. 8 IR 22. 30; cf. ἐπι-

συγκυλίομαι: *swamp* סגלד Gn 43. 18; = συγκυλινδέομαι (*roll about or wallow together*) סגלד IIS 20. 12; cf. προσ-, προσβάλλω

- συμβαίνω: of events, *come to pass, fall out, happen*; τὸ συμβεβηκός *chance event, contingency* חֲבִיבָה ICh 10. 15 חֲבִיבָה IR 12. 15  
 συμβάλλω: *jumble up together*; generally, *join, unite* הִתְבַּלֵּל Hos 7. 8  
 συμβιβάζω: *teach, instruct* סִבֵּב Dt 32. 10  
 συμμετρέω: *to be commensurate with* דִּדְמִתָּה IR 17. 21  
 συμπληθύνω: *multiply* אִלְמִתָּה Job 16. 10  
 συμπυρόω: *burn up* רִצַּבְהָ Dt 18. 10 Ez 16. 21, 20. 31; cf. ἐκ-  
 συμφέρω: *bring together, gather, collect* הָסֵא Gn 6. 21 Ex 3. 16 Nu 11. 16, 21. 16 Dt 11. 14; *confer benefit, be useful or profitable* שֶׁפֶר Ps 16. 6; literally, *to be carried along with, follow* beyond the grave הָסֵאֵנִי Gn 25. 8 Nu 27. 13 Dt 32. 50 Jud 2. 10  
 συμφλάω: (φλάω, -άζω) *crush in pieces* גָּלַתְתָּהּ Job 9. 6  
 συμφλέγω: *burn up, burn to cinders* חָלַתְתָּהּ Ex 9. 24 Ez 1. 4  
 συμφορά, -ρή: *mishap, misfortune, calamity* (W) חֲבִיבָה Jes 1. 28 Jer 4. 6, 20 Prv 16. 18 Thr 2. 13, 3. 47; rarely in good sense, *good luck, happy issue* שֶׁפֶר Gn 49. 21; cf. συμφέρω  
 συμφωνία: *harmonious union of many voices or sounds, concert; band, orchestra* חֲבִיבָה Dan 3. 5, 15 חֲבִיבָה Ib 3. 10  
 συμφευδομαι: *tell a lie together* חֲבִיבָה Dt 33. 29 חֲבִיבָה IIS 22. 45 [cf. ἐπι-, κατα-]  
 συναγείρω: *gather together, assemble*; Pass., *gather together, come together, assemble* הִתְקַבְּצוּ Jer 30. 23  
 συνάγνυμι: *break to pieces, shiver* שֶׁבַע הַבָּקָה Jos 9. 13 Mich 1. 4  
 συνάγω, ξυ-: *bring together, gather together* הָקַדְתָּהּ Jos 8. 16 Jud 6. 34, 35 קָדַחְתָּהּ Jud 4. 10, 13 IIS 20. 4, 5 הָקַדְתָּהּ Ex 9. 19 Jes 10. 31 Jer 4. 6 קָדַחְתָּהּ Jud 7. 23, 24, 10. 17 IS 13. 4 הָקַדְתָּהּ IS 10. 17  
 συναλλαγή: *intercourse, esp. for purposes of conciliation; conciliation, reconciliation, making of peace* سَلَح  
 συνάλλαγμα: generally, in pl., *dealings, transactions* הִתְלַוְתָּהּ Jes 16. 8  
 συναντάω, -τιάζω, -τίζω: *meet face to face, of two persons; meet with, encounter* נִפְגַּשׁ Am 3. 3; *meet together, assemble* נִפְגַּשׁ Nu 10. 3, 4 IR 8. 5 Neh 6. 2, 10; *meet in battle* נִפְגַּשׁ Jos 11. 5  
 συνάντησις: *meeting* נִפְגַּשׁ Ex 27. 21 Job 30. 23  
 συνάπτω: *join together, link, join, associate* הִתְקַבְּצוּ ICh 20. 35, 37 הִתְקַבְּצוּ IS 26. 19 (συν-μετα-, הִתְקַבְּצוּ)  
 συναράσσω: intr., *dash together, of enemies*, קָדַחְתָּהּ Gn 25. 22  
 σύνδεσμος: *that which binds together, bond of union, fastening*; metaph., *bond of union* חֲבִיבָה Ez 20. 37 [cf. δέσμος]; = σύνδεσις (*binding together*; πρὸς τὴν τῆς κονίας so as to bind the mortar or stucco) חֲבִיבָה



- Dt 27. 2, 4 Jes 33. 12 Am 2. 1 שֶׁר Dt 32. 17 Ps 106. 37 شيد; *conspiracy*  
 סוד Gn 49. 6 Ps 64. 3; cf. σύνοδος  
 συνδέω: *bind or tie together; bind them together, side by side; generally,  
 bind together, unite* שֶׁר Dt 27. 2, 4 אָסַר Jes 22. 3  
 συνεγγίζω: *draw near* הִתְקַצַּב Jes 45. 20; cf. προσ-  
 συνεγείρω: *revive* הִתְעוֹרַר Jes 51. 17  
 συνεδρεύω, -ριάζω, -ριάομαι: *sit in council, hold a council* סוד Job 29. 4  
 συνέδριον: *council* סוד Jer 23. 18 Ez 13. 9  
 συνερίζω: *contend together* הִתְהַיָּרָה Jer 12. 5, 22. 15; cf. προσ-  
 συνέρχομαι, fut. -ελεύσομαι; aor. 2 συνῆλθον, pf. συνελήλυθα: *to go to-  
 gether, or in company* הִתְהַלַּךְ Gn 6. 9 IS 25. 15; of sexual inter-  
 course, σ. τῷ ἀνδρὶ לְהִשְׁתַּמֵּךְ IS 31. 4 Jer 38. 19 ICh 10. 4, σ.  
 γυναιξί Jud 19. 25 [cf. συνέλευσις]  
 σύνεσις, ξύ-: (συνίημι) *faculty of quick comprehension, mother-wit, sagacity*  
 בִּינָה Jes 11. 2, 29. 14, 24 הַבִּינָה Ex 31. 3 Dt 32. 28(?); cf. πυνυτή  
 συνετός: (συνίημι) *intelligent, sagacious, wise* זָבִין Gn 41. 33 Dt 1. 13;  
 τὸ σ. = σύνεσις(?); cf. πυντός  
 συνῆδομαι: *rejoice together; rejoice at a thing* הִתְשַׂדַּן Neh 9. 25 [cf.  
 הִשְׂדוּתָהּ]  
 συνθεάομαι: *view or see together; examine together* הִשְׁתַּחֲזַה Jes 41. 23; *take  
 in at a glance* הִתְחַזְּקָה Gn 24. 21  
 συνθήκη: = θήκη (case, chest) صندوق  
 σύνθημα: *agreement, covenant* ميثاق  
 συνδραύω: *break in pieces, shiver* שָׁבַר Ex 9. 25, 34. 1 IR 19. 11 IIR  
 11. 18 Jer 43. 43, 52. 17 Thr 2. 9 ICh 34. 4 [cf. κατα-]  
 συνίημι, ξυν-: *come together* הִתְבָּוִן Jer 9. 16; *take notice of* הִתְבָּוִן Job  
 11. 11; *observe* הִבִּין Prov 7. 7 Dan 8. 5 הִתְבָּוִן IR 3. 21 Jes 14. 16,  
 52. 15 Ps 37. 10 Job 30. 20, 31. 1, 37. 14, 38. 18; *understand* זָבִין  
 IR 3. 9 Jes 6. 10, 40. 14 Dan 1. 17 הִתְבָּוִן Ps 107. 43, 119. 100  
 Job 26. 14; (Subst.) *intelligent* זָבִין Prov 17. 10; cf. σύνεσις  
 συνισόομαι: *to be or be made identical* הִתְהַוָּה Prov 27. 15  
 συνίστημι, -τάνω, -τάω: *combine, associate, unite* נִסַּד Ps 2. 2 הִנְסַד Ib  
 31. 14; *organize* اِجْتَسَد; *stand together* הִתְיַצַּב Ex 19. 17 Nu 11. 16;  
 in hostile sense, *meet in fight, be engaged with* הִתְיַצַּב ICh 11. 14 Ps 2. 2,  
 94. 16; of friends, *form a league or union, band together* הִתְיַצַּב ICh 11.  
 13; *arise, take shape or body, come into existence, exist* הִנְסַד Ex 9. 18;  
*league themselves with one side or the other* הִתְיַצַּב Ps 2. 2 [cf. ἐφ-]  
 συννάζω: *join in youthful wantonness* נָעַר Gn 37. 2 [cf. νεανιεύομαι, -ίζω]  
 σύννομος: *feeding in herds or together, of birds that flock together, living*

- with, associated with; sharing or partaking in a thing; abs. as Subst., σύννομος, ὁ, ἡ, partner, consort, mate; of a paramour סוֹלֵבִיָּה Cant 7. 1*  
 סִנְיָמִית IR 1. 3, 15, 2. 17 סִנְיָמִית Ib 2. 21, 22 [cf. ἐκρήμη]
- σύνοδος: assembly, meeting, especially for deliberation סוֹד Ps 29. 8, 111. 1; pl., of political clubs נֹאדִי; also of private meetings or gatherings for discussion סוֹד Jer 6. 11, 15. 17; or conspiracies סוֹד Gn 49. 6 Ps 83. 4 Prv 11. 13; = συνουσία, sexual intercourse שִׁדָּה Eccl 2. 8; of things, coming together, constriction, κυάνεαι σύνοδοι θαλάσσης, of the Straits of the Bosphorus, Euripides, Iphigenia Taurica, 393; coming together resulting from juxtaposition; meeting, junction אָסַד Nu 21. 15 Dt 3. 17; cf. σύνδεσμος*
- σύνοιδα, pf. with pres. sense: know something about a person, esp. as a potential witness for or against him; τὸ συνειδός acknowledgement הוֹדָה Lev 7. 12–13 Jos 7. 19 [cf. πρόσκοδος]*
- συνοικέω: dwell or live together; live with הִתְעַדָּר IR 17. 20; live with in wedlock, of the man, הִתְעַדָּב Esr 10. 18 Neh 13. 23 [cf. καθίζω]*
- σύνοικος, σύνφοικος: dwelling in the same house with שָׁרָן Ex 3. 22; cf. persons living in the same city or country, fellow-inhabitants שָׂרָן Ib 12. 4 Prv 27. 10 Ruth 4. 17; cf. μέτ-*
- συνόμνυμι, -ύω: pledge one's oath to a thing, promise by oath שָׁבַע Gn 24. 7, 50. 24 Lev 5. 22 Jer 4. 2 [cf. ὁμνυμι]*
- συνοξύνω: bring to a point שָׁן Ps 64. 4, 140. 4 שָׁן; cf. ἐφ' ὅσον*
- σύνοξυς: pointed שָׁן Prv 25. 18 שִׁנִּין סִנְיָן*
- συνωνέομαι: buy up שָׁבַח Prv 31. 16 שָׁן Dan 2. 8*
- συνωρίς, ἶδος: (συνήριος) pair of horses (with or without a chariot or carriage); of mules שָׁבַח IS 14. 14 IIR 5. 17; generally, a pair or couple of anything שָׁבַח Jud 19. 10 IS 11. 7 IR 19. 19 Jes 21. 7; of things, manacles for the hands and for the feet שָׁבַח Gn 24. 22 שָׁבַח Nu 31. 50 IIS 1. 10 שָׁבַח Jes 3. 20 שָׁבַח*
- συρράπτω: sew or stitch together, sew up [W] שָׁבַח Ez 13. 18*
- συρρήγνυμι: break to pieces שָׁבַח Jes 24. 19*
- συσκοτάζω: make dark, συσκοτάσω τὰ ἀστέρα αὐτοῦ (LXX Ez 32. 7) שָׁבַח Ez 32. 8 [cf. ἐπι-]; intr., grow quite dark, ὁ οὐρανὸς συνεσκοτάσσε νεφέλαις (LXX) שָׁבַח IR 18. 45; συσκοταζόομαι: Pass., become quite dark שָׁבַח Ib.; cf. ἐπισκοτέω*
- σύστασις: (συνίσταμαι) conflict حֶזְבִּי; knot of men assembled حֶזְבִּי; political union, more general than ἐταιρεία or σύνοδος, حֶזְבִּי; contingent*

- of four light-armed *λάχοι* (32 men) *حزب*; *conspiracy* *עצב* Hos 4. 17;  
*political constitution* *كستور*
- σύστημα, -ταμα*: *body of soldiers, corps* *מצב* IS 13. 23, 14. 1 IIS 23. 14  
*מצב* Jes 29. 3 *מצבה* IS 14. 12; *college of priests or magistrates*  
*מצב* Jes 22. 19 *מצמד* Ib.; *accumulation of sediments* *סמרים* Ps 75. 9
- ὑπεράνω*: *above* *מעל* Gn 1. 7, 7. 17 Ez 41. 17, 20 (*אנא*)  
*ὑπεράνωθεν*: *from above, above* *מעל* Gn 22. 9 IR 8. 23 Jes 45. 8 Job  
 3. 4 (*ὑπερί*, *על*, *אנא*, *נ*)  
*ὑπερεπαινέω*: *praise above measure* *שבח* Ps 117. 1 Eccl 4. 2; cf. *ἐπαινέω*  
*Ῥερίων*: *Hyperion*, in Hom. the Sun-god; he always joins *Ῥερίων*  
*Ῥέλιος* or *Ῥέλιος Ῥερίων* *עליון אל* Gn 14. 18–22 Ps 78. 35;  
*Ῥερίων* stands alone for *Ῥέλιος* *עליון* Nu 24. 16; some derive it  
 from *ὑπὲρ ὤν*, *he that walks on high*; others simply bring *Ῥερίων*  
 from *ὑπὲρ*, *the God above* *עליון* Dt 32. 8 Ps 7. 18, 91. 1 Thr 3. 38  
*ὑπερλαλέω*: *speak too much* *הלל* Job 8. 2 [cf. *ἐπι*-, *πρὸς*-]  
*ὑπερμεγέθης, -άθης*: = *ὑπέρμεγας* (*immensely great*), monstrous (W)  
*قَطِيع* (*ف*, *ع*, *ط*—metathesis) *مريع* (*م*, *ر*, *ع*, *ي*)  
*ὑπεροράω*, fut. -όψομαι: *overlook, take no notice of, remit*: *עבר* Mich 7. 18  
*עבר* IIS 12. 13, 24. 10 *عبر*; *despise, disdain* *בז* Jes 37. 22 Prov  
 30. 17 Cant 8. 7  
*ὑπεροψία*: *contempt, disdain* *בז* Gn 38. 23 Ps 123. 3, 4 *בזה* Neh 3. 36  
*ὑπερπεράω*: *pass beyond* *העבר* Jer 46. 17  
*ὑπερυψόω*: *exalt exceedingly* *הגביה* Ez 21. 31  
*ὑπερφύτης*: *overgrown, enormous; monstrous, extraordinary* *רע* Gn 14. 5  
 Dt 2. 11 ICh 20. 6, 8 *רפה* IIS 21. 20, 22; cf. *εὐ-*  
*ὑπερῶν*: *the upper part of the house, where the women resided* *אפרכון*  
 Cant 3. 9 (in LXX, *φορεῖον*: *litter, sedan-chair*); *upper chamber or*  
*story* *עליון* IIR 1. 2 Ps 104. 3, 13 *עליון* Ib 91. 9  
*ὑπηρεσία*: (*ἐρέτης*) *service* *שרת* Nu 4. 12; = *ὑπηρετεία*; cf. *θεραπεία*  
*ὑπηρεσιον*: *cushion on a rower's bench* *כביר* IS 19. 13; *riding-pad or*  
*saddle-cloth* *بردعه*
- ὑπηρετέω*: *to be a servant, do service; minister to, serve* *שרת* Gn 39. 4,  
 40. 4 Nu 1. 50, 8. 26, 18. 2 Dt 10. 8, 18. 5 IS 2. 11 IR 1. 4, 15, 19.  
 21 Jes 56. 6, 60. 7 Ez 20. 32, 44. 11, 12 ICh 15. 2 ICh 8. 14,  
 31. 2; = *-εύω*; cf. *θεραπεύω* (*secondary*)
- ὑπηρέτης, -έτας*: *underling, servant, attendant, subordinate; servitor in the*  
*cult of Mithras* *משרת* Am 6. 10 *משרת* Nu 11. 28 IIS 13. 17, 18

IIR 4. 43, 6. 15 Jes 61. 6 Ps 104. 4 Prv 29. 12 Esr 8. 17 IICH 23. 6  
[cf. *θεραπευτής*]

*ὑπνον*: a kind of *lichen* <sup>أشنة</sup>

*ὑπνος*: *sleep, slumber* נִמּוֹם Prv 23. 21 נִמּוֹם Prv 6. 4, 10 שָׁנָה Ps 132.

4; of waking from sleep, *ἐγείρει τινα ἐξ ὑπνου* (Od.

Job 15. 44) וְעִירָיו כְּאִישׁ אֲשֶׁר יִעֹר מִשָּׁנָהוּ (Zach 4. 1

14. 12; of the sleeper, *ἐγρετο δ' ἐξ ὑπνου* (Il. 2. 41) הִקְעֹרְרִי הַתְּעוֹרְרִי

Jes 51. 17 הִקְעֹרְרִי Ib 64. 6

*ὑπνώω*: *fall asleep, sleep* יָרַח Gn 2. 21 Jer 51. 39 Ps 4. 9, 13. 4

נָמָה Jes 5. 27 Ps 76. 6 (נָמָה) וְיָסֵן

*ὑπνωδία*: *sleepiness, drowsiness* תַּנְמָה Ps 132. 4 Job 33. 15

*ὑπόγυιος*: *nigh at hand* עַל־קָדָה Nu 2. 17 Neh 3. 2; *recent*, *ὑπογυιστότατος*

חֲדִיִּת جَدِيد Cant 7. 14

*ὑποδείκνυμι*: *set a pattern or example; generally, teach, indicate* יָסַר Jer

2. 19 Ps 94. 12 Prv 31. 1

*ὑποδέω*: *bind on, fasten under*, esp. *underbind* the feet, i.e. *shoe*, because

the ancient sandals or shoes were bound on with straps; mostly

in Med., *bind under one's feet, put on shoes* הִקְעִיר Ez 16. 10 IICH

28. 15 نعل

*ὑποδηλώω*: *hint at, suggest* הִתְעוֹרֵל Ps 141. 4

*ὑποδηλασις*: *insinuation* (pl.) עֲלִילָה Dt 22. 14, 17 Ps 141. 4

*ὑπόδημα*: (*ὑποδέω*) *sole bound under the foot with straps, sandal*; *ὑπόδημα*

*κοῖλον* is a *shoe* or *half-boot*, which covered the whole foot;

*ὑπόδημα* is sts. used alone in this sense נָעַל Gn 14. 23 Dt 25. 9

Ps 60. 10 Cant 7. 2 Ruth 4. 7 נָעַל Dt 33. 25; = אֶמְלֵא

*ὑποδμῶς*: *servant* خِدَام

*ὑποζύγιον*: *beast for the yoke, beast of draught or burden* (oxen, mules,

horses) הֶצֶן Jes 49. 22 حِصَان; cf. τὰ γόνατα

*ὑποθήκη*: *pledge, deposit, mortgage, security given* עֲבוֹת Dt 24. 10-13

*ὑπόθημα*: *ὑποθήκη* (*sup.*) כֶּסֶף Neh 5. 7, 10 כֶּסֶף Dt 24. 10 Prv 22.

26

*ὑποκάτω*: Adv. *below, under* תַּחַת Gn 7. 19; *subordinate* פָּתָה IR 20. 24

Ez 23. 6 Neh 5. 15, 12. 26 פָּתָה Ib 2. 7 פָּתָה Ib 5. 14 פָּתָה IIR

18. 24 Hag 1. 1 Neh 3. 7

*ὑποκάτωθεν* = *ὑποκάτω* (*sup.*); *lower* תַּחַת Jos 18. 13 IR 6. 6 תַּחַת

Jud 1. 15

*ὑποκύω*: used only in Med. *ὑποκύομαι*, of the woman, *conceive, become*

*pregnant* תַּהַר Cant 8. 5 חָמַם Gn 30. 38, 39 (מִלְכָּה, מִלְכָּה, terminal מִלְכָּה)

- ὑπονοέω: *suspect* קָנַן Nu 5. 14 חָמַן; cf. διαφθονέω  
 ὑπονοητής: *suspicious person* ظَنِين طَنُون  
 ὑπόνοια: (ὑπονοέω) *suspicion, conjecture, guess, (pl.), in bad sense*, קָנָה Nu 5. 14 קָנָה Ib 5. 25, 29; *the real meaning which lies at the bottom of a thing, deeper sense, esp. covert meaning (such as is conveyed by myths and allegories)* אֲפָיִים Prv 25. 11  
 ὑπόνομος: as Subst., *underground passage, mine* מִכְצָן Dan 11. 43  
 ὑποπρό, or ὑπὸ πρό: *just before* קָדָם IIR 15. 10; Thessalian ὑπὸ πρό, of Time, *before* قَبْل  
 ὑποσκελίζω: *trip up one's heels, upset*; כָּשַׁל Lev 26. 37 Jes 3. 15; Pass., כָּשַׁל Dt 25. 18 כָּשַׁל Dan 11. 19; cf. παταίω; σκόλλω, v. pp. 155, 643-4  
 ὑποσκελισμός: *fall given by tripping up*; -μός: *tripping up* קָשָׁלִין Prv 16. 18 כָּשַׁל Jes 8. 14 כָּשַׁל Lev 19. 14; cf. παταίσμα  
 ὑποτίθημι: *advise, counsel, admonish* הִשָּׂה Job 11. 6; *put down as a deposit or stake, pawn, pledge, mortgage* נָשָׂה Jes 24. 2 נָשָׂה Dt 15. 6; of the mortgagee, *lend money on pledge* נָשָׂה בֶּן Jes 24. 2 Neh 5. 7 נָשָׂה Ib 5. 10, 11 נָשָׂה IIR 4. 1 Jes 50. 1 הִשָּׂבִיט Dt 15. 6, 8 נָשָׂה Ps 39. 23 נָשָׂה Dt 24. 10; *hazard, risk* נָשָׂה Joel 2. 7; v. p. 163  
 ὑπουλος: (οὐλή) of sores, *extending inwards, under the surface of the flesh, enclosed*; metaph., *with festering sores underneath, unsound beneath* עֲשֵׂלִים Dt 28. 27 IS 5. 6, 6. 4; cf. ὄπλον  
 ὑποφθονέω: *feel secret envy at* קָנָא Prv 23. 17  
 ὑπόψαμμος: like ὑψαμμος, *having sand under or on it, sandy* יָשִׁיבֵן Nu 21. 20 Jes 43. 20 יָשִׁיבֵן Ps 107. 4 יָשִׁיבֵן Dt 32. 10 יָשִׁיבֵן Jes 43. 19 [cf. ὑάμμη]  
 ὑπίος: *laid on one's back*; ὑ. μέρη, in animals, *the under parts, i.e. the belly* [cf. כָּף Gn 32. 26, 33 Dt 2. 5]; to hold out *the hollow of the hand*, so as to receive something כָּף Gn 40. 11 IR 17. 12 [cf. Gn 32. 26, 33 Nu 7. 14 Dt 2. 5 IIR 11. 12]; lift the *upturned hands* in prayers כָּף Ex 9. 29 IR 8. 22, 38 Esr 9. 5; generally, of anything *turned downside up*; from the *upturned helmet, with the hollow uppermost*; a half wheel *with the concave side uppermost* גִּב IR 7. 33; of land, *flat, horizontal, sloping evenly*, of Egypt, Hdt. 2. 7 פֹּסֶת Gn 10. 6 Ez 27. 10 פֹּסֶת Gn 41. 45 (פֶּרֶס) Ib 37. 36 [cf. Αἴγυπτος  
 [تبطى تبط تبط]]



- עלך IS 2. 1  
 גיל Joel 2. 23  
 התעלס Prv 7. 18  
 נעלס Job 39. 13 only in Med.  
 and Pass., *adorn oneself with*  
*a thing, take delight in*  
 ἀγλαΐζει θάλλει צלח IS 10. 6  
 Jer 12. 1, 22. 30 Ez 17. 9, 10  
 הצליח Gn 24. 21 Jud 18. 5  
 Ps 1. 3 ICh 7. 11 *sprout,*  
*grow, thrive, esp. of fruit trees;*  
*of persons, thrive, flourish,*  
*be prosperous; cf. φλογίζω*  
 ἀγνίζω נקה Job 10. 14 *wash off,*  
*cleanse away, esp. by water;*  
*cleanse, purify; cf. νίζω*  
 Pass., נקה Jer 2. 35  
 התקדש IIS 11. 4 ICh 5. 11,  
 30. 3, 17 Med., *purify oneself*  
 καθ-קדש Lev 16. 19 *cleanse,*  
*purify*  
 ἀγοράζω כרה Dt 2. 6 *buy in*  
*the market; generally, buy*  
 שבר Gn 41. 57 اشترى  
 סחר Gn 34. 10 *frequent the*  
*ἀγορά, occupy the market-place*  
 ἀγωνίζομαι האבק Gn 32. 25  
*fight; generally, contend for*  
*victory; struggle; wrestle (W)*  
 צחק Gn 21. 9, 26. 8; cf. καχάζω  
 שחק Prv 29. 9  
 שחק IIS 2. 14; cf. ἐπ-  
 שחק Joel 2. 9  
 جادل جاهد خاضع تشاجر كد  
 نازع ناظر تنافس ناقش  
 עצב IR 1. 6 העציב Ps 78. 40  
 أغاظ أغضب exert oneself  
 ἀθροίζω, ἀ- (= ἀγελίζει) אסר  
 Hos 10. 10 *form a party*  
 נסר Hos 10. 10 *gather together,*  
*collect, muster*  
 עדר ICh 12. 38 (39)  
 עור IR 1. 7 ICh 5. 20  
 עטר IS 23. 26  
 עצר ICh 13. 20, 20. 37  
 חרד IS 13. 7, 16. 4  
 דגל Cant 5. 10 *collect round*  
 one جيش حشد حشد  
 αἰνίζομαι, αἰνίζω = αἰνέω, Poet.  
 and Ion. Verb, very rare in  
 good Att. Prose, ἐπαινέω  
 being used instead: אבה  
 Gn 24. 5 *to be content with,*  
*acquiesce in; agree, assent*  
 אוח Gn 34. 15  
 הואיל Ex 2. 21  
 הלל Ps 113. 1 Prv 31. 28  
 ICh 23. 12 *praise, approve,*  
*applaud, commend; esp. in*  
*religious sense, glorify*  
 הלל Prv 12. 8; cf. ἀλολύζω  
 התהלל Jer 9. 22, 23 Pass.,  
 Prv 31. 30; cf. ἀγάλλω  
 אמר Jes 3. 10  
 חמד Jes 1. 29 Ps 68. 17 حمد  
 הטח Ex 15. 2  
 התעננ Jes 57. 4  
 ענה Jes 27. 2 Ps 88. 1  
 שבה Ps 117. 1  
 השתבח Ps 106. 47 تسبح  
 ענה Nu 21. 17; esp. *compliment*  
*publicly*  
 הואיל Dt 1. 5 *agree to or under-*  
*take to do*  
 יעד Ex 21. 8, 9 وعد تعهد  
*to promise or vow*  
 נעד Am 3. 3

- יעץ IIS 16. 23 נصح وعظ *apownatízw* Dt 32. 30 Jud  
*advise, recommend* 6. 11 *turn one's back and flee;*  
 יעץ Jes 40. 14 trans. in causal sense  
 ἀκουτίζω יעץ IIR 7. 6 *make* ἀποπλάζω, ἀποπλανάω יעץ  
*to hear; cf. συγκομίζω* Hab 2. 4 *lead away from,*  
 ἀναγκάζω אנס Esth 1. 8 *force,* *stray away from; lead astray,*  
*compel, constrain, esp. by* *make to digress, wander away*  
*argument* *from, wander from the truth*  
 ἀναγνωρίζω הכיר Gn 27. 23 ἀποσώζω יעץ Jes 38. 12 Job  
*recognize* 6. 9 *save or preserve from,*  
 ἀναστενάζω, -αχίζω, -άχω, -νω preserve; cf. διαπράσσω  
 יעץ Jer 51. 52 *groan forth,* כשה Ex 2. 10  
*lament; groan oft and loudly,* יעץ IIS 22. 17  
*wail aloud; bemoan, bewail* פדה IIS 4. 9 Jes 29. 22 פדה  
*aloud; groan aloud [cf. στένω]* Job 33. 24; cf. φείδομαι  
 יעץ Ez 9. 4; cf. יעץ Thr 1. 4, פצה Ps 144. 7  
 21 יעץ Jer 22. 23 יעץ הוֹכִיר Jes 63. 7 *keep*  
 ἀναχάζομαι, δια- יעץ Jes 50. 5 *in mind, remember; cf. δια-*  
 Ps 35. 4 *draw back, give way,* ἀράζω, ἀραρίζω, ἀρράζω, ἀρρίζω  
*retire [cf. χάζομαι]* יעץ Ex 11. 7 *snarl, growl;*  
 יעץ IIS 1. 22 cf. ῥύζω, χροῖζω  
 יעץ Jes 1. 4 ἀρπάζω יעץ Nu 31. 32 Dt 3. 7  
 ἀναχάζω יעץ Dt 19. 14 *make* Ez 29. 19 *seize, plunder*  
*to recoil, force back [cf. χάζω]* יעץ IIS 23. 9 Jes 18. 6  
 יעץ Jes 59. 14 (v. συγγίγνομαι) יעץ Hos 10. 2  
 יעץ Job 24. 2 יעץ Jes 21. 2  
 ἀνθίζω, -θέω יעץ Cant 2. 13 *flower* יעץ Ptn 24. 15  
*colour, dye, stain* יעץ Jer 9. 18  
 יעץ Dt 34. 7 *blossom, bloom,* יעץ Jes 33. 1  
*of the youthful beard; cf.* יעץ Ps 10. 9  
 χνοάζω, νωπίζω יעץ Jud 21. 21 *snatch*  
 ἀνιάζω אנה Jes 19. 8 יעץ Ps away, carry off, seize harshly,  
 90. 15 Ep. Verb *grieve,* *snatch up*  
*distress, like ἀνιάω* יעץ Lev 18. 23 عرف *rarish*  
 יעץ Ps 116. 10 intr., *to be* יעץ Lev 19. 19 הרביע  
*grieved or distressed* *حجز اختطف رق سلب فبط اغتصب*  
 ἀνολούζω הלילי Jes 15. 3 Jer *قبض نهب*  
 47. 2 Ez 21. 17 Zach 11. 2 *aspázomai, aspakázomai* יעץ  
*cry aloud, shout aloud, bewail* Ps 27. 10 *welcome kindly*  
*loudly; cf. ὀλούζω* יעץ Gn 2. 24, 34. 3 IR 11. 2



- Ps 63. 9 Ruth 1. 14 *cling fondly, follow eagerly, cleave to*; cf. *διώκω*  
 נשך Gn 27. 27 Ps 85. 11 Ruth 1. 9, 14 *באס take leave of*; from the mode of salutation in use, *kiss, embrace*; cf. *τοξάζομαι, σκευάζω, κυνέω*  
 נשך Gn 29. 13, 31. 28  
 אֲנִי-אֶזְרָא נה Jes 9. 1 Job 18. 5 *appear bright, shine*  
 אֶנ-הִנֵּה IIS 22. 29 *illumine, shine*; cf. *δι-*  
 הוֹהִיר Dan 12. 3  
 אֲנִי-אֶזְרָא אהל Gn 13. 12 *take one's abode, lodge, live in a place*; cf. *ἐπ-*  
 אֶנ-אָהֵל Jes 13. 20 *take up one's quarters during the night*  
 לֶן Ps 55. 8 Ruth 1. 16, 3. 13  
 אֲפָאֲרִיז קדש Ex 19. 10 IR 8. 64 *purify, consecrate*; cf. *ἀγίζω*  
 קדש Ez 48. 11  
 הקדש Nu 3. 13 Jud 17. 3  
 אֲפָאֲרִיז אבס Gn 47. 15 Jes 16. 4 Ps 77. 9 *disappear*  
 פנה Jer 6. 4 Cant 6. 1  
 פסס Ps 12. 2  
 נשך Jer 48. 8 Prv 14. 11 *destroy*  
 השחית Dt 2. 22 Mich 5. 13 *make away with, do away with, remove, destroy*  
 באדִּיז פסע Jes 27. 4 *walk, march; generally, go, proceed*  
 פסע Am 4. 4; cf. *עדה* Job 28. 8  
 בִּאֵז בדא IR 12. 33 Poet. Verb. *speak, say*; cf. *φατίζω, ψεύδω*  
 בטח Prv 12. 18  
 בטא Lev 5. 4  
 בשר Ps 40. 10
- הביע Ps 94. 4, 119. 171; cf. *πηγάω*; p. 138  
 βαλανίζω בלס Am 7. 14 *shake acorns from the oak; hence, as prov. answer to beggars*  
 βαπτίζω, κατα-טבל Lev 4. 6 Job 9. 31 *غطى dip*; cf. *δύω, κατα-טבל* Jos 3. 15  
 טבע IS 17. 49 Ps 69. 3, 15 *droven, to be submerged*; *δύω*  
 טבע Ex 15. 4; cf. *καταποντίζω*  
 הִטְבַּע Jer 38. 22; *καταδύω*  
 באסאניז בחק Jer 17. 10 Zach 13. 9 *فحص put to the test; test, cross-question (W)*  
 נבחן Gn 42. 15, 16  
 נסה Gn 22. 1 Eccl 7. 23  
 געמיז טסט Neh 13. 15 *load, freight* ('s. p. 360)  
 עמס Neh 4. 11  
 העמס IR 12. 11  
 حَتَّى حَتَّى شَعْنٌ مَبْرَ عَتَى عَمَر *γνωρίζω* Dt 32. 17 *gain knowledge of, become acquainted with, discover; recognise (W)*  
 עמר Prv 23. 7 *شعر*; cf. *ἀνα-δαίζω*, freq. in Pass. *יד* Dt 25. 4 Jud 8. 7 Jes 28. 28, 41. 15 Hab 3. 12 ICh 21. 20 *cleave asunder, slay, pierce through, rend, destroy utterly, divide*  
 נדוד Jes 25. 10 *cleave asunder, divide*  
 הודס Jes 28. 27  
 δακνάζω = δάκνω נשך Am 5. 19 Mich 3. 5 *عَضَّ شَت bite, of dogs; sting*; cf. *δανείζω, ὀδακτάζω, τοκίζω*  
 נשך Hab 2. 7 in Pass., of *vexation*

- נשָׂ Nu 21. 6 Jer 8. 17 judgment, decide; cf. δεσπόζω, σῶζω  
 שָׂ Gn 3. 15  
 δαμάζω דמה Hos 4. 5 over-  
 power; of maidens, make  
 subject to a husband; subdue,  
 conquer  
 נדמה Hos 4. 6, 10. 15 Pass.,  
 to be subject to another  
 סמא Gn 34. 5 דנסי force,  
 seduce  
 δανείζω, δανίζω נשא בו Jes 24. 2  
 تدین أدان Jer 15. 10 נשה בו  
 have lent to one, borrow  
 נשא Dt 24. 10-11 נשה ב' Jes  
 24. 2 Jer 15. 10 داین أدان  
 put out money at usury, lend  
 נשה ב' Dt 15. 2  
 שאל Ex 3. 22, 12. 35 borrow  
 השאל Ex 12. 36 lend  
 δαμάζω שחד Ez 16. 33 bribe,  
 corrupt  
 δεσπόζω שפס Jud 16. 31 Ruth  
 1. 1 to be lord or master, lord  
 it over; cf. δικάζω  
 διαχωρίζω גרש IICh 20. 11  
 separate; cf. ὀρίζω  
 Pass., διαχωρισθεῖσα גרושה  
 Lev 21. 14 divorced  
 δικάζω גזר Job 22. 28 قضی  
 decree, ordain; cf. δικάζω  
 גזר Esth 2. 1 decree as punish-  
 ment  
 Thr 3. 54 Ez 37. 11 condemn  
 דן Jes 3. 13 Jer 5. 28 judge,  
 give judgment  
 קק Jes 10. 1 judge, decide,  
 determine; cf. ῥήγνυμι  
 קק Prv 8. 15  
 שפס IS 24. 13 judge, sit in  
 judgment, decide; cf. δεσπόζω, σῶζω  
 נשפס Jes 43. 26; cf. ἐκ-  
 διχάζω נזר IR 3. 25 הנה  
 Gn 32. 8 قسم divide in two;  
 cf. σχίζω  
 δοκάζω הנה IIR 7. 9 wait for;  
 cf. προσεύχομαι, ἐξ-, p. 477  
 ἐγγίζω גש Gn 45. 4 IIR 4. 27  
 approach, to be on the point of  
 גש Gn 33. 7  
 הגיש Lev 2. 8 bring near,  
 bring up to  
 הגיש IIS 3. 34  
 εἰσχειρίζω קנז IS 26. 8 put  
 into one's hands  
 הסגיר Ps 31. 9  
 סכר Jes 19. 4  
 ἐκθαμνίζω נהש Job 4. 10 root  
 out, extirpate (Pass.); cf. σέσω  
 נהש Jer 45. 4; v. p. 167  
 נהש Am 9. 15  
 קהש Ez 19. 12  
 ἐκνίζω, ἐκνίπτω כבס Jes 7. 3  
 wash clean, purify نكث  
 כבס Gn 49. 11 Ex 19. 10 Jer  
 4. 14 Ps 51. 4  
 Pass., כבס Lev 13. 58  
 تنظف  
 ἐκσώζω השק Gn 22. 12 save  
 for oneself  
 השק Jes 38. 17 preserve from  
 danger, keep safe; cf. ἀγαπάω  
 ἐκφράζω ספר Jes 43. 26 Ps 44.  
 2, 50. 16 tell over, recount,  
 describe  
 ἐλελίζω תול Jer 4. 19 Pass.,  
 quake, tremble, quiver  
 תול Ps 55. 5, 77. 17  
 התחלחל Esth 4. 4

- הַחֲחֹלֶל Jer 23. 19 *whirl round*  
 ἐλπίζω חול Jud 3. 25 IS 31. 3  
*expect, fear*  
 חולל Job 35. 14 *hope for*  
 חל Job 30. 26  
 הַחֲחֹלֶל Ps 37. 7  
 חללי Job 14. 7 *expect, hope*  
*for*  
 חלל Gn 8. 12  
 חולל IS 10. 8 Ps 130. 5  
 חלה Ps 119. 81  
 חלה Mich 7. 7 Thr 4. 17; cf.  
 σκεπάζω, σκοπιάζω  
 חלה Jes 8. 17; cf. προσδοκάω  
 חלה Ruth 1. 13  
 احطبر اعتبر ائل توقع  
 ἐνθουσιάζω חנה Dt 28. 34 IIR  
 9. 11 Jer 29. 26 Hos 9. 7  
*to be inspired or possessed by a*  
*god, to be in ecstasy*  
 חנה IS 21. 15-16  
 ἐξετάζω חקר Dt 13. 15 Jud 18.  
 2 IS 20. 12 Jer 17. 10 Prv  
 25. 2 Job 29. 16 Thr 3.  
 40 *examine well or closely,*  
*scrutinize; cf. ἐτάζω חקר*  
 Eccl 12. 9 חכיר Neh 6. 12  
 חקר Prv 18. 17 *examine or*  
*question a person closely*  
 חקר Prv 23. 30 *compare*  
 חקר IR 7. 47 *estimate*  
 ἐξορίζω (A) (ὄρος) חורש Nu  
 33. 52 طرد *send beyond the*  
*frontier, banish*  
 חפר Ex 32. 24 *get rid of*  
 ἐξορίζω (B) (ὄρος) חריץ IS 17. 18  
*press out the whey from cheese*  
 ἐπαυλαίζω התהלל Jer 9. 23  
*pride oneself on a thing, glory,*  
*exult; ἀυλαίζω: glorify הלל*  
 ἐπικαινίζω התחדש Ps 103. 5  
*renew, restore (Pass.)*  
 ἐπικρύπτω התעבר IR 14. 5  
 Prv 20. 11 *freq. in Med.,*  
*disguise; dissemble (W)*  
 ἐπισκευάζω בדר IICH 34. 10  
*make afresh, repair, restore*  
 פסג Ps 48. 14  
 جهز أعاد أعد  
 ἐπισκιάζω, -άω חסך Ps 91. 4  
*throw shade upon, overshadow*  
*for protection*  
 חסיל IIS 20. 6 *darken, obscure;*  
*cf. σώζω*  
 חסל Ez 31. 3  
 ἐπισχίζω, προ- חתך Ez 16. 40  
*cleave at top*  
 ἐπιχλευάζω התקלס IIR 2. 23  
 Ez 22. 5 Hab 1. 10 *jeer,*  
*make a mock of; cf. χλευάζω*  
 ἐποργίζομαι התרגז Jes 37. 29  
*to be uproth at; cf. ὀργίζω*  
 ἐργάζομαι, ἔρδω, ῥέζω חרש Gn  
 4. 22 *work a material; cf.*  
*χρονίζω/χρηστηριάζω*  
 Jes 28. 24 Prv 14. 22 *do,*  
*perform; till the land*  
 חרש IS 23. 9 Prv 3. 29 *do*  
*something to; chiefly in bad*  
*sense, do one ill, do one a*  
*shrewd turn חרש* Gn  
 26. 20; cf. συν-, ἐπασκέω  
 חרש Prv 31. 16 *till the land; cf. ἀροτριάω*  
 חרש Jes 5. 2 عرق  
 חרש Gn 1. 31 *make, do, per-*  
*form (spurious); cf. τεύχω*  
 חרש Ps 141. 7 فلع *till the*  
*land; cf. πολέω*

פִּלַח Prv 7. 23 Job 16. 13  
 פִּלַח Dan 3. 12 *perform rites*  
 ἐρεθίζω, -θω- Lev 26. 6  
*rouse to anger, rouse to fight,*  
*provoke, irritate*  
 ἐρίζω חָרַד IS 14. 15 *strive,*  
*wrangle, quarrel, contend, rival*  
 נָהַרָה Cant 1. 6  
 הִתְחַרָה Jer 12. 5  
 רוּב Jud 11. 25 Prv 3. 30  
 רוּב Ps 35. 1  
 הָרַיב IS 2. 10  
 הָרַיב Jud 5. 13  
 שָׂרָה Gn 32. 29  
 שָׂרָה Ez 27. 25  
 נָשָׂא חָקַר *examine, test* נָשָׂא  
 נָשָׂא, mostly in compd. נָשָׂא,  
 q.v.  
 אָנֹשִׁי Jer 31. 37 '36 *revel!* אָנֹשִׁי  
 כָּשַׁף  
 נָשָׂא Job 13. 9 אָנֹשִׁי  
 נָשָׂא; *visit, try, attack*  
 חָצִיק Dt 28. 53 Jud 14. 17  
 חָצִיק Jes 29. 2, 7  
 עָנָה Dt 22. 24 *put to bed,*  
*go to bed, of sexual inter-*  
*course*  
 נָנָן Jes 57. 3; cf. ἀναπαύωμαι  
 נָנָן Ez 31. 6 *repose*  
 נָנָן Jer 22. 23  
 ἡσυχάζω חָשָׁה Eccl 3. 7 *keep*  
*quiet, be at rest, impose silence,*  
*leave unspoken*  
 חָשָׁה Jer 42. 14  
 חָשָׁה Dt 27. 9  
 שָׁקַט Jer 62. 1  
 חָשָׁקַט Jer 49. 23  
 שָׁקַט Jon 1. 11, 12 Ps 107. 30  
 Prv 26. 20  
 كَت كُن استكن هجع هدأ

θαυμάζω *wonder, marvel* IR 9. 8 Jer 18. 16  
 נִשְׁתָּה Jer 4. 9  
 נִשְׁתָּה Est 9. 3  
 חָשָׁה Ez 3. 15  
 חָשָׁה Job 21. 5  
 חָשָׁה Dan 8. 27  
 חָשָׁה Gn 43. 33  
 חָשָׁה Hab 1. 5  
 نَدَحَسَ اَلتَّحَرَّبَ  
 θειρίζω קָצַר Jer 12. 13  
 θειρίζω *summer work, mow, reap*  
 θεοσπίζω קָדַשׁ IICh 33. 6  
 θεοσπίζω *declare by oracle, prophesy,*  
*divine, foretell*  
 δαδάζω [A] *more quickly, rush, dart* Jer 49.  
 22  
 דָּחַק Job 41. 14  
 דָּחַק Jer 50. 11; cf. δαδάζω  
 דָּחַק Hab 1. 8  
 דָּחַק Job 9. 26  
 דָּחַק Jer 50. 11 Hab 1. 8  
 דָּחַק Jer 63. 1  
 דָּחַק Jer 18. 6  
 θυσάζω זָבַח Ex 20. 24 *sacrifice;*  
*cf. θύω, σφάζω*  
 זָבַח IR 3. 3  
 שָׁבַב IR 1. 46, 48 Jer 36. 15  
*mostly in poets and late*  
*Prose, the Att. Prose form*  
*being καθίζω, intrs., sit, sit*  
*down; cf. ἱσθίς IR 2. 24, 21.*  
*9-10 Ps 143. 3 causal, make*  
*to sit, seat, place; cf. οἰκίζω*  
 καθίζωμαι, καθιστάω *rejoice,*  
 Jes 12. 6 Jer 50. 11  
 καθίζωμαι, καθιστάω *exult; of hounds, deer,*  
*pards; cf. φθέγγομαι, p. 247*  
 καθάγίζω, -άγισθαι קָדַשׁ Ex 28. 41  
 Nu 6. 11 *devote, dedicate*

- הקדיש Nu 3. 13 Jos 20. 7  
 IIS 8. 11  
 καθαρίζω קָהַר Nu 31. 23 קָהַר  
 Nu 3. 6-7 Ez 36. 33 Mal 3. 3  
 طهر *cleanse, purify*  
 קָהַר Ez 22. 24 Nu  
 8. 7 Jos 22. 17 Jes 66. 17  
 קָהַר Lev 14. 49 Nu  
 31. 23  
 καθέζομαι יָשַׁב Ps 29. 10 *preside*  
 IIS 7. 18 ICh 17. 16 *sit as*  
*suppliants*; cf. יָזַב  
 καθίζω, κατ- סָבַב IS 16. 11 *sit,*  
*recline at meals*  
 הוֹשִׁיב Gn 47. 6 IR 2. 24, 21.  
 10 IIR 17. 26 *causal, make*  
*to sit, seat, place; settle* [cf.  
 οἰκίζω]  
 הוֹשִׁיב Neh 13. 27 (LXX, but  
 cf. συνοικέω)  
 καινίζω, ἐγ- קָדַשׁ IS 11. 14 *in*  
*Poets, esp. use for the first*  
*time, handsel*; cf. ἐπι-  
 קָדַשׁ Dt 20. 5 جَدَد  
 καπνίζω הַבְּפִיחַ Thir 3. 16  
*smoke, blacken with smoke*  
 קָהַר Prv 19. 26  
 קָהַר Jes 24. 23 Ps 34. 6  
*metaph., to be black with smoke*  
 קָהַר Jes 33. 9 Prv 13. 5  
 καρπίζω (B) נָחַרָה Lev 19. 20  
*emancipate a slave by touching*  
*him with the rod*  
 καταβαπτίζω טָבַל Gn 37. 31  
 Lev 4. 6 Nu 19. 18 *dip*  
 נָטַבַל Jos 3. 15  
 טָבַל IR 22. 38 Cant 8. 7  
*drown*; Pass., *to be submerged*  
 καταποντίζω טָבַע Ps 69. 3  
*throw into the sea, plunge or*  
*drown therein*; cf. δύνω  
 טָבַע Ex 15. 4  
 הטבע Jer 38. 22; cf. βαπτίζω  
 κατασκευάζω הִכִּין IS 13. 13  
 Zeph 1. 7 Ps 103. 19 Esth  
 6. 4 ICh 29. 19 ICh 27. 6  
 generally *prepare, arrange,*  
*establish*; cf. σκευάζω  
 הוֹכִין Jes 16. 5 Ez 40. 43 Prv  
 21. 31  
 καταχέζω קָדַשׁ IS 21. 6 Jes 65. 5  
 Hag 2. 12 *bejoul* [cf. ἀγίζω]  
 καχάζω, καγχάζω קָחַק Gn 18.  
 12 *laugh aloud, jeer, mock*  
 קָחַק Gn 19. 14; cf. ἀγωνίζομαι  
 קָחַק Thir 1. 7  
 קָחַק IIS 6. 21  
 קָחַק ICh 30. 10  
 ضحك فتح قهقهه  
 καχλάζω, καχ- צָחַל Jes 24. 14  
*plash or bubble, of sound of*  
*liquids; froth forth foam*; cf.  
 καγχαλίζομαι  
 κηδάζω קָדַשׁ Ex 29. 21 *get*  
*purified*  
 קָדַשׁ IR 8. 64 ICh 29. 5  
*cleanse, purify*; cf. ἀθωγνίζω  
 הקדיש ICh 29. 19  
 הקדיש IIS 11. 4 Jes 66. 17  
 ICh 29. 5 *purify oneself*  
 αλάζω הָרָץ Ex 11. 7 Jos 10. 21  
*of dogs, bark, bay* (ρύζω,  
 κραυγάζω)  
 צָרַח Zeph 1. 14 صرّخ  
*of men, shout, shout aloud,*  
*scream*; cf. κράζω  
 הצריח Jes 42. 13  
 שָׁרַק Jes 5. 26 Zach 10. 8  
 αλύζω גָּל Am 5. 24 (πέω)  
*wash away, wash, rinse out*

- הִחֲלִיץ Jes 58. 11 *bawl, shout*; cf. κραυγάζω  
 גָּלַל Jos 5. 9 (ἀφαιρέω)  
 רָחַץ Gn 43. 31 Ex 30. 18, 21  
 Lev 1. 9, 14. 8 IIR 5. 10  
 Jes 4. 4 Ps 58. 11 Cant 5. 3, 12  
 רָחַץ Ez 16. 4 Prv 30. 12  
 הִתְרַחֵץ Job 9. 30  
 κνεφάζω נִכְנֶה Jes 30. 20 *cloud over, obscure*  
 κνίζω הִקְנִיא Dt 32. 16, 21 *usu. metaph., of love, chafe, tease, provoke, provoke to jealousy*  
 קָנָא Dt 32. 21  
 κολάζω חָלַשׁ Ex 17. 13 Jes 14. 12 *get person punished*  
 קָלַל Job 40. 4 *עָלַף injury*  
 קָלַל Jes 65. 20 *Pass., to be punished*; cf. καταράσθαι  
 κομίζω זָמַר Lev 25. 3 *gather in, reap; reap fruit*  
 צֹפֶה Prv 31. 27 *take care of, provide for; of things, attend to, give heed to; δῶμα κομίζη, keep house, of mistress of the house*; cf. σοφίζομαι  
 שָׁמַע Gn 16. 11, 21. 17 *attend, give heed to*; cf. συγ-, αλύω  
 سَمِعَ اَنْتَ  
 κουφίζω חָפַץ Job 40. 17 *lift up, raise*; cf. ἀγασάζω  
 קָלַל Gn 16. 4 IS 2. 30 Hab 1. 8 חָפַץ *to be light*  
 נָקַל IIR 3. 18  
 נָקַל Dt 25. 3  
 הָקַל Jes 23. 9 Jon 1. 5 IICH 10. 4 خَفَّفَ *lighten, make light* (v. p. 353)  
 κράζω צָרַח Zeph 1. 14 صَاح *generally, scream, shriek, cry,*  
 הצריח Jes 42. 13  
 שָׁרַק Jes 5. 26 Zach 10. 8  
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*  
 חָרַץ Ex 11. 7 Jos 10. 21 *of dogs, bay*  
 κραστιζομαι, κρατ- רָעַה Job 1. 14 Cant 2. 16 *consume green fodder (?)*; cf. τρώγω  
 κραυγάζω (a derivative of κράζω)  
 זָעַק Ez 11. 13 *cry aloud, shout*  
 הוֹעִיץ Job 35. 9; cf. συνάγω  
 צָעַק Jer 22. 20; cf. συνάγω  
 צָרַח Zeph 1. 14 صَاح  
 הצריח Jes 42. 13  
 שָׁרַק Ps 31. 23  
 שָׁרַק Jes 5. 26  
 קָרָא Gn 19. 5 Ps 81. 8 *to call to*  
 חָרַץ Ex 11. 7 *of dogs, bay*  
 יָסַד יָסַד Jes 54. 11 Ps 89. 12 Job 38. 4 Esr 3. 12 *of a city, found, build*  
 יָסַד Jos 6. 26 Jes 14. 32 Zach 4. 9  
 יָסַד IR 6. 37 *found*  
 Cant 5. 15 *set up*  
 הוֹסַד Esr 3. 11 *build*  
 יָסַד Jes 44. 28 *Pass., to be founded*  
 יָסַד Hab 1. 12 *establish, set up*  
 יָסַד Ps 8. 3 Esth 1. 8 ICh 9. 22 *establish, bring about*  
 קָדַם Neh 3. 1 *found, set up*; cf. ἀγίζω  
 κυδάζω נָדַף IIR 19. 22 نَضَعَ *revile, abuse*  
 ληίζομαι לָץ Ps 1. 1 لَحَسَ تَلَمَّصَ *plunder, despoil, rob*

- μύζω (B), μυζάω מצה Jes 51. 17  
 Ps 75. 9 *suck*  
 מצה Jes 66. 11  
 νεανίζω, νεανιεύομαι נער Gn 37.  
 2 *act like a hot-headed youth,*  
*wilfully or wantonly, swagger*  
 νεφέλιζω נפל Gn 4. 6 *wrap in*  
*clouds*  
 הפיל Jes 26. 19  
 אפל Am 5. 20  
 νίζω (νίπτω)  
 נקה Nu 5. 19, 28, 31 *gener-*  
*ally, purge, cleanse; cf. ἀνίζω*  
 נקה Job 10. 14; *cf. ἀπο-*  
 עשה IIS 19. 25 *wash the hands*  
*or feet; commonly used of*  
*washing part of the person,*  
*while λούομαι is used of*  
*bathing, πλύνω (בלל Ps 92. 11*  
*بلى) of washing clothes, etc.;*  
*but νίζω is sus. used of*  
*things; Att. Prose writers use*  
*the word only in compds., v.*  
*ἀπο-, ἐναπο-, ἐκ-νίζω; cf.*  
*δουχίζω غلى نظف تقي*  
 νομίζω חשב Job 21. 27 *use*  
*customarily, practise, use*  
 חשב Gn 38. 15, 50. 20 *con-*  
*sider as, consider (W)*  
 חשב Ps 119. 59 (*cf. πεμπάζω*)  
 נחשב Jes 2. 22 Job 18. 3, 41. 21  
*Pass., to be deemed, reputed,*  
*considered*  
 החשב Nu 23. 9  
 νοσάζω, -σίζω אנש IIS 12. 15  
*to be ill*  
 נש Job 6. 7  
 נש Gn 12. 17 *causal, produce*  
*sickness*  
 נש Ps 73. 5
- נגה IIS 12. 15 Jes 19. 22  
 νοσφίζω נפר Jer 51. 21-3 *set*  
*apart, separate*  
 νωτίζω נט Jud 9. 21 *turn one's*  
*back, turn one's back and flee*  
*(cf. ἀπο-, φύζω, χνοάζω)*  
 נצה Job 39. 13 *cover the*  
*back*  
 ξυρίζω = ξυρέω גלה Lev 13. 33,  
 14. 8 Dt 21. 12 *shave*  
 גלה Jud 16. 17; *cf. καταξυράω*  
 קרח Mich 1. 16  
 נקרח Jer 16. 6  
 הקרח Ez 27. 31  
 הקרח Ez 29. 18  
 התגלה Lev 13. 33 Nu 6. 19  
*shave oneself or have oneself*  
*shaved جلع جلع حتى*  
 οδακτάζω, -τίζω נשק Am 5. 19  
*bite; cf. δακτάζω*  
 נשק Jer 8. 17  
 οίκιζω, -ω הושיב Ez 36. 33  
*people with new settlers; cf.*  
*ίζω*  
 IIR 17. 6, 24 *settle, plant as*  
*a colonist or inhabitant; trans-*  
*plant*  
 הושבין Gn 3. 24  
 οἰωνίζομαι עין, עין IS 18. 9 *take*  
*omens from the flight and cries*  
*of birds; generally, divine*  
*from omens; regard as an omen,*  
*shun as an ill omen (cf. ἐπαυ-*  
*γάζω); עין Lev 19. 26*  
 עין Jes 2. 6; *cf. εὐνάζω*  
 οκλάζω כרע Gn 49. 9 Jud 5. 27  
 IS 4. 19 Job 4. 4, 39. 3 *رکع*  
*sink down, crouch down with*  
*bent hams; bend their hind-*  
*or fore-legs; cf. χροίζω*

ὀλολύζω, -ύττω ללל Ps 44. 9  
cry with a loud voice, in Hom.  
esp. of women crying aloud to  
the gods in prayer or thanks-  
giving; cf. ללל ICh 16. 4;  
cf. ἀγάλλω, αἰνίζομαι

ὁμοιάζω דמה Ez 31. 8 Cant 2. 9  
compare, liken

דמה Ps 49. 13

דמה Cant 1. 9; cf. ἐξ-

עבד Ez 31. 8; cf. θαυδέω

דמה Ps 49. 13

ὀνομάζω ושא Dt 5. 11 speak  
of by name, name, specify

שא Lev 24. 16; cf. διακόπτω

שא Nu 1. 17

ὀνυχίζω עשה Dt 21. 12 pare  
the nails

ὀπλιζω העפיל Nu 14. 44 make  
or get ready; of persons, esp.  
of soldiers, equip. ארמ; arm  
oneself with boldness; arm  
oneself, get ready to attack

ὀργίζω הרגז IS 28. 15 make  
angry, provoke to anger, irritate

רגז Jes 51. 15 Job 25. 12

רגז IIS 19. 1 grow angry, be  
arrogant

רגז Ps 2. 1

ההרגז IIR 19. 27; -ζέωτος

ההרגז Ps 55. 15 in a passion

ἀρίζω, ἀφ-, δι-, ἐξ- דב Dt 19. 14  
divide or separate from as a  
border or boundary

דב IR 3. 25 part, divide; cf.  
δικάζω, διχάζω

בזר Jes 53. 8 ICh 25. 21  
banish from; cf. ἐξ-

בזר Ps 31. 23

בזר IS 4. 21 IIS 15. 19 Jes

24. 11, 38. 12 Ez 12. 3 Am

7. 11 Job 20. 28 depart

ירש Gn 21. 10 Dt 2. 12 part,  
divide; banish

נפל Gn 10. 25 part, divide

פרד Ez 1. 11 part, divide,  
separate

נפרד Gn 2. 10, 10. 5, 25. 23

הפרד Dt 32. 8 Ruth 1. 17

הפרד Job 41. 9 separate

פרד Jes 50. 7 part, divide

הפרד Lev 11. 3

פרד Gn 27. 40 Ps 136. 24 فرق  
separate; cf. πέζω (A)

פרד Zach 11. 16 part, divide

נפרד Ez 17. 21

פרד Ps 68. 15 Thr 1. 17

פרד Lev 24. 12 ordain, deter-  
mine, lay down

פרד Nu 15. 34

הפרד Prov 23. 32 part, divide  
spurious; cf. ἀπαμύσσω

הפרד Jud 14. 5 separate

הפרד Nu 16. 21 Est 6. 21  
exclude, separate; cf. ἀφ-

הפרד Gn 1. 6 Lev 1. 17, 20.  
25 Nu 16. 9 Dt 4. 41

separate, distinguish

הפרד Ex 19. 12 ἀφ- exclude;  
mark out by boundary pillars

הפרד IIR 17. 11 ICh 36. 20  
ἀφ-, δι-, ἐξ- banish

הפרד Jer 13. 19; cf. ἐλαύνω

נרד Gn 3. 24 ἀφ- exclude,  
banish; cf. διαχωρίζω

נרד Ex 12. 39

הנרד Nu 21. 32 Dt 11. 23 Jud  
11. 23 ἀφ- exclude, banish

פרד Hos 4. 14 ἀφ- grant  
a special gift; cf. πέζω (A)



- (from *φρέγ-γ*), *ρέδδω*  
 פָּרַד Esth 3. 8 *separate, distinguish*  
 פָּרַס Dan 5. 28 *ἀφ- separate, bring to an end; separate off* (W); פָּרַק Gn 27. 40  
 נִפְרַס Ez 34. 12 *ἀφ- separate, distinguish*  
 οὐτάλῳ, οὐτάω בצע Joel 2. 8  
 Am 9. 1 Ep. Verb used sts. in tragedy; Hom. uses it; *wound, hurt, hit* with any kind of weapon, sts. generally, *wound*; cf. ἀποσώλῳ  
 עָסַף Thr 2. 11  
 הִתְעָסַף Thr 2. 12  
 עָצַב IR 1. 6  
 נִעָצַב Eccl 10. 9  
 עָצַב Jes 63. 10  
 הִתְעָצַב Gn 6. 6  
 פָּעַע Cant 5. 7  
 οὐλάλῳ בָּשָׂה Ex 32. 1 *do. go or come late*; cf. ἐπασιχύνομαι  
 בָּשָׂה Jud 3. 25; cf. ὀψέ  
 παρασκευάζῳ עָרַךְ Prov 9. 2 *prepare for oneself, make preparations*  
 הִסְבִּיר Gn 42. 6 Dt 2. 28 *provide and prepare what one has not; provide, procure, contrive; supply* (W)  
 μελεάζῳ כִּלְקֵי Lev 1. 15 *cut off with an axe, esp. behind*  
 מִתְנַפֵּץ Job 40. 23 *spring, gush forth*  
 נָבַע Prov 18. 4; cf. βάζῳ  
 פָּחוּ Gn 49. 4  
 מִעֵץ אֲבָק Ps 80. 16 *press tight*  
 נָרַס Jes 1. 6, 59. 5 Job 39. 15 *press tight, squeeze, press, weigh down*  
 מחק Dt 33. 11 Jud 5. 26  
 מחק Jud 5. 26  
 מָעַף IS 26. 7  
 מָעַף Ez 23. 3 *squeeze, compress*  
 עָסַה Ez 23. 3  
 עָסַה Ps 139. 15  
 כִּצְצַף Job 16. 12  
 עָסַק Ez 22. 29  
 עָסַק Jes 23. 12  
 עָסַה Mal 3. 21 *squeeze, press, weigh down*  
 עָסַק Job 40. 23 *of a river, to be exhausted from the heat of the sun*  
 πλάλῳ (B), -άσσω לָלַס Gn 18. 6 *knead bread*  
 ποινίζομαι עָנַשׁ Ex 21. 22 *exact a penalty*  
 נָעַשׂ Prov 22. 3  
 פָּקַד Jer 9. 24 Am 3. 14  
 ποκίζῳ, -άδ- נָקַד Gn 31. 19, 38. 12-13 جَزَقَ لَحْشَ شَافٍ *shear wool, shear sheep*  
 = πέκω *shear* נָקַד Jer 7. 29  
 Job 1. 10; cf. πεκτέω (πέκω) *shear, clip, shear hair* (W)  
 προσχίζῳ בָּהַק Ez 16. 40 *split in front*; cf. ἐπι-  
 περυγίζῳ הִאֲבִיר Job 39. 26 *flutter with the wings, like young birds trying to fly; flap the wings, like a cock crowing*  
 πυκάζῳ כָּתַר Jud 20. 43 Ps 22. 13 *surround*  
 הִכְתִּיר Ps 142. 8 Prov 14. 18 *cover closely, freq. with collat. notion of protection; crown, deck with garlands*

- קבץ Jes 40. 11  
 קבץ Prv 13. 11 *close, shut up, shut close*  
 קפץ Dt 15. 7 Ps 77. 10  
 ραχετρίζω, ραχίζω ערף Ex 13. 13 *cut through the spine, esp. in sacrificing*  
 רָעַז (A) פָּרַד Hos 4. 14 *in special sense, perform sacrifices, offer a hecatomb to the gods; cf. ἀφορίζω*  
 רָעַז (B) קָרַע Jer 4. 30 = βάπτω, *dye; cf. χροίζω*  
 פרס לו Jer 16. 7; cf. פָּרַשׁ, προτείνω  
 רָחַץ Ex 2. 5 IIR 5. 10 Ez 23. 40 = βάπτω, *dip, dye; cf. βρέχω*  
 רָקַב Ex 35. 35  
 רָקַב Ps 139. 15  
 רָעַז, רָאָז חָרַץ Jos 10. 21 *growl, snarl, like an angry dog; cf. ἀράζω, κλάζω*  
 σαλπίζω חָקַע Nu 10. 3 *sound the trumpet*  
 σεβάζομαι, σέβομαι צָבָה Ex 38. 8 IS 2. 22 *worship, honour, mostly of the gods; of suppliants*  
 נָצַב Ps 82. 1, 119. 39 *Pass., to be revered; cf. καθίστανω*  
 סִגָּאָז הַסְכִּיחַ Dt 27. 9 *bid one be silent, silence him; cf. ἡσυχάζω*  
 σκελίζω, ὑπο- נָכַסְלַן Dan 11. 14, 19 *trip up one's heels; Pass.*  
 כָּסַל Jes 8. 15  
 σκεπάζω, ἐπι- חָבַשׁ Ex 29. 9 Ez 16. 10 Job 40. 13 *cover; cf. σκευάζω, ζεύγνυμι*  
 נָחַפָּה Ps 68. 14  
 חָפָה IIR 3. 5  
 צָפָה IR 6. 15, 20  
 צָפָה Prv 26. 23  
 חָפַף Dt 33. 12 *shelter, protect*  
 حَفِظَ حَفَا أَخْفَى  
 σκευάζω חָבַשׁ Gn 22. 3 Jud 19. 10 Ez 16. 10 *dress up; Pass., accoutred; cf. κατα-; σκεπάζω*  
 נָכַח Ez 38. 7 IIR 35. 10 *generally, make ready, arrange*  
 חָכַן Ez 38. 7 Ps 147. 8 IIR 2. 8, 35. 14 *provide, procure*  
 נָסַח Gn 41. 40 حَبَّرَ *provide, procure; furnish, supply; collect; cf. ἀσπαζομαι*  
 خَانَ خَنَسَ غَشَى *cheat*  
 סָאָדַז חָסַהּ Jes 30. 2 *to be in the shadow*  
 סָכַף Ex 40. 3 Job 40. 22 *cover, shade*  
 סָכַף Ex 33. 22  
 סָכַף Job 10. 11  
 צָלַל Neh 13. 19 ظَلَّ *over-shadow, darken, shade*  
 σκοπιάζω חָפַר Jos 2. 2 Job 39. 29 *spy from a high place or watch-tower; generally, spy, watch, even on a plain, spy out, watch*  
 חָפַשׁ Prv 2. 4  
 חָפַשׁ IS 23. 23  
 צָפַה Prv 15. 3; cf. σποδίζω  
 צָפַה Jes 21. 6 Nah 2. 2; cf. ἐλπίζω; צָרַח Cant 2. 9  
 חָפַח Job 20. 9; cf. ζοφώω  
 נָסַח Jud 5. 28  
 חָסַקְהָ Ps 14. 2  
 σκοτάζω חָשַׁךְ Ez 30. 18 *grow dark*

- חֶשֶׁךְ Ps 69. 24 Thr 4. 8  
 הַחֹשֶׁךְ Ps 105. 28; cf. σκοτίζω  
 קָדַר Mich 3. 6  
 הִתְקַדֵּר IR 18. 45 Pass., *to be*  
*darkened*; cf. συσκοτάζω  
 σκοτίζω הַחֹשֶׁךְ Am 8. 9 *make*  
*dark*; cf. σκοτάζω  
 הִקְדִּיר Ez 32. 7  
 σκυζομαι וַעֲרָה IICh 26. 19 *خ*  
*to be angry with, to be wroth*  
 σοφίζομαι חָסַב Gn 30. 20 Ex  
 26. 1, 35. 35 IS 18. 25 *devis*  
*cleverly or skilfully*; cf. νομίζω  
 צוֹפֶה Prov 31. 27; cf. κομίζω  
 σοφίζω חָסַב Ex 26. 1 *make*  
*wise, instruct*; Pass., *to become*  
*or be clever or skilled in a thing*;  
 cf. νομίζω  
 חֲסִידִים Ps 32. 8 Dan 1. 4. 9.  
 22  
 σπαρρίζω צָצַץ Jes 66. 11 *خ*  
*spark*; cf. μύζω  
 סָפַץ (A) = סִפְפַּץ צִפְצִיף  
 Jes 10. 14 *pipe, chirp, of the*  
*shrill note of small birds*  
 סָפַץ Jes 54. 1 Ps 98. 4  
 סָפַץ (B) פָּשַׁח Lev 13. 23  
*extend*  
 σποδίζω צָבַח Ruth 2. 14 *rears*  
*or bakes in ashes*; צָפַח  
 צָפַח Jes 21. 5; cf. σκοπιάζω  
 חִפְּףָה Ps 22. 16 *توى*  
 חִפְּףָה Lev 15. 33 *drop.*  
*let fall or shed drop by drop,*  
*drip*  
 חִפְּףָה Ex 3. 8 Lev 15. 25 Jos 48.  
 21  
 חִפְּףָה Lev 12. 2  
 חִפְּףָה Lev 6. 20  
 חִפְּףָה Lev 4. 6 Nu 8. 7  
 חִפְּףָה Jud 5. 4 Joel 4. 18 Cant  
 5. 5  
 חִפְּףָה Am 9. 13  
 στενάζω, στεναχέω, στεναχίζω,  
 στενάχω, στοναχέω, στονα-  
 χίζω נָאָה Ez 9. 4 Thr 1. 4,  
 21 *sigh deeply, generally,*  
*sigh, groan* [cf. ἀνα-]  
 נָאָה Jer 22. 23  
 נָאָה Jer 51. 34  
 נָאָה Ez 9. 4  
 στολίζω, κατα- *הָתַל* Ez 16. 4  
*dress*  
 הָתַת Ez 16. 4  
 חִלָּה Thr 4. 2  
 συγκαομίζω צָבַץ Joel 2. 16 *جمع*  
*جمع* *bring together, collect*  
*round*  
 צָבַץ Gn 49. 2 Ez 39. 17  
 צָבַץ Hos 9. 6 Mich 1. 7, 4. 6,  
 12  
 צָבַץ Ez 38. 6  
 צָבַץ Jos 9. 2  
 חֲסִידִים IR 15. 22 Jer 4. 16  
 حشد; cf. ἀκούτίζω  
 συνεγγίζω הִתְנַחֵץ Jos 45. 20  
*draw near*  
 συνεργάζομαι הִתְנַחֵץ Gn 26. 20  
*work with, co-operate*; cf. ἐπ-  
 ουρίζω הִצְצָה IICh 5. 13 *play*  
*the σβούργη (shepherd's pipe),*  
*pipe; whistle* [W]  
 חִרָק Thr 2. 16 *make any*  
*whistling or hissing sound, hiss*  
 συσκοτάζω הִתְקַדֵּר IR 18. 45  
*grow quite dark*  
 συχνάζω הִצְצָה Nu 22. 30  
*frequent, do or come frequently*  
 σφαιγιάζομαι, σφαιγιάζω, σφάζω,  
 σφάττω חִבַּח Dt 12. 15, 21



φλογίζω, φλέγω בלע Nu 4. 20

burn, blaze, flame; cf. ἀπόλλυμι

דלק Ob 18 set on fire, burn,  
blaze

הדליק Ez 24. 10 blaze

יך Jes 10. 16

היך Jer 15. 14

להב Hos 7. 6 النيب الشيب

להב Ps 104. 4

להב Mal 3. 19

להב Dt 32. 24 (φλογιστός

התלקח Ex 9. 24 Pass., blaze  
up; to be inflamed; blaze

בלע Am 5. 6 burn, blaze;  
metaph., kindle, inflame; cf.

ἀγλαΐζει, θάλλω, ὀρρόω

להב Dt 32. 22 Jes 50. 11

להב Jud 1. 8 set on fire; cf.  
ἀποστella

ἀράζω [ἀρ-] פרה IS 3. 1 show,  
make known; declare, explain

פרה Lev 24. 12 شرح صرح

פרה Nu 15. 34; cf. ὀρίζω

פרה Est 4. 18

פרה Dan 5. 16

פרה Dan 5. 12 فر

פרה Gn 40. 8; v. p. 554

פלה late Ion. for φεύγω פל

Gn 14. 10 Nu 35. 25 IS 4.

10. 31; IIS 13. 29 Jes 30.

16 Zach 14. 5 IICl 14. 11

flee, take flight; cf. φωτίζω

פח Jes 30. 2

פח Ps 52. 9

פח Hab 1. 4

פח Cant 2. 17

פח Nu 10. 35 IS 11. 11

פח Gn 19. 20 Nu 35. 6 Jud 4.

17 IR 2. 28-9 have recourse

to, take refuge in

פח Gn 39. 12 Jes 35. 10

c. acc. rei flee and escape

פח Gn 37. 2 shun or shrink  
from; cf. φεαρίζω

φάζομαι (ἀνα-) פח Jes 1. 4 Ez

14. 5 Poet. and mainly

Ep.; give way, draw or shrink

back, recoil

פח Ez 14. 7

פח Jer 38. 22

פח IIS 1. 22 أحجم اعزل

كش كش التكن

φάζω, ἀνα- פח Dt 19. 14

cause to retire, force to retire

from; make to recoil, force back

פח Jes 59. 14

פח Job 24. 2; cf. ἐπιθιγγάνω

פח IS 15. 33 bereave or

deprive of

פח Jer 50. 9 لك

φάτιζω, -τέω פח Dan 3. 16

crave, need, want تاق الحاج

تتلى الى التلى

φειμάζω פח Jes 54. 11 suffer

grievously

φειμερίζω, -μα פח Jon 1.

11 פח IIR 6. 11 to be

stormy; cf. διασπείρω

φλευάζω פח Ez 16. 31 scold,

jeer or treat scornfully; v. ἐπι-

פח IIR 2. 23 خشن

سخر بين عز ومن عزى بين

تبرأ وتبرأ استهزا

φροάζω, φροάω פח Cant 2. 13

prop. of youths, get the first

down; of fruit, with the bloom

on it; cf. ἀφρίζω

פח Dt 34. 7; cf. φωτίζω

χορτάζω דָּשַׁן Prv 11. 25, 13. 4  
feast

דָּשַׁן Dt 31. 20 *fatten*, prop. of  
cattle

דָּשַׁן Ps 20. 4

דָּשַׁן Jes 34. 7

הִדָּשַׁן Jes 34. 6

דָּשַׁן Ps 23. 5 *fill full of*

דָּשַׁן Prv 11. 25, 13. 4 Pass.,  
*eat their fill*

ἀρῆξω (ἀρή) חָסַר Dt 2. 7 *want*,  
*lack*, *have need of*

חָרַץ IR 20. 40 *desire*, *long for*,  
*crave*; *desire*, *ask for*; *will*,  
*choose*; cf. ἀράζω

أَرَادَ رَغِبَ فِي Jes 42. 1  
ἀρῆξω, ἀράω (B) קָסַם Ez 22. 28  
*warn or direct by oracle*; *consult*  
*a god or oracle*; *deliver an oracle*,  
*foretell*

קָרָא Nu 24. 1 Jon 1. 2, 3. 2

ἀποδοῦναι δὲ τὸν ὅρκον Jud 14. 18  
*consult an oracle*; cf. ἀποδοῦναι  
ἀποδοῦναι

הִחָרִית Job 11. 3, 4. 4; cf.  
ἀποδοῦναι

ἀποδοῦναι, ἀπόω Job 31. 10  
*lie with*, of a woman; *stain*,  
*defile*; cf. ἀλάω, ἀποκαυνέω

זָכַר Jer 19. 4 *stain*, *defile*

קָרַן Ex 34. 29 *stain*, *stain*;  
*colour*, *stain*

קָרַע Jer 4. 30; cf. ῥέω (B)

הִרְבִּין Jes 54. 11

سَجَّ stain, paint

ἀποδοῦναι ἄחר Gn 32. 5, 34. 19  
*take time*, *tarry*, *linger*, *delay*

חָרַס Ps 50. 3; cf. ἐργάζομαι

הִחָרִית IIS 19. 11 *cut*

ἀφαιρέω, ἀκα- גָּרַשׁ Ex 34. 11 *cut*

*off*, *separate*

גָּרַשׁ Ex 11. 1, 23. 28

גָּרַשׁ Ex 12. 39; cf. δια-

ψαλίω ψαλίσ ψαλίσ *clip with scissors*

ψηφίζω ἡψα Ps 55. 24 *count*,  
*reckon*; cf. διδάζω

הִצִּץ Job 21. 21

חָסַב IIS 19. 20 Jes 13. 17

חָסַב IIR 22. 7 Ps 28. 5

חָסַב Lev 25. 27, 50. 52, 27.  
18, 23 IIR 12. 16

הִתְחַשַּׁב Nu 23. 9

פָּקַד Ex 20. 5 Nu 4. 23 IR  
20. 15 ICh 21. 6

حَبَّ أَحْصَى Gn 15. 5

خشخاش سَكَن Ps 109. 4

سُوس وسوس *whisper*, *whisper*

*what one dares not speak out*

*whisper slanders*

דָּחַק דָּחַק דָּחַק Dt 32.

15 IS 2. 29 *thrust*; *push*

*push back*; *drive away*; *spurn*

*shake*

דָּחַק דָּחַק Jes 4. 4 Jer 51. 34

*thrust out*, *expel*, *eject*, *banish*

דָּחַק Dt 30. 4

דָּחַק Ps 35. 5, 118. 13, 140. 5

*push*, *push on*

דָּחַק דָּחַק Ps 36. 13 *push*

*down*, Pass.

דָּחַק Esth 3. 15 *rush*

דָּחַק Esth 6. 12 ICh 26. 20

חָסַב Prv 7. 16 *stuff*

דָּחַק Dt 6. 19 *thrust out*, *banish*

דָּחַק Dt 13. 14 *thrust away*

*drive away*

גָּרַשׁ Ps 1. 4

גָּרַשׁ Jer 41. 2

גָּרַשׁ Jer 13. 14 *banish*

## XIII. CLASSIFIED HOMOLOGIES

LI. A series of kindred homologies show the comprehensive character of Hebrew-Greek involvement.

## ANATOMY

- יָחַס οὖς Dt 29. 3 Prv 26. 17 Job 13. 1 *ear; handle, esp. of pitchers*  
 יָחַס γοῖσος στελλάνδρα Dt 32. 10: = μέλαν (iris of the eye); = ἡ κόρη (pupil of the eye) قُرَّةُ الْعَيْنِ إِنْشَانُ الْعَيْنِ  
 נְחַס ἀναπνοή, ἀμπ- Dt 33. 10 Jes 2. 22 Prv 11. 22 Cant 7. 5, 9 *breathing organ, of the nose and mouth* أَنْفٌ  
 „ ὤψ Gn 19. 1 *eye, face, countenance* נְחַס Dan 3. 19  
 נְחַס πούς Ez 47. 3; v.l. נְחַס  
 נְחַס καταπύγων Jes 58. 9 *the middle finger (used in an obscene gesture [also in Egypt])*  
 נְחַס μασχάλη, in pl.; Jes 41. 9 *corner*; נְחַס יָד Jer 38. 12 *arm-pit*; cf. Lat. *axilla* (—μ)  
 נְחַס μέγας Ex 29. 20 μεγαδάκτυλος *big toe*; ὁ μέγας δάκτυλος, *the thumb*  
 נְחַס ἐντός ὑππίος/ψύθιος Gn 30. 2 Nu 5. 22 Prv 13. 25 Eccl 11. 5 *τὰ ἐ. the inner parts of the body*; ὕ. μέρη, in animals, *the under parts, i.e. the belly*; = ἀραιά (sc. γαστήρ) *belly*  
 נְחַס φάρυγξ Jer 51. 4; נְחַס יְנֵמוּ v.l. נְחַס  
 נְחַס μηρός, v.l. נְחַס Gn 30. 3 Jud 16. 19 IIR 4. 20  
 נְחַס αἰδοῖον, φύσις IS 20. 30 freq. in pl., *rudenda*, both of men and women; *the characteristic of sex*, = αἰδοῖον, esp. of the female organ; cf. αἰδώς; v.l. נְחַס  
 נְחַס ὑπίος Ps 129. 3 *laid on one's back; on one's back*  
 „ „ Jes 38. 17, 50. 6, 51. 23  
 נְחַס γυῖον Gn 47. 18 Jud 14. 8 IS 31. 10, 12 Ez 1. 11 *the whole body*  
 נְחַס „ ICh 10. 12  
 נְחַס „ Gn 3. 14  
 נְחַס ῥακίς Job 40. 17 = κλάδος (*branch of a blood vessel*)  
 נְחַס γογγύλος, κεφαλὴ Ex 16. 16 Nu 1. 2 Jud 9. 53 IIR 9. 35 = στρογγύλος, *round; head; per head, each person*  
 נְחַס γαυλός Jos 15. 19 Eccl 12. 6 *water-bucket, machine for raising water* [an obvious allusion to the head of a fair-haired person]

- קַרְנִי לָרִיחַ, פָּאֶרֶטְרִיחַ Jes 58. 1 Jer 2. 25 Ez 16. 11 Ps 115. 7 *larynx*  
or *upper part of the windpipe*; but in Poets confused with פָּאֶרֶטְרִיחַ  
(*gullet*); *throat*; used of the *windpipe*; of the *pharynx*; both of  
*pharynx* and *windpipe*
- אֵימָה, v. p. 356
- יָנִי גֵנְעִיּוֹן, פִּיגְוֹן IS 17. 35 IIS 10. 5 Ps 133. 2 *beard*; a *lion's mane*;  
*beard*
- „ גִּנְאָבוֹס/סִיאָגוֹן Lev 13. 29 Ez 5. 1 *jaw, cheek*; *jaw-bone, jaw, cheek*
- יָדָי חַיִּים Dt 7. 19 *hand and arm, arm* (vowel consonant metath.)
- לִבִּי אֶגְכָּלִים Jer 38. 12 in pl., *arms*; cf. עֲגָכָלִים אֶגְכָּלִים, עֲגָכָלִים  
סִיאָגוֹן Ex 29. 25 *breast*, of both sexes, being the front part of  
the *θώραξ*, divided into two *μαστοί* (—στ.; of animals *سدر*)
- חַיִּים, חַיִּים/חַיִּים חַיִּים Job 6. 2, 33. 18; v.s. חַיִּים
- לִבִּי גִלְגָּלוֹס Gn 18. 8 Ex 3. 8 poet. for *גָּלָל*, *milk* (גִּלְגָּלוֹס, גִּלְגָּלוֹס)
- לִבִּי אֶלֶיפָה, -אֶר, אֶלֶיפָה Lev 3. 16, 17 *fat* used in funeral sacrifices;  
*hog's lard, grease*; *λίπος*: prop. *animal fat, lard, tallow*
- יָנִי גִלְגָּלוֹס Gn 35. 11 Jer 30. 6 Job 38. 3 *buttock*; dual *τὼ γλουτῶ*  
יָנִי, Q of יָנִי, q.v., *ἔδρα, seat, breach, fundament*; of birds and  
animals, *ῥυμφ*; יָנִי Ez 44. 18 חַיִּים Gn 32. 33 *haunches*
- יָנִי חַיִּים Gn 48. 17 IIR 9. 23 *the hand*; *χὴν ποδῶν the feet*; v.s. חַיִּים
- „ אֶלֶיפָה IR 7. 33 Ps 77. 3 *eye*; in pl., *ῥυμφ, ῥυμφ*
- יָנִי מִרְיֹס Gn 24. 9, 32. 33 Ex 1. 5 Ps 45. 4 *light*; *ἀνθρώπου, v.s. חַיִּים*
- יָנִי ἑτερος Ex 29. 13, 22 Lev 9. 10 ὁ ἑ. *one's neighbour*
- יָנִי ἥπαρ Ez 21. 26 Prv 7. 23 *liver*; as the seat of the passions,  
anger, fear, etc.; gen. *ἥπατος* (like יָנִי ὤτος)
- יָנִי „ Gn 49. 6 Ps 16. 9, 30. 13. 57. 9, 108. 2, 149. 5 Prv 25. 27
- יָנִי κοιλία Ex 29. 13 Jer 11. 20 *belly, stomach, intestines, tripe*,  
*womb*, any cavity in the body, *ventricle, chamber*, as in the lungs,  
*heart, liver, brain*; *κοῖλον*: *hollow, cavity*; esp. of cavities in the body,  
*τὰ κ.* the *ventricles*
- יָנִי ὑπτιος Gn 8. 9, 32. 26, 33, 40. 11 Ex 9. 29 Dt 2. 5, 25. 12 Ps 63. 5,  
88. 10, 119. 48, 141. 2 Esr 9. 5 *the underside uppermost, hollow*  
of the hand; ὁ. *τὰς χεῖρας ἀνατεῖν* lift the upturned hands in  
prayers; cf. Ex 9. 29 Ps 63. 5; v.s. יָנִי
- „ κεφαλή Jud 8. 6, 15 *head*; v.s. יָנִי
- יָנִי ἀκρόπους Ex 12. 9 Lev 11. 21 *extremity of the leg, i.e. foot*; pl.,  
*trotters*
- יָנִי χορδή Jer 51. 34 *guts, tripe*
- יָנִי κάτωμος Nu 7. 9 Ez 34. 21 Job 31. 22 *low in the shoulder*  
or *fore quarters*; v.s. יָנִי



- לֵב κόλπος Gn 8. 21, 34. 3 Ex 7. 3, 15. 8, 28. 3, 30 *bosom, lap; womb*; of other cavities, of the *ventricles* of the heart; any *bosom-like hollow*, of the sea
- לֵב „ Gn 20. 5 Jud 19. 8, 9; gen. κόλπου
- לֵב γνάθος Jud 15. 15-17 Jes 50. 6 *jaw; cheek*, in pl.
- לֵב „ Dt 34. 7
- לֵב λάρυγξ Prv 23. 2; v.s. לֵב
- לִשָּׁה γλῶσσα, γλά- Gn 10. 5, 20 Ex 4. 10 Jos 7. 21, 24, 15. 5 Jes 5. 24, 11. 15, 66. 18 Zach 8. 23 Prv 25. 15 Thr 4. 4 *tongue; language, dialect; people speaking a distinct language*, pl.; *anything shaped like a tongue; ingot*; cf. πλίνθος
- בְּבוֹשׁ, בְּבוֹשִׁים αἰδοῖον, ἰα Dt 25. 11 *private parts*, in pl. τὰ α.; v.s. בְּבוֹשִׁים
- בְּבוֹשִׁים μῆδος (B) Ps 133. 2 Ep. Noun, only in pl., μῆδες, μέζες, *genitals*
- בְּקִרְבָּן φάρυγξ Ps 22. 16; v.s. בְּקִרְבָּן
- בְּקִרְבָּן τὰ ἐντός μοχοῖ Gn 15. 4, 25. 23 IIS 20. 10 Cant 5. 4, 14 *the inner parts* of the body, the *intestines* (W)
- בְּקִרְבָּן μόριον Hab 2. 15 in pl., esp. *parts* or *genitals*, male or female: ἀνδρεῖα μόρια, τὰ γεννητικά μ.; less freq. in sg.; v.s. בְּקִרְבָּן
- בְּקִרְבָּן „ IR 7. 36 μ. ἀνδρός μ. *מַעֲרָאִים*; Nah 3. 5 μ. γυναικείου
- בְּקִרְבָּן μέτωπον Ex 28. 38 *breast, forehead*
- בְּקִרְבָּן καταλέω Joel 1. 6 Prv 30. 14 *grind*
- בְּקִרְבָּן μέσος, -ον, μέσσος, μέττος Ex 28. 42 Ez 47. 4 Am 6. 10 τὸ μέσον *centre; the middle, the waist*
- בְּקִרְבָּן χροά, χροιά Gn 3. 21 Ex 22. 26, 34. 29 Jer 13. 23 Job 10. 11, 18. 13 *skin*, esp. of the human body, hence *the body itself*; *colour*, esp. *colour of the skin, complexion* (—χ, consonant vowel metath.)
- בְּקִרְבָּן ἀγλήφας Ex 10. 5, 21. 24 Nu 11. 7 Dt 33. 28 IIS 12. 11 *eyes; the sun; gleam, sheen*; in pl., *rays, beams*; *eye, eyes*; *light*, as a metaph. for deliverance, happiness, victory, glory, etc.
- בְּקִרְבָּן ὄπλον Dt 28. 27 IS 5. 6 v.s. בְּקִרְבָּן; πύλῆς, Dim. of πύλη, pl. a disease of the anus, prob. *multiple fistula*; v.s. בְּקִרְבָּן
- בְּקִרְבָּן ὤπιον Jer 9. 17 Prv 4. 25, 6. 4 *eyebrow*
- בְּקִרְבָּן ὀστέον Gn 2. 23 Thr 4. 7 *bone*; of the skin
- „ σῶμα Nu 19. 18 IR 13. 2 Ez 39. 15 Am 6. 10 Prv 16. 24 Thr 4. 8 *body* of man or beast, in Hom. always *dead body, corpse*; the *living body*; בְּקִרְבָּן/ἀκρόπους: *extremity of leg*
- בְּקִרְבָּן μόριον Lev 20. 17; v.s. בְּקִרְבָּן
- בְּקִרְבָּן κουρά Gn 17. 14, 34. 14 Jos 5. 3 IS 18. 25 *cut-off end*
- בְּקִרְבָּן ῥάχετρον = ῥάχῃς Ex 23. 27, 32. 9 *the beginning of the spine*

- עֲרָק ρακίς Job 30. 17; v.s. גִּיד  
 עֶשְׂתֶּרֶת γαστήρ/ύστέρα Dt 7. 13 *womb*; cf. ἀσθήρ  
 פֶּאֶה φόβη Jer 9. 25 *lock or curl of hair*  
 פֶּדֶר πραπίδες Lev 1. 8, 12 *midriff, diaphragm*; v.s. פֶּרֶס  
 פֶּה ἀναπνοή Ex 4. 10, 11 Ps 115. 5 פֶּם Dan 4. 28 נֶפֶשׁ; v.s. אֶף  
 פֶּהד ἐπιγουνίς Job 40. 17 *part above the knee, great muscle of the thigh*;  
 gen. ἶδος  
 פֶּעַם πούς Jes 37. 25 Ps 57. 7, 58. 11 Cant 7. 2 *foot*  
 פֶּרֶס διάφραγμα Ex 29. 14 Lev 4. 11 *midriff, diaphragm*  
 פֶּהָה φύσις Jes 3. 17; v.s. בִּשָּׁה  
 פֶּדֶר στήθος Jes 60. 4, 66. 12; v.s. הָיָה (סָתַר, שָׁתַר)  
 „ τοίχος Gn 6. 16 IS 23. 26 Ez 4. 4, 6, 8 *wall of a house or enclosure*;  
*side of a tent or hut; metaph., side of the ship, of other things,*  
*as the human body (פֶּדֶר—as in γλουτός ἄλγος—χῆθ(ר))*  
 צֶאֱרֵךְ δειρή Gn 27. 40 Jes 8. 8 Cant 1. 10, 4. 4 *neck, throat, collar*  
 צֶלַע πλευρόν Gn 2. 21, 22 Ex 26. 26, 27. 7 *rib; side*  
 צֶמֶה κόμη Jes 47. 2 Cant 4. 1 *hair of the head*  
 קֶבֶה, קֶבֶה קֶהָפּος Nu 25. 8 *rudenda mulierum*; κόλπος = αἰδοῖον  
 γυναικεῖον, esp. *vagina*  
 קֶדֶדֶל γογγύλος, κεφάλῃ Gn 49. 26 Dt 28. 35; v.s. קֶבֶה, קֶבֶה  
 קֶבֶה κομίσκη Cant 5. 2, 11 Dim. of κόμη; v.s. קֶבֶה  
 קֶבֶה κόλπος Ex 29. 13 Lev 1. 13 Ps 103. 1; v.s. קֶבֶה  
 קֶבֶה ἐκροή = ἐκροός Dt 23. 11 οὐρίου, ἰστῆ  
 קֶבֶה κάρα (A), κάρηνον, κρανίον IS 2. 10 Ps 89. 18 Job 16. 15 *head*  
 „ κέρας Gn 22. 13 Jos 6. 5 IS 16. 1 *the horn of an animal, horn*  
*for blowing; drinking horn*  
 קֶבֶל ἀστράγαλος IIS 22. 37 *ball of the ankle joint*; v. p. xxviii  
 ראש κράς Gn 3. 15, 8. 5 Lev 13. 12 Nu 5. 13 Dt 3. 27 poet. form  
 of κάρα, *head; peak, top*; gen. κέραδος  
 רֶגֶל ἄρθρον Gn 41. 44 Jes 6. 2, 7. 20 generally, of *limbs, etc.*  
 esp. in pl.; of the *legs*; τὰ ἀ. *genitals*  
 רֶדֶר ρόος IS 21. 14 *flux, discharge, of morbid humours*  
 שֶׁרֶת θρίξ Lev 13. 10 Est 9. 3 *hair*; Hom. only in pl., later in sing.  
 collectively  
 שֶׁרֶת „ Cant 4. 1  
 שֶׁרֶת ἔθειρα IS 14. 45 Job 4. 15 after Hom. in sing. and pl. of  
 the *hair of the head*  
 שֶׁפֶּה ὑπήνη Mal 2. 7 Ps 51. 17 *the upper lip*  
 שֶׁפֶּה „ Lev 13. 45 IIS 19. 25 prop. *hair on the upper lip,*  
*moustache*

- שָׁרֵב *stéar* Prv 5. 11 *any animal fat*  
 שָׁבֵל *áγκάλis* Jes 47. 2; *v.s.* לִבָּל  
 שָׁרֵב *κέλης'ράγη* Ex 13. 12 *puddenda muliebria; rima, γυναικεία φύσις*  
 „ *ὄπλον* Dt 7. 13 *membrum virile*  
 שָׁרֵב *τιτθός* Gn 49. 25 Cant 4. 5 *נִיד a woman's breast*  
 שָׁרֵב *σκέλος* Ex 29. 22 Dt 28. 35 Cant 5. 15 *لَاق leg from the hip downwards; leg of sacrificial victim*  
 שָׁרֵב *ἄκρος ὤμος* Gn 9. 23, 49. 15 IS 9. 2 Job 31. 22 *tip of the shoulder; v.s.* כֶּתֶף  
 שָׁרֵב *χόριον* Dt 28. 57 *afterbirth*  
 שָׁרֵב *ὀδοῦς* Gn 49. 12 Ex 21. 24 IS 2. 13 *tooth; prong; ὁ. πέτρα peak, pike שָׁרֵב IS 14. 4 Job 39. 28; gen. ὄντος*  
 שָׁרֵב *πούς, ψαλís* IR 20. 10; *v.s.* שָׁרֵב; the *arch* of the foot  
 שָׁרֵב *σῦνγξ* Ez 16. 4 Cant 7. 3 *hole in the nave of a wheel; of ducts or channels in the body; שָׁרֵב Prv 3. 8 Mich 3. 2 שָׁרֵב: flesh*  
 שָׁרֵב *οὐλός* Cant 5. 11 *crisp, close curling hair; crisp, woolly hair of the negro*

## FAMILY RELATIONSHIPS

- שָׁרֵב *בִּי* (i.e. שָׁרֵב) *πατήρ* Gn 4. 20, 21, 32. 10, 44. 18 Nu 12. 11 Jos 24. 2, 3 IIR 2. 12, 14. 3 Jes 63. 16 Jer 2. 27, 13. 14 Mal 2. 10 Job 38. 28 *father; grandfather; esp. as epith. of Zeus; respectful mode of addressing persons older than oneself; in addressing an elder brother; metaph. father, author; π. τῆς πόλεως* ICh 2. 51; in pl., *forefathers, parents; cf.* ἀγός, φάτις  
 שָׁרֵב *κάσις* Gn 4. 2, 42. 3, 4 *brother*  
 שָׁרֵב „ Gn 12. 13, 20. 12 *sister*  
 „ *ἄκοιτις* Cant 4. 9 ICh 7. 14–18 *wife*  
 שָׁרֵב *אִישׁ* Gn 2. 23, 3. 16, 9. 20, 23. 6 Ex 2. 19, 11. 7, 35. 21, 29, 36. 2 Lev 15. 2 IS 1. 11 Ez 39. 20 Hos 11. 9 Dan 3. 2 *man*, opp. *woman*; *man* as opp. to *beast*; *male*; *man*, opp. *god*; *warrior*; *husband*; joined with titles, professions, etc. אִישׁ דִּכְאֵסְטַי אִישׁ דִּכְאֵסְטַי; *pēs* אִישׁ every *man*, every *one* אִישׁ אִישׁ; *אִישׁ אִישׁ any one* אִישׁ אִישׁ  
 שָׁרֵב „ IIS 23. 21  
 שָׁרֵב *μήτηρ* Gn 2. 24, 3. 20 Ex 2. 8 Dt 22. 6 Jud 5. 7 *mother*; of animals, *dam*; of a mother-bird; in titles  
 שָׁרֵב *γυνή* Gn 2. 23, 7. 2 IS 18. 6 IIR 4. 8 *woman*, opp. *man*; as a term of respect or affection, *mistress, lady*; *the lasses*; *wife, spouse*; *female, mate* of animals; gen. *γυναικός*; cf. *ἀνδρís*  
 שָׁרֵב *ἀμβλωθρίδιον* Ps 58. 9 *abortive child*

- בֶּן *païs* Gn 5. 4 *child, son, daughter*  
 בֶּן־יָקִיב *ὀψάγονος, ὀψιγενής, -ίγονος* Gn 37. 3 *late-born, mostly in pl.; of a son, late-born, born in one's old age*  
 בַּת *γυνή, θανά* Gn 34. 1 Prv 31. 29 *woman; the lasses*  
 בֶּן *païs* Gn 34. 1; v.s. בֶּן  
 דוד *θείος (B)* Lev 20. 20 *خال one's father's or mother's brother, uncle*  
 דוד *θεία, τηθίς (τήθη)* Lev 18. 14 *aunt*  
 בֶּן־דָּוִד (ה) *(ה) θετός* Esth 2. 7 *taken as one's child, adopted; θετή adopted daughter*  
 בֶּן־דָּוִד *ἐταίρα, -ρη* Mal 2. 14 *companion (בן, —ר, וְיָד)*  
 בֶּן־דָּוִד *ὄζος* Jes 11. 1 *branch; metaph., offspring, scion; cf. πρόρθος*  
 בֶּן־דָּוִד *γαμβρός* Gn 38. 13 *father-in-law*  
 בֶּן־דָּוִד „ Dt 25. 5, 7 *brother-in-law*  
 בֶּן־דָּוִד *γαμβρά* Dt 25. 7, 9 *sister-in-law*  
 בֶּן־דָּוִד *γόνος* Gn 21. 23 *that which is begotten, child, offspring, son*  
 בֶּן־דָּוִד *ἐγγονος (γίγνομαι)* Jes 14. 22 *grandchild*  
 בֶּן־דָּוִד *ζήλη* IS 1. 6 *female rival*  
 בֶּן־דָּוִד *δαήρ* Lev 21. 2 Nu 27. 11 *husband's brother, brother-in-law*  
 בֶּן־דָּוִד *πενθερός* Jes 14. 22 *بن generally, connection by marriage, e.g. brother-in-law, son-in-law*  
 בֶּן־דָּוִד *σύγκλιος* Ps 45. 10 Neh 2. 6 *sharing one's couch*

## MILITARY EQUIPMENT

- בֶּן־דָּוִד *ζώνη* Dt 23. 14 *belt, girdle*  
 בֶּן־דָּוִד *ἀσπίς* Jes 22. 6 Ps 127. 5 (cf. Jer 51. 11) Thr 3. 13 *shield*  
 בֶּן־דָּוִד *ζωστήρ* Gn 3. 7 IR 2. 5 IIR 3. 21 in Il. always a warrior's *belt*; בֶּן־דָּוִד Prv 31. 24 *ζωνάριον* Dim. of *ζώνη*  
 בֶּן־דָּוִד *ἐγχος* IS 17. 7, 45 *spear, lance*  
 בֶּן־דָּוִד *ὄϊστός, οἶ-* IIR 19. 32 *arrow*  
 בֶּן־דָּוִד „ IS 20. 36. 37  
 בֶּן־דָּוִד *ράβδος, ρομφαία* Gn 3. 24 *any weapon, as a sword; large, broad sword; generally, sword; קִיבֵּץ, קִיבֵּץ קִיבֵּץ*  
 בֶּן־דָּוִד *κνώδων* Job 41. 11 in pl. *κνώδοντες*, two *projecting teeth* on the blade of a hunting spear; *sword*  
 בֶּן־דָּוִד „ Job 39. 23  
 בֶּן־דָּוִד *ὄπλον* Ex 22. 6 Lev 6. 21 Jud 18. 16 IS 31. 9 IR 6. 7 ICh 15. 16 *tool, implement, mostly in pl., implements of war, arms and armour*  
 בֶּן־דָּוִד *μάχαιρα* Gn 22. 6, 10 Prv 30. 14 *large knife or dirk; sacrificial knife*

- ARMED FORCES

- 728 ἵππος Jud 5. 22 Jer 8. 16, 47. 3, 50. 11 *horse, mare, most freq.*  
*fem. in Poets; as Collective Noun, horse, cavalry*  
 „ ἄγος, βαγός IS 21. 8 Ps 68. 31 *leader, chief; cf. ἀμβροτος*  
 729 γυμνός (in pl., γυμνοῖτες), -ήτης Ez 27. 11 Subst., *light-armed*  
*foot-soldier*  
 730 λόχος IIS 23. 13 *ambush, i.e. place for lying in wait; ambushade;*  
*the men that form the ambush; any armed band, body of troops; company*  
*of 24 or 100 men*  
 731 στόλος Ex 14. 28 Nu 31. 14 Dt 3. 18 Jud 20. 44 IS 17. 20

- IIS 24. 2 IR 20. 25 IIR 6. 15 Ez 27. 11, 29. 19, 37. 10 Dan 11. 13 IICH 14. 7, 8 *army*
- חֵיל „ Nah 3. 8 Zach 9. 4 *sea-force, fleet* أُسْطُول
- חֵילִים „ IR 15. 20 Jer 40. 7 Eccl 10. 10 Dan 11. 10 ICh 7. 5 IICH 16. 4 generally, *troop* (pl.)
- חֵיל ἵππος Jes 43. 17 خيل; v.s. אביר
- חֵיל κέλης Jes 43. 17 *courser, riding-horse, horse*
- כְּלִי „ Jes 18. 2 *fast-sailing yacht with one bank of oars*
- קְלֻזָּה ἐκλεκτός, λεκτός Nu 31. 5 Dt 3. 18 Jos 4. 13 *picked out, select; chosen*
- אֶשְׂרָא לόχος Jer 5. 26 Hos 13. 7 *ambush, place for lying in ambush; the men that form the ambush; v.s. חֵי*
- בָּרִי κόροι IIS 20. 23 IIR 11. 4 *boy, lad; in Il. of warriors; at Sparta, κόροι = ἱππεῖς (in social and political sense, knights, forming an aristocracy in early Greek communities; a royal bodyguard)*
- כְּרֵת κούρητες IIS 8. 13, 15. 18 *young men, esp. young warriors*
- לִשְׁכָּה לόχος IIS 23. 11; v.s. חֵי; מִצֵּב, מִצֵּבָה, σταθμός: *quarters, lodgings for travellers Zach 9. 8 or soldiers IIS 23. 14* ἵππος Ex 14. 9, 15. 1, 19 Dt 17. 16 Cant 1. 9 *horse; cavalry; v.s. אביר*
- כְּרֵת τεθωρακισμένοι IS 29. 2 *cuirassiers; cf. τύραννος*
- פְּלִיטָה ὀπλίτης, ται IIS 8. 18, 20. 23 (ὄπλον, *heavy-armed foot-soldiers; men in armour; ὀπλίται opp. ψιλοί*
- פְּסִילִים ψιλοί Jud 3. 19, 26 *soldiers without heavy armour, light troops; such as archers and slingers; unarmed soldiers, bare-headed, without helmet; opp. ὀπλίται*
- אֶבֶץ σημεῖα, -εῖον Ex 12. 17, 51 Nu 1. 52 *standard, flag, ensign (W); a body of troops under one standard or flag*
- צִי סτόλος Jes 33. 21 *sea-force, fleet*
- צִי „ Jes 18. 2, 57. 9 Jer 49. 14 Ez 30. 9 *expedition; mission*
- רֶאשׁ κέρας IIS 16. : Job 1. 17 *wing of an army; ἀρχή*
- רָבָה ῥίπτω Gn 49. 23 Ps 18. 15 *throw, cast forth, hurl*
- רָבָה „ Ex 15. 1 Jer 4. 29 ربا

## NUMERALS

- אֶחָד εἷς Gn 1. 5, 2. 21 Ep.: *one*
- אֶחָד „ Gn 48. 22 Ez 33. 30 أحد
- אֶחָד „ Gn 22. 13 Jes 66. 17
- תַּחַת „ Prv 17. 10

- הָאֵן *eís* Ez 33. 30 *one*  
 אֶחָד *eís, én* Ez 18. 10 *one*  
 שְׁנַיִם *δύο* Gn 5. 18, 6. 19 *two*; gen. *δυοῖν*  
 שְׁלוֹשָׁה *τρεῖς* Gn 6. 10, 11. 13 *three*  
 אַרְבָּעָה *τέσσαρες*, gen. *ων* Gn 11. 13, 14. 9 *four*  
 חֲמִשָּׁה *πέντε, πέντε* Gn 5. 6, 18. 28 *five*; *π/τ*  
 חֲמִישִׁית *πεμπάς, πεντάς* Gn 47. 24 *fifth part*; *π/τ*  
 שֵׁשׁ *ἕξ, ἑξ, ἑξάς* Gn 7. 6, 30. 20 *six*; Lat. *sex*  
 שִׁשִּׁי *ἕκτος* Ex 26. 9 Ez 8. 1 ICh 27. 9 *sixth*  
 שִׁשִּׁית *ἕκτη* Ez 4. 11, 45. 13 *one sixth, liquid measure*  
 שִׁבְעָה *ἑπτά* Gn 5. 7, 7. 2 *seven*; Lat. *septem*  
 שְׁמוֹנָה *ὀκτώ, -τό, ὀπτά* Gn 5. 4, 22. 23 *eight*; *κ/π*  
 תִּשְׁעָה *ἐννέα* Gn 5. 27 Nu 1. 23 *nine*  
 עֲשָׂרָה *δέκα* Gn 5. 14, 18. 32 *ten*  
 עֶשְׂרִים *ἐνδεκα* Gn 37. 9 Jos 15. 51 *eleven*  
 עֶשְׂרִים *εἰς τε δέκα* Nu 7. 72 *eleven*  
 עֶשְׂרִים *„ „ „* Ex 26. 7  
 עֶשְׂרִים *εἰκοσι* Gn 18. 31 *twenty*  
 מֵאוֹת *μία* Gn 6. 3 *one (hundred)*  
 אֶלֶף *χίλις, -ιοι, χήλιοι, χέλλιοι, χεῖλιοι* Gn 20. 16 *a thousand*  
 עָשָׂר *μύριοι* Jon 4. 11 *ten thousand*  
 שְׁנָיִם *„* Neh 7. 66, 71  
 שְׁלֹשָׁה *„* Gn 24. 60  
 אַרְבָּעָה *„* Cant 5. 10  
 שְׁנַיִם *συνωρίς* Jud 19. 10 IS 11. 7, 14. 14 *pair of mules; a pair or couple of anything*  
 שְׁבַע *ἑπτάς, ἑβδομάς* Dt 16. 9 Dan 9. 27 *period of seven days; week*  
 שְׁבַע *„ „* Gn 29. 27; gen. *ἄδος*  
 שְׁבַע *„ „* Lev 23. 15  
 שְׁבַע *ἑβδομος* Gn 2. 2 Ex 16. 26, 29 Lev 23. 16  
 חֲמִישִׁית *τριακός* Gn 7. 11 Nu 10. 10 IS 20. 5, 18 IIR 4. 23 *the thirtieth day of the month; a month containing 30 days*; gen. *ἄδος*  
 חֲמִישִׁית *μέσος* Ex 24. 6 *a half*  
 בֵּין הַלַּיְלָה *ἐν μέσῳ νυκτῶν* Ex 12. 29 *at midnight*  
 לַיְלָה *„ „ „* Ps 119. 62  
 חֲמִישִׁית *μέσος, -ον* Nu 31. 36 *a half*  
 חֲמִישִׁית *„ „* Ex 30. 13  
 חֲמִישִׁית *διχάς* Gn 24. 22 Ex 38. 26 *the half, the middle*  
 חֲמִישִׁית *ἀπλός* Jes 40. 2: opp. *διπλός twofold*, and so, *single*  
 חֲמִישִׁית *τριτεύς* Jes 40. 12 *third part of a μέδιμνος*

- שליש *τρίτος* Gn 1. 13 ICh 26. 2, 4 *third*  
 שלישית *τρίτημόριον* Ez 5. 2 *third part*  
 שלשום *τρίτη ἡμέρα* IIS 3. 17, 5. 2 *the day before yesterday*  
 ארבע *τετράπους, -πος* Lev 11. 20 *four-footed; v.s.* ארבע  
 רבוע *τετράγωνος* Ex 27. 1 *with four angles*  
 עשר *δεκάς* Gn 24. 55 Ps 33. 2 *the number ten; = δεκάτη* Ex 12. 3  
 עשרון, עשרון *δέκατος* Ex 16. 36, 29. 40 Lev 27. 32 *tenth, tenth part;*  
*עשר* *δεκάτευμα* Gn 14. 20 Lev 27. 30, 32 *tenth, tithe*  
*עשר* *δεκατεύω* Gn 28. 22 Dt 14. 22 *make them pay a tithe to Apollo;*  
*tithe them as an offering; take and tithe, in Pass.:* in war, *take out*  
*the tenth man for execution* (cf. Lev 27. 32); *עשר* Dt 26. 12 Neh  
 10. 38; *עשר* *-τευτής* *tithe-farmer*

### WORSHIP

- אף *φάτις* Gn 45. 8 Jud 18. 19 *oracle; of the interpreter of dreams*  
 אפדן *Ἄιδωνεύς* Prv 27. 20 *lengthd. poet. form of Ἄιδης (the nether*  
*world, place of departed spirits الداجية العظيمة), twice in Hom.,*  
*Il. 5. 190, 20. 61*  
 אפדן „ Prv 15. 11  
 אפדן *ἀμβροτος* Ps 78. 25 *poet. Adj. immortal, divine; cf. ἀγός*  
 אפדן *ἀβροτος* Gn 49. 24 = *ἀμβροτος*  
 אפדן *κρατήρ* Est 1. 9 (*κεράνυμι*) *mixing vessel, esp. bowl, in which*  
*wine was mixed with water (prosthetic κ)*  
 אפדן *Ἄδωνις, Ἄδων* Jer 22. 18, 34. 5 *Adonis ἡΐδεος*  
 „ *ἀΐδωνος* Ex 23. 17 Jes 1. 24 Mai 3. 1 = *δαίμων: god, goddess, of*  
*individual gods or goddesses*  
 „ *δυνάτης* Gn 15. 2, 45. 8–9 Jos 3. 11, 13 Ps 12. 5, 114. 7 *poet. for*  
*δυνάστης: lord, master, ruler, of Zeus; ἀνδρες δ. the chief men in a*  
*state IR 22. 17 (prosthetic κ)*  
 אפדן *μέδων* Gn 15. 2, 13. 27, 20. 4 Ex 4. 10, 13 IR 3. 10, 15 Jes 6. 1  
 Am 5. 16 Ps 16. 2, 38. 16, 86. 8, 12 Dan 9. 4 Neh 4. 8 *lord, ruler,*  
*freq. in pl.; of Poseidon, of Dionysus (—μ)*  
 אפדן *ὁμότη* Lev 20. 27 IS 28. 7 *poet. Noun, voice, in Hom. always*  
*of the gods; oracle delivered from the inner shrine at Pytho; also*  
*in pl.*  
 אפדן אפדן אפדן *(Zeús) ὅστις ποτ' ἐστίν* Ex 3. 14 *Zeus whoever he be*  
 אפדן *Δάν* Gn 41. 50 *Zeus*  
 אפדן „ Gn 41. 45  
 אפדן *ὀδύνη, ὠδίν, ὠδís* Gn 35. 18 Dt 26. 14 Hos 9. 4 *pain of body; pain*



- of mind, grief, distress*, once in Il. 15. 25: more freq. in Od., always in pl.; mostly in pl., *the pangs or throes of labour, travail-pains*; metaph., *any travail, anguish*; also in sing.
- אֶרֶב *Ἑραί* Ex 28. 30 Nu 27. 21 IS 28. 6 *Ἑρά* personified as the goddess of destruction and revenge; the Erinyes (an avenging deity) say that *Ἑραί* is their own name
- אֶרֶב *ἀρετή* Ex 4. 8-9 Dt 4. 34, 13. 2, 3 Jes 44. 25 *brave deeds*; later, of the gods, chiefly in pl., *glorious deeds, wonders, miracles* אֶרֶב
- אֶרֶב *ῥυσσωπος* Ex 12. 22 Nu 19. 6, 18 *ῥύσις* *hysso*
- אֶרֶב *δοιδός, χρησμοδός* Jes 19. 3 (*δοιδή, δειδω*) *singer, minstrel; enchanter*; as Subst., *soothsayer, oracle-monger*; אֶרֶב אֶרֶב
- אֶרֶב *οἷς* Gn 22. 13 *sheep*
- אֶרֶב אֶרֶב אֶרֶב *θεός* Gn 1. 1, 16. 13 Dt 32. 15, 17 *God, the Deity*
- אֶרֶב אֶרֶב *Ἡέλιος Ὑπερίων* Gn 14. 18-20, 22 Nu 24. 16 Dt 32. 8 Ps 7. 18, 9. 3, 21. 2, 57. 3 *Hyperion*, in Hom. the Sun-god: he always joins *Ὑπερίων Ἡέλιος* or *Ἡέλιος Ὑπερίων*
- אֶרֶב *ἀράομαι* Jud 17. 2 Hos 10. 4 poet. Verb; *invoke, pray, pray for*; more freq. in bad sense, *imprecate, curse*
- אֶרֶב *ἐπαράομαι* IS 14. 24 IR 8. 31 *imprecate curses upon, curse solemnly*
- אֶרֶב *ἀρά* Gn 26. 28 Nu 5. 21 Dt 29. 13, 18-20 Ez 16. 59 *prayer, esp. a prayer for evil, a curse, imprecation; vow*; *Ἑρά* personified as the goddess of destruction and revenge Zach 5. 3; אֶרֶב אֶרֶב
- אֶרֶב *ἐλαία, ἐλάα* Hos 4. 13 *olive tree*
- אֶרֶב אֶרֶב *אֶרֶב* Jos 24. 26
- אֶרֶב *ἥρωες* Gn 6. 2-4 *the Fourth Age of men*, between *δαίμονες* and *ἄνθρωποι*; *heroes, as objects of worship*; esp. of local deities, founders of cities, patrons of tribes, etc.; *θεός*: אֶרֶב אֶרֶב
- אֶרֶב *εἰδωλον* Jer 14. 14 *phantom, phantom of the mind, fancy*; any unsubstantial form; *image in the mind, idea; image, likeness*; later *image of a god, idol*
- אֶרֶב אֶרֶב *ἐλαία* Gn 12. 6 Jud 9. 6
- אֶרֶב *πελέα* Gn 35. 8 Hos 4. 13 *elm*
- אֶרֶב *εἰδωλον* Lev 26. 1 Zach 11. 17 Job 13. 4; אֶרֶב אֶרֶב
- אֶרֶב *Λιβυαν* Jer 46. 25 the Libyan *Zeus*
- אֶרֶב *πένθημα, -ητήρ* Ez 24. 17, 22 *lamentation, mourning (pl.)*; *mourner*
- אֶרֶב *ἐπωδή* Jes 30. 22 *song sung to or over*: hence, *enchantment, spell; charm for or against*
- אֶרֶב „ Ex 28. 15, 29. 5 Jud 17. 5 IS 23. 6, 9 Hos 3. 4

אָדפּאָד אָפּוּד, ἐπένδυμα Ex 28. 8 *upper garment*; ἐπενδύτης: *robe or garment worn over another* IS 14. 3

אָרָא אָרָאָמַי Nu 22. 6; v.s. אָלָא

אָרָא „ Gn 5. 29, 27. 29 Jud 5. 23; v.s. אָלָא

אָרָא אָרָאָטוֹס Gn 3. 14, 27. 29 *prayed against, accursed*

אָרָא אָרָאָמַי Ex 29. 18 Lev 3. 16 *banquet*

אָרָא אָרָאָמַי, -נָא IIR 17. 30 *Athene*

אָרָא אָרָאָמַי Gn 21. 33 IS 22. 6, 31. 13 *tree*

אָרָא אָרָאָמַי, θεοπιστής Dan 1. 20 *filled with the words of God, inspired; prophet*

אָרָא אָרָאָמַי, אָרָאָמַי, אָרָאָמַי σποδός Thr 4. 5 Neh 2. 13, 3. 13; v.s. אָרָא

אָרָא אָרָאָמַי, אָרָאָמַי, אָרָאָמַי Jud 6. 25, 26 *kind of chestnut tree*; v.s. אָרָא

„ אָרָאָמַי IR 15. 13 IIR 21. 7, 23. 7 *star*; v.s. אָרָא

אָרָא אָרָאָמַי Ez 20. 29 *set foot on, tread, walk upon; get upon, mount on; go on to a place* [go up into the pulpit]

אָרָא אָרָאָמַי Jes 44. 25 Jer 50. 36 Job 11. 3; v.s. אָרָא

אָרָא אָרָאָמַי, אָרָאָמַי, אָרָאָמַי Jes 44. 19; v.s. אָרָא; אָרָא Αἰός/Παιάν Jes 26. 4 Ps 68. 5 Ζεὺς; *Paeon or Paeon, the physician of the gods*

אָרָא אָרָאָמַי, οἶκος Gn 28. 17, 33. 17 Ex 1. 1, 22. 7 IR 2. 33, 17. 17 Jes 55. 7 Psn 6. 31 Cant 8. 7 *house, not only of built houses, but of any dwelling-place; temple; household goods, substance; a reigning house; family*

אָרָא אָרָאָמַי, αἰὲς, ἀβέλιος, βέλα Jer 51. 44 *sun*; as pr. n. *Helios, the sun-god*

אָרָא אָרָאָמַי, βωμός IR 3. 4, 11. 7 IIR 23. 15 Ez 20. 29 (βαίνω) *raised platform; mostly altar with a base*

אָרָא אָרָאָמַי, Ἀπόλλων, ἥλιος Jud 2. 11, 13 *Apollo, Helios*; v.s. אָרָא

אָרָא אָרָאָמַי „ Jud 2. 11 IR 18. 18 IIR 17. 3; v.s. אָרָא

אָרָא אָרָאָמַי, πόσις Gn 20. 3 Ex 21. 22 Hos 2. 18 Joel 1. 8 *husband, spouse*; esp. *lawful husband*; rare in Prose; cf. πάσας

אָרָא אָרָאָמַי, βούς Gn 18. 7, 26. 14 Ex 21. 37 Neh 10. 37 *bullock, bull, ox, or cow, in pl. cattle*

אָרָא אָרָאָמַי, εἰρήνη, ῥήτος, -τρα Gn 9. 9-17, 15. 18, 17. 10-11 Ex 24. 7 Dt 9. 9 *treaty, agreement; verbal agreement, bargain, covenant*; of the laws of Lycurgus, which assumed the character of a *compact between the Law-giver and the People*

אָרָא אָרָאָמַי, ἀμβροτος Jos 3. 11; v.s. אָרָא

אָרָא אָרָאָמַי, πόσις IIR 2. 8 Jer 11. 13 Hos 9. 10; v.s. אָרָא

אָרָא אָרָאָמַי, ξηρός Lev 16. 22 *dry*; as Subst., ἡ ξηρά (sc. γῆ), *dry land*

אָרָא אָרָאָמַי, εἰδωλον Dt 29. 16 Ez 6. 9, 14. 4, 5, 20. 7, 23. 37, 39; v.s. אָרָא

אָרָא אָרָאָמַי, Ἀγών IS 5. 2 *divinity of the contest*

- דומה δῶμα Ps 94. 17, 115. 17 *house*; freq. of Pluto, δῶμ' Ἅϊδου  
الدَّخْماء
- דָּשָׁן οὐθα· σποδός Lev 4. 12, 6. 3, 4 *wood-ashes, embers*; generally,  
*ashes*; of the *ashes* of an altar; דָּשָׁן שָׂרַף σποδίζω: *burn to ashes* Ps 20. 4
- הַבֵּל εἶδωλον Dt 32. 21 IR 16. 13, 26 Jes 30. 7 Jer 8. 19, 10. 15  
אלול Eccl 1. 2, 14, 2. 26; א.ל.ל.
- הָדָה ᾠδωνις, ὁ Ἀδωνις Jer 22. 18 *Adonis*; cf. הָדָה Eccl 4. 14 הָדָה  
IICh 22. 5
- הִקָּל οἶκος IS 1. 9 Jes 6. 1 Hos 8. 14 Ps 11. 4, 45. 9 Prov 30. 28  
IICh 36. 7; בֵּית. בֵּית
- וָבַח σφάζω, -άδδω, -άπτω ذبح Gn 31. 54 Dt 12. 15, 16. 6 IR 1. 9  
IICh 18. 2 *slay, slaughter*, properly *by cutting the throat*; esp.  
*slaughter* victims for sacrifice; generally, *slay, kill*, of human  
victims, as Iphigeneia; of any slaughter by knife or sword;  
σφαγιαζομαι: *slay a victim, sacrifice* הִקָּל IS 15. 33
- „ θύω Ex 13. 15, 20. 24 Ez 16. 20 Hos 13. 2 Mal 1. 8 *offer*  
*by burning* meat or drink to the gods; *sacrifice, slay a victim*
- וָבַח καταθύω, θυσιάζω IR 3. 3 IICh 33. 22 *sacrifice*
- וָבַח θύος Gn 46. 1 IS 1. 2: IICh 7. 12 *burnt sacrifice*
- „ σφάγιον IS 16. 3, 20. 6, 29 Jes 34. 6 Jer 46. 10 Ez 39. 17 Zeph  
1. 7, 8 *slaughter, sacrifice*; cf. θόνη
- וָבַח θυσία Hos 4. 19 prop. *burnt offering, sacrifice*, mostly pl.
- וָבַח θυμέλη, θυσιαστήριον Gn 8. 20 Jos 22. 10 IR 19. 10 IIR 11. 11  
Ez 6. 13 *sacrificial altar; altar*
- הַזְכִּיר καθάρω Jes 66. 3 *purify by fumigation*; א.ל.ל. כִּבֵּר
- וָבַח ἐδυνέω Jud 5. 3 IIS 22. 50 Jes 12. 5 Ps 9. 3, 12, 47. 7, 66. 2  
*sing or chant at or after, chant or utter over*
- וָבַח ὕμνος IIS 23. 1 Ps 119. 54 *hymn, ode, in praise of gods or*  
*heroes; strain*; א.ל.ל. מְבַרֵּךְ
- וָבַח „ Dan 3. 5
- וָבַח „ Ex 15. 2 Jes 51. 3 Am 5. 23
- וָבַח ὑμνάριον Dim. of ὕμνος Ps 3. 1, 30. 1, 36. 1, 67. 1, 84. 1,  
87. 1, 92. 1, 100. 1; א.ל.ל. מְבַרֵּךְ
- וָבַח ὑμνητήρ, -ής Est 7. 24 *one who sings of or praises*
- וָבַח γυναικίζω, συνουσιάζω Gn 38. 24 Lev 20. 5, 21. 9 Nu 25. 1  
Ez 23. 30 Hos 3. 3 *have sexual intercourse; keep company with*; esp.  
*have sexual intercourse; bring into such intercourse*; ἀλάομαι: *wander,*  
*stray (W)*; א.ל.ל. Ez 16. 34
- הָוָה „ „ Ex 34. 16 Lev 19. 29 IICh 21. 11

- וְנוֹחַ συνουσία Nu 14. 33 Jer 3. 9 Hos 4. 11 *habitual association; sexual intercourse; ζώνη: of sexual intercourse*  
 וְנוֹחַ συνουσία, -μός Gn 38. 24 IIR 9. 22 Hos 1. 2 = συνουσία;  
 s.s. וְנוֹחַ  
 וְנוֹחַ γυναίκισις, συνουσία Ez 16. 15, 20, 33 *womanish behaviour;*  
 cf. וְנוֹחַ  
 וְנוֹחַ χεῖρες Dt 33. 27: pl. in theurgy, name for spiritual powers  
 וְנוֹחַ ὀπτάνιον ICh 9. 31 *oven; ὀπτητός: roasted*  
 וְנוֹחַ ἀγέ Ex 5. 1 Nu 29. 12 Nah 2. 1 Ps 42. 5 *celebrate (more usu. ἀνάγειν); ἀ. θυσία; cf. IS 16. 2, 3, 20. 5, 29*  
 וְנוֹחַ ἀγών Jud 21. 19 Hos 9. 5 ICh 5. 3 *gathering, assembly حَجَّ حَجَّ*  
 [pilgrimage; cf. ἀγωνίζομαι: contend with (W) حَجَّ]  
 ,, αἰγίς, αἶξ Ps 118. 27 Dim. of αἶξ (*goat*); *goat*, mostly fem.  
 וְנוֹחַ Ἥιδης Jes 38. 11 العنقه; s.s. אֲבִדָה  
 וְנוֹחַ τριακάς Gn 29. 14 Ex 23. 15 IS 20. 5, 24, 27, 34 IIR 4. 23 Ez  
 46. 1, 6 Am 8. 5 Zach 1. 7 *the number thirty; the thirtieth day of the month; at Athens the τριακάδες were dedicated to the memory of the dead; offerings were made to Hecate; a month containing 30 days*  
 וְנוֹחַ χορεύω Jud 21. 21 *dance a round or choral dance, esp. of the Dionysiac chorus or dance; hence, take part in the chorus; regarded as a matter of religion; generally, dance*  
 וְנוֹחַ ὁρῶμαι Ex 24. 11 Jes 30. 10 Ez 13. 6, 16 Zach 10. 2 Ps 27. 4  
 Prv 22. 29 Job 19. 26 Thr 2. 14 Ep. Verb, used only in pres. and impf., without augment, pres. corresponding to fut. ὁρῶμαι (ἰ. ὁρῶ); prop. *see, look; see in spirit or with the mind's eye*  
 וְנוֹחַ ὁρῶν IIS 24. 11 IIR 17. 13 Am 7. 12 ICh 9. 29, 35, 15 ὁρῶ  
*one who looks or spies; one who has seen, esp. witness*  
 וְנוֹחַ ὄψανον IS 3. 1 Jes 1. 1, 29. 7 Jer 14. 14 Ez 7. 26, 12. 22, 23, 24  
 Ps 89. 20 Prv 29. 18 Thr 2. 9 Dan 1. 17, 9. 24 = ὄψας; s.s. וְנוֹחַ  
 וְנוֹחַ ,, Gn 15. 1 Nu 24. 4 Ez 13. 7; s.s. וְנוֹחַ  
 וְנוֹחַ ὄψις, ὄψις Jes 21. 2, 29. 11 *vision, apparition*  
 וְנוֹחַ ,, ICh 9. 29  
 וְנוֹחַ וְנוֹחַ IIS 7. 17 Joel 3. 1 Zach 13. 4 Job 33. 15  
 וְנוֹחַ τανύτριξ Lev 11. 7 Jes 65. 4, 66. 17 *long-haired, shaggy, αἶξ (عَنْزَر), vs a bristly swine خنزير (-τ, -ν, in Heb.; only -τ, in Ar.)*  
 וְנוֹחַ ἀμαρτάνω Ex 32. 31 IS 19. 4 IIS 24. 17 IR 8. 46 Job 33. 27  
*do wrong, err, sin*  
 וְנוֹחַ ἐξ- Jud 20. 16 IR 14. 16 *miss the mark, miss one's aim; cause to sin*

- אָפּה ἀμάρτημα Lev 19. 17 Nu 15. 28, 18. 22, 27. 3 Dt 19. 15, 21. 22, 23. 22-3 Jes 53. 12 *failure, fault, sinful action*, opp. κατόρθωμα (*that which is done right, virtuous action* כִּישׁוֹר Jes 26. 7)
- האָפּה ἀμαρτία Gn 20. 9 Ex 32. 21 *failure, fault, error of judgment, guilt, sin*
- האָפּה „ Gn 4. 7 Nu 12. 11 Dt 19. 15
- האָפּה ἀμαρτάνων, ἐξ-, ό, Nu 32. 14 IR 1. 21 Am 9. 8 (ἀμαρτάνω) *sinner (W)*
- האָפּה καθαίρω, -αρίζω Lev 14. 52 Ez 45. 18 *cleanse, purify, purge, clear*
- האָפּה האָפּה κάθαρσις Ex 29. 14 Nu 8. 7 Ps 40. 7 Ptn 14. 34 *cleansing from guilt or defilement, purification*
- האָפּה αὐλός IS 10. 5 Jes 30. 29 Jer 48. 36 *pipe, flute, clarinet*
- האָפּה ὁράω, ὁλάω Gn 28. 12 Jes 29. 8 Jer 23. 25 Joel 3. 1 Ps 126. 1 *see, look; see visions*
- האָפּה ὄραμα Gn 37. 5, 41. 15 Dt 13. 2 Jer 23. 28 Joel 3. 1 Dan 2. 1 *that which is seen, sight, spectacle, vision during sleep, dream*
- האָפּה γυμνός Jes 17. 8 Ez 6. 6 IICh 34. 4 *naked, unclothed; cf. כֶּסֶּל*
- האָפּה τίτुरος Nu 10. 2, 9, 10 Ps 98. 6 IICh 20. 28 *reed or pipe*
- האָפּה τιτυριστής IICh 5. 13, 7. 6, 29. 28 *piper*
- האָפּה οἶκος: u.s. בית Gn 25. 15 Jes 1. 12 Esth 1. 5 قسّر
- האָפּה „ Jes 34. 13, 35. 7
- האָפּה ἔρκος Ex 27. 9 IIR 21. 5 Jes 42. 11 Jer 38. 6 Ez 40. 28. 31 Neh 3. 25 IICh 24. 21 *enclosure, courtyard; a net, coils for birds, mostly in pl.*
- האָפּה χρήστης Gn 41. 8 Ex 7. 11 Dan 1. 20 *one who gives or expounds oracles, prophet, soothsayer; u. כֹּסֵף*
- האָפּה χειρῶνας Ex 28. 11, 38. 23 Jes 3. 3, 44. 11, 12. 13 *one who is master of his hands, i.e. handicraftsman; generally, one who handles, deals with a thing, soothsayer*
- האָפּה χρηστηριάζω Job 11. 3 *consult an oracle, consult a god, by means of a victim [the Etruscan haruspex foretold future events from the inspection of the entrails of victims; Jud 14. 18, a pun]*
- האָפּה χρησμός Jes 3. 3 (χράω (B)) *oracular response, oracle; χρηστήρ, -της: one who gives or expounds oracles, prophet, soothsayer [cf. Lat. haruspex]; u. חרסם*
- האָפּה χρηστήριον Jud 4. 2 *the seat of an oracle*
- האָפּה „ IS 23. 15
- האָפּה καθαίρω Lev 11. 32, 12. 7, 8, 13. 6, 14. 9, 20, 53 Nu 31. 23 Ptn 20. 9 *purify oneself, get purified, also of menstruation*
- האָפּה „ Lev 13. 13, 14. 7, 48 Nu 8. 6 Mal 3. 3; u.s. חַטָּא

- הַקְהָרָה καθαίρω Lev 14. 7, 14 Nu 8. 7 Jos 22. 17  
 טְהַר „ Ez 22. 24
- קְהָרָה καθάρως Ex 25. 11, 30. 35 Lev 13. 17, 37, 14. 4 Ez 36. 25 Hab  
 1. 13 Zach 3. 5 Prv 22. 11 Job 14. 4, 17. 9 *physically clean, spotless; clear of admixture, clear, pure, esp. of water; free from pollution, free from guilt or defilement, pure*
- טְהָרָה καθαρότης Ex 24. 10 Lev 12. 4 *purity, cleanliness, clearness*
- קְהָרָה καθαρισμός Lev 12. 4, 13. 7, 35; חֲסִידָה חֲסִידָה  
 יְהוָה ἡγούμενος IS 4. 13, 18 *a name of Apollo, as guardian of the streets and highways; cf. Jer 11. 13; חֲסִידָה חֲסִידָה*
- יְדֵעִי δαίδως Lev 20. 27 Dt 18. 11 IIR 21. 6 ICh 33. 6; חֲסִידָה חֲסִידָה  
 חֲסִידָה חֲסִידָה Jes 38. 11 Ps 77. 12, 89. 9, 115. 17
- יְהוָה Διός, Διῶν Gn 4. 1, 26, 6. 6, 12. 8 Ζεὺς, gen. sg. and pl.
- יִבְלָה κεφαλὴ Ex 19. 13 Lev 25. 12 Jos 6. 4, 5 *head; starting point of time*
- יָצָה ἀγγεῖον Ex 27. 3 IIR 25. 14 *vessel; of metal, jar or vase*
- יָצָה ἰχώρ Ps 37. 20 *ichor, the juice, not blood, that flows in the veins of gods; later simply, blood; δόξα: honour, glory* Esth 1. 4
- יָצָה ὥρα Ex 2. 2 Dt 33. 14 IR 6. 38 Job 29. 2 *any period fixed by natural laws and revolutions, whether of the year, month, or day; in Hom. part of the year, season: mostly in pl.; of the climate of a country, as determined by its seasons*
- כְּהֵן διακονέω Ex 28. 1 Dt 10. 6 *minister, do service, serve*
- כְּהֵן διάκονος, -ων Gn 14. 18, 41. 45 Ex 3. 1 Lev 21. 9 Jud 18. 19. 20 IIS 20. 25, 26 IIR 25. 18 *servant, attendant or official in a temple or religious guild*
- כְּהֵן διακονία Ex 29. 9 Nu 16. 10 IS 2. 36 *service: attendance or a duty, ministrations; body of servants or attendants*
- כִּימָה εἰκών, ξόανον Am 5. 26 *image carved of wood, generally, image, statue, esp. of a god; likeness, image, whether picture or statue; bust*
- כִּימָה φοινῖξ Gn 4. 21 IS 10. 5 *a musical instrument like a guitar, invented by the Phoenicians*
- כַּפֵּר σκύφος Esr 1. 10 ICh 28. 17 *cup, can, esp. used by peasants*
- כַּפֵּר, כַּפֵּר καθαίρω Ex 30. 10 Lev 4. 20, 26, 35, 5. 18, 12. 7-8, 14. 19, 15. 15, 16. 17-20, 30, 17. 11 Nu 17. 11, 12, 35. 33 Dt 21. 8, 32. 43 Jes 6. 7, 27. 9 Ez 43. 20, 45. 20 Prv 16. 6 *in religious sense, purify, by fumigation with sulphur; purify one from blood; also of menstruation; of the thing removed by purification, purge away, wash off*

- כַּפּוּר καθαρμός Ex 29. 36, 30. 10 Lev 23. 27–8 Nu 5. 8, 29. 11  
cleansing, purification, from guilt; purificatory offering, atonement, ex-  
piation: freq. in pl. [כַּפּוּרִים here is the pl. of כַּפּוּר]
- כֶּפֶר ἄποινα, τὰ (by haplology for ἀπό-ποινα (ποινή), cf.  
ἀπετίμητο ποινήν Il. 16. 398...) ransom or fine paid, whether to  
recover one's freedom when taken prisoner, or to save one's life; atone-  
ment, compensation, penalty; ποινή: blood-money, were-gild, fine paid by  
the slayer to the kinsmen of the slain [forbidden in Israel: Ex  
21. 29 Lev 17. 11 Nu 35. 31–3]; generally, price paid, satisfaction,  
requit, penalty; atonement, compensation (W) Ex 21. 30, 30. 12–  
16 Jes 43. 3 Ps 49. 8 Job 33. 24; in good sense, recompense, reward  
for a thing IS 12. 3 Am 5. 12 Prv 6. 35 (Indo-European *qʷoinā*,  
cf. Avestan *kaēna*- 'punishment', 'vengeance', Lithuanian *kaina*,  
Slavonic *cěna* 'price', cognate with τίνω, τεῖσαι.) [כַּפּוּרִים in Ex  
30. 16 is the pl. of כַּפּוּר]
- כֶּפֶר ἀποτίνω, ἀπυτεῖω Ex 30. 15–16 IIS 21. 3 repay, pay for a thing;  
כֶּפֶר Ex 21. 22 Dt 22. 19 Prv 21. 11 IICH 36. 3 c. acc. rei, take  
vengeance for a thing, punish it [The verbs derived from ποινή are:  
ποινόμαι, avenge oneself on one; and ποινίζομαι, exact a penalty.  
There is no verb in Greek derived from ποινή to parallel and  
homologize directly with כֶּפֶר, to express 'repayment' or 'com-  
pensation'. But cognates—namely: τίνω and ἀποτίνω—do duty  
in that behalf (cf. ὁ τίς τίσει/γίγνωσκα). Moreover, mark the  
Aryan interchange of π with q, k, and c, sup.]
- כֶּפֶר καταπραύνω, -πρηύνω Gn 32. 21 Prv 16. 14 soften; metaph.,  
soften down, appease; soothe (W)
- כֶּפֶר καλύπτω Ex 25. 17, 21 ICH 28. 11 cover, lid
- כֶּרֶב ἀρπύσθος Ex 25. 13 IIS 22. 11 phoenix; ἀρπη: unknown bird  
of prey, prob. *shearwater*, a sea-bird
- כֶּרֶת ἐρητόμαι Gn 15. 18 make a treaty or agreement with
- כֶּרֶת רָהַרַּב, φράττα Dt 24. 1 Jes 50. 1 verbal agreement, bargain,  
covenant; compact, treaty
- כַּסְדָּא Χαλδαῖος Dan 2. 10 astrologer
- כַּסְדִּי „ Dan 2. 10
- כַּסְדִּי „ IIR 24. 2 Chaldean
- כַּסְדָּא „ Esr 5. 12
- כַּסְדָּא „ Dan 3. 8
- כֶּסֶף θεσπίζω Dt 18. 10 IICH 33. 6 prophesy, divine, foretell
- כֶּסֶף אֶשֶׁף Jer 27. 9
- כֶּסֶף „ Ex 7. 11 Dan 2. 2

- קִשְׁיָה θεόσπισμα Jes 47. 9 Mich 5. 11 Nah 3. 4 mostly in pl., *oracles, oracular sayings*; קִשְׁיָה לִבְנֵה לִבְנֵה λιβανωτός Ex 30. 34 *frankincense*, used to burn at sacrifices; קִשְׁיָה לִבְנֵה לִבְנֵה σελήνη, σελάνα Cant 6. 10 *the moon*  
 לִבְנֵה λαϊκός Ex 6. 25, 38. 21 Jud 17. 13 (*laos*, *of* or *from* the people, *civilian*; as Subst., *layman*  
 קִשְׁיָה לִבְנֵה μάχαιρα Gn 22. 6 Jud 19. 29 Prv 30. 14 *large knife or dirk, carving knife, sacrificial knife*  
 קִשְׁיָה κατάρημα Mal 3. 9 Prv 3. 33 *curse*  
 קִשְׁיָה νόσημα Nu 14. 37 IIS 24. 21 Zach 14. 12 *disease*; of any grievous affliction  
 „ πταίσμα IIS 17. 9, 18. 7 *stumble, trip, false step; failure, misfortune*, euphem. for *defeat*; קִשְׁיָה ἀπάτημα Ex 30. 36 Nu 16. 2 Dt 31. 10 IS 20. 35 IIS 20. 5 Jes 33. 20 Ez 36. 38 Hos 9. 5 Job 30. 23 Thr 2. 6 IICH 1. 3 *meeting*; קִשְׁיָה ἀπαντάω: *meet* Ex 25. 22; *face*, law-term, *meet in open court* קִשְׁיָה תִּישַׁע Job 9. 19  
 קִשְׁיָה φάσμα Ex 4. 21, 7. 9 Dt 6. 22, 13. 2 *φάινω*, *phantom*; *phenomenon*, (pl.) of *strange phenomena* in the heavens; *sign from heaven, portent, omen* (pl.); *prodigy*  
 קִשְׁיָה מִגְדָּלוֹב הַלֹּבֶם Dt 4. 34, 25. 8  
 „ μέγας/Mórios Ps 76. 12 *great, mighty*, freq. epith. of gods, ὁ μ. Zeus; epith. of Zeus as guardian of peoples: *olives that grow in the precincts of temples*; v.l. מִגְדָּלוֹב  
 קִשְׁיָה „ Gn 12. 6 Dt 11. 30  
 קִשְׁיָה μαχαίριον Jud 13. 5 *surgeon's or barber's knife*; v.l. מִגְדָּלוֹב  
 קִשְׁיָה θυσιαστήριον Gn 8. 20, 33. 20, 35. 1 Ex 30. 1 IIS 24. 16 *altar*  
 קִשְׁיָה βαντήριον Nu 7. 13 Am 6. 6 Zach 9. 15, 14. 20; = περιβατήριον: *vessel for besprinkling*, esp. *whisk for sprinkling water at sacrifices*, or *vessels for lustral water*  
 קִשְׁיָה ὀπτάνιον v.l. קִשְׁיָה Lev 2. 5 Ez 4. 3  
 קִשְׁיָה חוּן Gn 15. 1 Nu 24. 4  
 קִשְׁיָה χορεύμα Ps 149. 3 *choral dance*  
 קִשְׁיָה „ Jud 21. 21  
 „ χορευτής Cant 7. 1 *choral dancer*  
 קִשְׁיָה „ Jud 21. 23  
 קִשְׁיָה „ Ps 87. 7  
 קִשְׁיָה μάγadis Ps 53. 1 *magadis*, an instrument with twenty strings arranged in octaves (v.l. מַעֲלֹת/אַלְהָמָה)  
 קִשְׁיָה σκήνωμα Gn 32. 3, 9, 50. 9 Ex 14. 19 Jud 7. 1 Ez 1. 24 ICh 9. 19 IICH 31. 2 mostly in pl.; = σκητή, σκανά: *tent, booth*; pl. *camp; tabernacle*



- חֶטֶף βάκτρον Gn 38. 18 Ex 4. 2 Nu 17. 17 Jes 10. 5 *stick, cudgel*  
 מֵי־כָרִים ἁλμαία+πικρός Nu 5. 18, 19 *sea-water, brine, pl.; pungent, bitter*; מֵי־חַיִּים (ὕδωρ) ζῶν Ib 5. 17 *spring water*; cf. αἰών  
 מַכָּה μαντεῖον Zach 13. 6 *oracle, oracular response, mostly in pl.; method, process of divination*; cf. Mich 5. 11, Hdt 4. 71  
 „ πληγή, -γμα Lev 26. 21 Dt 28. 61 Jos 10. 10 IS 4. 8 IR 22. 35 Esth 9. 5 (πλήσσω) *blow, stroke of axe or sword*; metaph., *blow, stroke of calamity, esp. in war*  
 עֹלָלָה ἐργάτης Gn 32. 4 Ex 23. 20 Nu 20. 14, 16 Jud 13. 3 IR 19. 2 IIR 5. 10 Prv 13. 17 *workman, Hermes (messenger of the gods)*  
 נֶחֱמַל ἀνάθημα, -θημα Gn 4. 3, 32. 14, 43. 11 Lev 2. 1 Jud 3. 15 IS 10. 27, 26. 19; ἀνθήμα (B): poet. for ἀ., *offering*  
 חֹסֶם σκέπασμα, -μός Ex 26. 36, 27. 16, 35. 12, 15 IIS 17. 19 Jes 22. 8 *covering*  
 חֲבֵצֵה סχῆμα Ez 28. 13 *outside show, pomp; dress, equipment*  
 חַטָּא ἁμαρτάνω Lev 5. 21 Nu 5. 12 Jos 22. 16 Ez 18. 24 Prv 16. 10 Esr 10. 10 IICH 26. 18 *do wrong, err, sin, go wrong; neglect*  
 חַטָּא ἁμαρτία Jos 22. 22 Esr 9. 2, 4 ICh 9. 1 IICH 33. 19 *error, guilt, sin*  
 חֶמֶר αὐλῖον IICH 32. 33 *chamber, cave, grotto*  
 חֶמֶר αὐλημα Ps 121. 1 *piece of music for the flute*  
 חַנּוּן εὐμενής Dt 33. 27 *well-disposed, kindly, epith. of gods*; Εὐμενίδες (sc. θεαί), ai, strictly *the gracious goddesses*, euphem. of the 'Epinúes or Furies  
 חֶפְצָה πλάσμα IR 15. 13 *anything formed or moulded, image, figure*  
 חֶפְצָה χρησμός Ez 12. 24, 13. 7 *oracular response, oracle*  
 חֶפְצָה κέλευμα Ex 12. 16 Lev 23. 3 *order, command*  
 „ κήρυγμα Nu 10. 2 *that which is cried by herald, proclamation*  
 „ χρῆμα Jes 1. 13, 4. 5 *crowd*; in pl. *goods, property*; v. מַחְרָא  
 חֶפְצָה חֶסֶד חֶסֶד Gn 12. 11 Ex 3. 3 IIS 23. 21 Ez 11. 24 Dan 9. 23  
 חֶפְצָה „ „ Gn 46. 2 Nu 12. 6 IS 3. 15 Ez 1. 1 Dan 10. 7, 8  
 חֶפְצָה חֶסֶד חֶסֶד Gn 14. 4 Jos 22. 29 Ez 20. 38 Job 24. 13 Dan 9. 5 Neh 2. 19 *fail of having, be deprived of*  
 חֶפְצָה חֶסֶד Jos 22. 22  
 חֶפְצָה „ „ IS 20. 30  
 חֶפְצָה חֶסֶד Nu 20. 24 Dt 21. 18 Jes 63. 10 Jer 4. 17 Hos 14. 1  
 חֶפְצָה διαμαρτάνω Ex 23. 21 Dt 1. 26, 9. 7 Ps 106. 43 *strengthened for ἁμαρτάνω go quite astray from*

- מְרִי מַעַל s.s. Nu 17. 25 Dt 31. 27 Jes 30. 9 Ez 2. 5 Neh 9. 17
- מִרְיָה μορία (A) Gn 22. 2 ICh 3. 1 mostly in pl. μορίαί (with or without ἐλαῖαι), *the sacred olives* in the Academy; generally, of *olives that grew in the precincts of a temple*
- מִשָּׂא φόρημα Nu 11. 11, 17 IIR 8. 9 Jer 17. 21, 22 Neh 13. 19 ICh 15. 22, 27 *that which is carried, load; metaph., burden; of a harp*
- „ μαντεῖον IIR 9. 25 Jes 13. 1, 14. 28 Jer 23. 33, 34, 36, 38 Ez 12. 10 Hab 1. 1 Zach 9. 1 *oracle, oracular response, mostly in pl.; s.s. מִכָּה*
- מִשְׁאָה μαντεία Thr 2. 14 pl., *divinations; conjecture; oracle, prophecy, pl.*
- מִשְׁאַלָּה αἵτημα Ps 20. 6, 37. 4 *request, demand; cf. δέημα*
- מִשְׁכָּן מַחֲנֶה s.s. Ex 25. 9 Nu 1. 53, 24. 5 Jes 22. 16 Ez 25. 4 Ps 46. 5, 84. 2, 132. 5, 7 Cant 1. 8
- נָאָר καταράσμαι Ps 89. 40 Thr 2. 7 *call down curses upon, curse, execrate*
- נִבֵּא πρόφημι Jer 20. 1 *say before*
- הַנְּבִיא „ Jer 11. 21, 26. 20, 28. 9 Ez 11. 4 Am 3. 8 Zach 13. 3
- הַרְבֵּב „ ICh 18. 7
- הַרְבֵּב ἐπιφημίζω Nu 11. 25 IS 10. 10 *utter words ominous of the event; call, name; cf. Ex 23. 13 Jos 23. 7 Jes 12. 4, 26. 13, 48. 1, 62. 6, 63. 7 Ps 20. 8; cf. זִכְר (praise, glorification of God, when swaying men intone in chorus: זִכְרִי זִכְרִי; cf. תְּהִלָּה Jes 62. 6 ICh 16. 4*
- נִבְיָא προφῆτεία ICh 9. 29, 15. 8 *concrete, prophecy or oracular response*
- נִבִּיָּא προφήτης Gn 20. 7 Ex 7. 1 Dt 13. 2 Jud 6. 8 IR 18. 22 *prop. one who speaks for a god and interprets his will to man; Διὸς π. interpreter, expounder of the will of Zeus; interpreter, expounder of the utterances of the μάντις; possessor of oracular powers; generally, interpreter, declarer; cf. נָחִי, נָחִי*
- נִבְיָא προφήτης Ex 15. 20 Jud 4. 4 IIR 22. 14 Neh 6. 14 *fem. of προφήτης, esp. of the Pythia*
- נֶבֶל νάβλα, later ναβλον IS 10. 5 Ps 71. 22 *a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. nebel; Phoenician)*
- נִחֻחַ καυστός or καυτός Gn 8. 21 Ex 29. 18 Lev 25. 31 Ez 6. 13 *burnt offering for the dead, whole-burnt-offering*
- נִחִילָה αὐλός Ps 5. 1 *pipe, flute, clarinet, pl.*
- נִחַי ἐκγοητεύω, strengthd. for γοητεύω Gn 30. 27, 44. 5 Dt 18. 10 *play the wizard*
- נִחַי γοήτευμα, -εία, -ενοίς Nu 23. 23 *spell, charm; witchcraft, jugglery, magic; sorcery*

- חֲסִידָה, חֲסִידָה *ἐχίδνα* Gn 3. 1 Nu 21. 6, 7, 9 IIR 18. 4 *viper*, prob. of a  
*constrictor snake*; *Ἐχίδνα* pr. n. of a monster  
 חַיִּים *αἰδίδιος, αἰείζωος, -ως* IS 15. 29 *everlasting; ever-living, everlasting*  
 חֶבֶל *σηκός, σакός* Ps 10. 9, 27. 5, 76. 3 *pen, fold*, esp. for rearing  
 lambs, kids, calves; *den; sacred enclosure, precinct, chapel, shrine*;  
 the *σηκός* was sacred to a hero, the *ναός* to a god, a distinction  
 not observed; *sepulchre, burial place, enclosed and consecrated*  
 חֶבֶל „ „ Thr 2. 6  
 חֶבֶל „ „ Gn 33. 17 Job 27. 18, 38. 40  
 חֶבֶל *σκιός* Lev 23. 42, 43 IIS 11. 11 Jes 1. 8, 4. 6 Am 9. 11 Jon 4. 5  
 Neh 8. 16 *canopy or arbour* (in form like a *sunshade*)  
 חֶבֶל חֶבֶל חֶבֶל חֶבֶל Am 5. 26  
 חֶבֶל *σμίλευμα* Dt 4. 16 Ez 8. 3, 5 *piece of carved work*  
 חֶבֶל *σκηνή* Dt 33. 16; חֶבֶל חֶבֶל  
 חֶבֶל *γραφή* Gn 5. 1 Ex 24. 7 Dt 17. 18, 24. 1, 31. 26 Jos 10. 13,  
 18. 9 IIS 11. 14 IIR 19. 14 Jer 32. 11, 36. 2 Job 31. 35 Dan  
 1. 4 Neh 7. 5 *writing, letter*, also in pl., *document, book, written law,*  
*contract, copies, catalogue, list, return; reading; bill of indictment* in  
 a public prosecution  
 חֶבֶל Am 6. 10; חֶבֶל חֶבֶל  
 חֶבֶל *παραβαίνω* Nu 14. 41 Dt 26. 13 IS 15. 24 Esth 3. 3 *overstep,*  
*transgress, sin against a god; commit an offence against*  
 „ *ὑπεροράω* Am 7. 8 Mich 7. 18 Esth 1. 19, 9. 27 *overlook, take*  
*no notice of*  
 חֶבֶל *μόσχος (B)* Ex 32. 4 Lev 9. 2 IS 28. 24 Jes 11. 6 Jer 34. 18, 19  
 Ez 1. 7 *calf, young bull*, which form the god Apis was believed to  
 assume; as fem., *heifer, young cow, girl, maid*  
 חֶבֶל „ Gn 15. 9 Jud 14. 18 Jer 46. 20  
 חֶבֶל חֶבֶל חֶבֶל חֶבֶל Gn 2. 8, 15 Jes 51. 3 Ez 28. 13, 31. 9, 36. 35 Joel 2. 3  
 חֶבֶל *μουσα, μῶσα* Ex 15. 2 IICH 30. 21 (cf. Ib 34. 12) *music,*  
*song; strain*  
 חֶבֶל *ἀξάλιον* Lev 16. 10 *aridity; חֶבֶל חֶבֶל*  
 חֶבֶל חֶבֶל חֶבֶל Ps 102. 1  
 חֶבֶל *πυρόω* Gn 8. 20 Dt 12. 13, 14 IR 3. 4, 10. 5 Am 5. 22 Ps 66.  
 15, 78. 21, 31 *burn with fire, burn up, burn as a burnt sacrifice*  
 חֶבֶל *ἐκ-* Jud 6. 26 IS 6. 14 *burn to ashes, consume utterly*  
 חֶבֶל *πύρωσις* Gn 22. 3 Ex 18. 12 IS 7. 9 Jes 40. 16 *destruction by fire*  
 חֶבֶל חֶבֶל Ps 46. 1; חֶבֶל חֶבֶל  
 חֶבֶל *ἀμάλλα* Dt 24. 19 Ruth 2. 15 *bundle of ears of corn, sheaf*  
 חֶבֶל *πένθημα* Am 2. 8 *lamentation, mourning* (pl.); חֶבֶל חֶבֶל

- עוֹן οἰωνίζομαι Jes 2. 6 *take omens from the flight and cries of birds; generally, divine from omens*
- עֲתֹן „ Lev 19. 26
- עוֹן οἰωνιστής Jes 57. 3 [cf. εὐνάζω] Jer 27. 9 *one who foretells from the flight and cries of birds*
- מַעֲתֹן „ Jud 9. 37 Mich 5. 11
- עָנָן εὐνάζω Jes 57. 3 *go to bed, sleep; of sexual intercourse*
- עָנָה ἐπαινέω Jes 27. 2 Ps 88. 1 *applaud, praise, commend, esp. compliment publicly*
- עָנָה „ Nu 21. 17 Ps 147. 7
- תָּעַן αἰνεσις, ἐπ- Ex 32. 18 *praise (pl.)*
- עָנָה πεινάω, δια- Lev 16. 31 Jes 58. 3 Ps 35. 13 *to be hungry, to be starved; hunger one against the other, have a starvation match*
- עֲצָרָה ἀγεροίς, πανήγυρ-, πανάγ- IIR 10. 20 Joel 1. 14 *gathering, mustering; esp. a festal assembly, in honour of a national god; holy-day; general or national assembly, any assembly*
- עֲצָרָה „ „ Lev 23. 36 Dt 16. 8 Jer 9. 1 Am 5. 21
- עָרַךְ ραχίζω, ραχχ- Ex 13. 13 Dt 21. 4 Jes 66. 3 *cut through the spine, esp. in sacrifices; v. עָרַךְ, p. 259*
- עֲרֵבָה (ὁ τὰς ἑρροδίτας) ἐσθήρ Jud 10. 6 IR 11. 33 *the Planet Venus*
- עֲרֵבָה אִישׁ ἔτης ἀνὴρ ἑταῖος ἑθῆς Lev 16. 21 *a private citizen, opp. those who hold office; yearly, annual; accustomed to a thing, acquainted with it*
- עָרָה αἰτέω Gn 25. 21 Jud 13. 8; v. עָרָה
- עָרָה παραιτέομαι Ex 3. 4 Job 22. 27 *beg of or from another, ask as a favour of him*
- פִּיר φορός Esth 3. 7, 9. 26 *bringing on one's way, forwarding; of a wind, favourable; metaph., κύβος (cube, esp. cubical die marked on all six sides)*
- תָּפַח Φοῖβος Gn 31. 42. 53 *Phoebus, i.e. the Bright or Pure, an old epith. of Apollo*
- תָּפַח Ἀπολλώνιος Jud 13. 18 *of or belonging to Apollo*
- לָלַךְ אַנְטִיבֹלֶוֹ Gn 20. 7 IR 8. 33 Jes 44. 17 IICh 7. 14, 33. 13 *meet; meet as a suppliant, entreat, supplicate; לָלַךְ Ps 106. 30*
- לָלַךְ ἀπαλλάσσω, ἀπολεύω IS 2. 25 *set free, deliver from, loose from, set free, release, relieve from*
- עָרַח μῆνις, μᾶν- Gn 32. 21 Lev 17. 10 IS 1. 18 *wrath, of the Gods*
- תָּפַח πηδάω Ex 12. 13, 23, 27 *leap, spring, bound over*
- תָּפַח πήδημα Ex 12. 11, 27 *leap, bound*
- לָלַךְ ψιλός Ex 20. 4 Hos 11. 2 *smooth; without feathers, bald on the*

- head; of animals, *stripped of hair or feathers*; generally *bare, uncovered*
- פֶּשֶׁר פּוֹיְבוֹס Nu 23. 28, 25. 5; ש.ס. פֶּחַד  
 פֶּר בּוֹוֹס, ὁ and ἡ Gn 32. 16 Ex 29. 1 Nu 23. 2 Jud 6. 25 Jes 34. 7  
 Ps 69. 32 *bullock, bull, ox or cow*, in pl. *cattle*
- פֶּרָה „ Gn 41. 2 Nu 19. 2 Jes 11. 7 Job 21. 10  
 פֶּרָה פֶּרָה πύργωτος, τός Ex 26. 31, 40. 21 Nu 4. 5 *made like a tower*,  
 ἐμπετάσματα π. curtain hangings *edged with a pattern like battle-*  
*ments*
- פֶּרָה סֶבֶס IS 1. 3 Hos 12. 6 Am 9. 5 (σέβομαι) *reverential awe* which  
 prevents one from doing something disgraceful, also *awe* with  
 a notion of *wonder*; generally, *reverence, worship, honour*; Διὸς σέβας  
*reverence for him*; after Hom., *the object of reverential awe, holiness,*  
*majesty; object of awe-struck wonder*
- פֶּרָה „ Jes 4. 2, 13. 19, 28. 5 Jer 3. 19 Ez 20. 6 Dan 11. 16  
 פֶּרָה סֶבֶסוֹס Jer 3. 19 *reverence*, pl.
- פֶּרָה סֶבֶס ἀκμῆτος, -ον Jud 20. 26 IR 21. 27 Jer 14. 12 Zach 7. 5 Esr  
 8. 23 Neh 1. 4 *fasting*; c. gen., *fasting from food*
- פֶּרָה סֶבֶס ἀκμῆ, -α IIS 12. 16 *fast* (Derivation uncertain)
- פֶּרָה Ζεὺς Nu 1. 5 Dt 32. 4, 18; ש.ס. פֶּרָה  
 „ θεός Dt 32. 15 IIS 22. 47 Ps 62. 7 *God, the Deity*
- פֶּרָה ἀγωνίζομαι Gn 21. 9, 26. 8 Ex 32. 6 Jud 16. 25 *fight*; generally,  
*contend for victory; struggle, exert oneself; contend with* (W) حَاج
- פֶּרָה εἰκῶν ξύκου IIS 5. 7 IR 8. 1 IIR 19. 21 *likeness, image*, whether  
 picture or statue, *bust; image carved of wood*; then, generally,  
*image, statue*, esp. of a god; ש.ס. פֶּרָה
- פֶּרָה κίον IIR 23. 17 Jer 31. 21 (20) Ez 39. 15 *pillar; columnar grave-*  
*stone*
- פֶּרָה ἀγάλμα Gn 1. 26 IS 6. 5 Ez 16. 17, 23. 14 Am 5. 26 *statue in*  
*honour of a god, sculpture, statue, portrait, picture*, generally, *image*
- פֶּרָה „ Dan 2. 31
- פֶּרָה „ Jud 9. 48 IIS 23. 28
- פֶּרָה „ Nu 33. 41 צִלְצִיז Jud 8. 5
- פֶּרָה κέλαδος Ps 150. 6 generally, *loud voice, din, clamour*; of musical  
*sound*
- פֶּרָה κύμβαλον IIS 6. 5 *cymbal*, mostly pl. פֶּרָה Neh 12. 27
- פֶּרָה ὅσσανος Nu 15. 38 *tassel*, mostly in pl., *fringe*; of the tufts of  
 the golden fleece Ez 8. 3; = σίσυβος
- פֶּרָה, Pass. ἁγίζω Ex 29. 43 Lev 22. 32 Jes 5. 16 Ez 36. 23 *hallow*,  
*make sacred*, esp. by burning a sacrifice

- קדש *ἀγίζω* Ex 29. 27, 37, 30. 29 IR 8. 64 Ez 20. 12, 36. 23  
 שקדש „ Jes 29. 23  
 שקדש, Pass. „ Ez 38. 23  
 קדש *καθ-* Gn 2. 3 Ex 13. 2 Lev 8. 10, 11, 12, 25. 10 *devote, dedicate,*  
*esp. of a burnt offering; make offering*  
 קדש „ Ez 48. 11 Esr 3. 5 ICh 26. 18  
 שקדש „ Ex 28. 38 Lev 27. 14 Nu 3. 13 Jos 20. 7 Jud 17. 3 IIS 8. 11  
 IR 9. 3 ICh 23. 13, 26. 27 IICH 7. 16, 30. 8  
 שקדש *ἀγνίζω* Jos 7. 13 IIS 11. 4 Jes 66. 17 ICh 15. 12, 14 IICH  
 5. 11, 29. 5, 30. 3, 17, 24 *purify oneself; cf. καθάζω*  
 קדש „ Ex 19. 14 Lev 16. 19 IICH 29. 5 *wash off, cleanse away,*  
*esp. by water; cleanse, purify; v.i. שקדש/καθαζω*  
 קדש *ἅγιος* Ex 3. 5, 35. 2, 19 Lev 27. 9 Jos 5. 15 IS 21. 5 Jer 2. 3  
 Ez 42. 20 ICh 24. 5 *sacred, holy*  
 קדש „ Ex 19. 6 Lev 11. 44 Nu 6. 5, 16. 3 IS 2. 2 Jes 6. 3 Ps 34.  
 10 of persons, *holy, pure; ἁγιωτός hallowed* Ex 29. 31  
 קדש *ἁγίασμα* Ex 3. 5, 26. 33, 28. 29, 35. 19, 36. 3 Jes 48. 2, 52. 1,  
 62. 9, 65. 11, 66. 20 Joel 4. 17 Dan 9. 20, 26 *holy place, sanctuary*  
 قدس  
 שקדש „ Ex 15. 17, 25. 2 Lev 16. 33, 21. 23 Jes 63. 18 Ez 44. 9, 45. 4,  
 48. 21 Dan 11. 31 ICh 28. 10 IICH 20. 8, 26. 18  
 קדש *καταχέζω* Jes 65. 5 *defoul*  
 „ *καθαζω* Ex 29. 21 *purify oneself, get purified; καθαρίζω*  
 קדש „ Ex 19. 14 Lev 16. 19 IICH 29. 5, 17 *cleanse, purify*  
 „ *κτίζω* Neh 3. 1 *found, build*  
 „ *κατασκευάζω* Ex 19. 14 Jos 7. 13 IIR 10. 20 Joel 1. 14, 4. 9  
 Mich 3. 5 *prepare, make ready for, prepare for the purpose*  
 שקדש „ IIS 8. 11 Jer 12. 3  
 „ *ἀθροίζω, συν-* IIS 8. 11 *gather together, collect, muster; gather*  
*together, assemble*  
 קדש „ IIR 10. 20 Jer 22. 7, 51. 27 Joel 2. 15 Job 1. 5  
 שקדש „ Jos 7. 13  
 קדש *κίμαιδος* Dt 23. 18 IIR 23. 7 (*κίμαιδίζω*) *catamite*  
 קדשה *Γαδειτάνα* Gn 38. 21, 22 Dt 23. 18 *woman from Cadiz*  
 (*קדש/קדש/ἁγίασμα*), *courtesan* [The Greeks, I submit, confused  
 קדשה (*woman from Cadiz*) with קדשה'δδάχα (*lecherous, lewd*  
*woman*).]  
 קסר *θυμιάζω, -αίω, -αίω* IS 2. 16 IR 22. 44 IIR 23. 5 Jes 65. 3  
 Jer 44. 15, 17, 21 Am 4. 5 Hab 1. 16 *burn so as to produce smoke;*  
*burn incense; smoke, fumigate; הקסיר* Ex 30. 7 Lev 9. 10 IS 2. 16

- קטר θυμίαμα Jer 44. 21 *incense*  
 קטורה „ Dt 33. 10  
 קטרת „ Ex 30. 1, 7 Nu 7. 14 *incense*; usu. in pl., *fragrant stuffs*  
 for burning  
 קטר ἐπιθυμιάω Cant 3. 6 *offer incense*; Pass., λίβανος ἐπιθυμιαθείς  
 (Dioscorides Medicus 1. 68) *perfumed with frankincense?*  
 בקטר θυμιατήριον, -τρον Ex 30. 1 *censer, vessel for fumigation*  
 בקטרת „ Ez 8. 11 IICh 26. 19  
 קלל אר. ג.ס. Gn 8. 21, 12. 3 Ex 22. 27  
 קללה אר. ג.ס. אלה Gn 27. 12 Dt 11. 26, 23. 6, 27. 13 IR 2. 8  
 קסם χρηζω Dt 18. 10 IS 28. 8 IIR 17. 17 Ez 21. 28, 34 Mich 3. 11  
*warn or direct by oracle*; = χράω (B): *deliver an oracle, foretell*  
 קסם χρησμός Nu 23. 23 Dt 18. 10 Ez 13. 6, 21. 26 Prv 16. 10  
*oracular response, oracle*  
 „ χρηστήριον Nu 22. 7 *oracular response; an offering for the oracle,*  
*made by those consulting it*; cf. מכה/μαντεῖον, *sup.*  
 קסם χρηστής IS 6. 2 Jer 27. 9 Mich 3. 7 Zach 10. 2 *one who gives*  
*or expounds oracles, prophet, soothsayer*  
 קערה σκευάριον Ex 25. 29 Nu 7. 13 (σκεῦος) *small vessel or utensil,*  
*mostly in pl.*  
 קרא χράω (B) Ex 5. 3 Nu 24. 1 IR 13. 2, 4 IIR 3. 10, 13, 8. 8, 9,  
 23. 16 Jon 3. 2 Zach 7. 7 *warn or direct by oracle*; Pass., *to be declared,*  
*proclaimed by an oracle; consult a god or oracle*; = χρηζω  
 קריאה χρημα Jon 3. 2 *oracle* قرآن  
 הקריב καθιερεύω Ex 29. 3, 10 Nu 8. 9, 10 *sacrifice, offer*  
 קרבן ἱερεῖον Lev 1. 2, 2. 1 Ez 40. 43 *victim, animal for sacrifice*  
 ראה ὁράω Gn 16. 13, 41. 22, 48. 3 Ex 4. 1 Jes 30. 10 Ez 1. 1, 8. 4  
*see visions*; Pass., *appear in a vision* [future and aorist formed from  
 roots ὁπ- (נבט) and ἰδ- (ידע) respectively]  
 ראה οὐρος IS 9. 9 Jes 30. 10 ICh 9. 22 IICh 16. 7 *watcher, guardian*  
 רעה „ Gn 4. 2, 48. 15 Ex 2. 17 Nu 27. 17 Jes 40. 11 Jer 2. 8,  
 23. 2, 49. 19 Ez 34. 1-23 Ps 23. 1, 80. 2  
 רביד ῥάβδος Ez 16. 11 *rod, wand, magic wand, staff of office, rod for*  
*chastisement*  
 רמש ἐρπετόν Gn 1. 25, 26 Hos 2. 20 Hab 1. 14 *beast or animal which*  
*goes on all fours; creeping thing, reptile, esp. snake*  
 רפא θεραπεύω, θαρ- Job 13. 4 *be an attendant, do service, do service to*  
*the gods, worship*; cf. רפאל  
 רצון χαριστήριον Ex 28. 38 Lev 1. 3 Jes 56. 7 Mal 2. 13 *thank-offering*  
 לחק אר. ג.ס. צחק Jud 16. 25

- שָׁחַן ψιθυρίζω Zach 3. 1 Ps 38. 21, 109. 4, 20, 29 *whisper, whisper what one dares not speak out, whisper slanders*
- שָׁחַן ψιθυρος, ψιδόνες, ψυθῶνες Nu 22. 22 IS 29. 4 IIS 19. 23 IR 3. 13 Job 1. 8, 9 *whispering, slanderous, as epith. of Aphrodite (Ἐφρίτ); as Subst., = ψιθυριστής: whisperer, slanderer; slanderous, back-biting; Subst., slanderer* شيطان
- שָׁחַן ψιθύρισμα, -μός Est 4. 6 *whispering; whispering, slandering*
- שָׁחַן v.i. תָּב Ps 50. 23; cf. Ib 101. 6, 119. 1 Prv 11. 20
- שָׁחַן ἀποχράω Jes 2. 6 *deliver an oracle; cf. πονηράζειν παιδικοῖς χρῆσθαι, πούνηιον γὰρ ὁ δακτύλιος* Hesychius
- שָׁחַן ἐρπετόν Nu 21. 6, 8 Dt 8. 15 Jes 14. 29. 30. 6; v.s. שָׁחַן  
 „ θεράπων, poet. -έψ, rare in sg. Jes 6. 2. 6 *henchman, attendant, worshipper, servant; cf. לַעֲבָדָה (תָּב) θεοῦ*
- שָׁחַן αἰτέω Ex 3. 22 Dt 10. 12 Jud 5. 23 IS 1. 17, 2. 20, 8. 10, 20. 6, 28 IR 2. 16, 20, 22, 3. 5, 10–12 IIR 4. 3. 23 Thr 4. 4 Neh 13. 6 *ask, beg, ask for, demand; ask leave to depart; ask a person for a thing; cf. δέω (B); לַעֲבָדָה αἰτητός Gn 46. 10 IS 9. 2 IIR 6. 5 ICh 4. 24, 6. 9 asked for [of God by his parents]; ἑτημένος IS 1. 28 IIR 6. 5 (αἰτέω, αἰτῶμαι) borrowed; לַעֲבָדָה αἰτητός IS 1. 17, 2. 20 IR 2. 20 Esth 5. 6, 7 request, demand; cf. δέχσιν: לַעֲבָדָה πένδομαι, πυνδάνο- Gn 24. 57 Dt 4. 32. 18. 11 IS 22. 13 *hear or inquire concerning, inquire about one person of or from another; inquire whether**
- שָׁחַן לַעֲבָדָה לַעֲבָדָה חִידָה Dt 32. 22 IIS 22. 6 Jes 5. 14, 7. 11, 14. 9 Hos 13. 14 Hab 2. 5 Ps 9. 18 Prv 15. 24, 27. 20; v.s. לַעֲבָדָה
- שָׁחַן παύω Gn 2. 2, 8. 22 Jes 24. 8 Prv 22. 10 Thr 5. 14 *take one's rest, cease; rest or cease from a thing, stop; κατα-, καμπαίω Ex 5. 5 Dt 32. 26 IIR 23. 11 Ps 46. 10 Prv 18. 18 put an end to, stop; καταπαύσις Ex 20. 8, 10 Jes 58. 13 stopping; rest, calm*
- שָׁחַן σκήπτρον Gn 49. 10 Lev 27. 32 Nu 18. 2 Jes 9. 3, 10. 5, 15. 14. 5, 29, 28. 27 Ez 19. 14, 20. 37, 21. 15 Am 1. 5 Ps 45. 7 Prv 26. 3 the Prose word is βακτηρία; *staff or baton, esp. as the badge of command, sceptre; in Hom. borne by kings and chiefs, and transmitted from father to son; by speakers, who on rising to speak received it from the herald [a custom in pre-Islamic Arabia]; as a symbol of royalty, kingly power, etc.; used as a stick or cudgel to punish the refractory*
- שָׁחַן σύνδεσμος, -εσις Dt 32. 17 Ps 106. 37 *that which binds together [mortar, stucco, lime]*



- כִּיד „ Dt 27. 2 شيد  
 כִּיד „ Gn 14. 8, 10  
 כִּיד Zeus Gn 17. 1, 49. 25 Ex 6. 3 Nu 24. 4 Ez 1. 24 [cf. IS 2. 10, 7. 10 IIS 22. 14 Ps 29. 3, 96. 11 Job 37. 4-5, 40. 9 ICh 16. 32], 10. 5 Job 8. 3, 5, 21. 15, 34. 10, 12 Ruth 1. 20, 21 Zeus  
 כִּיד Zēn Job 19. 29 Zeus  
 כִּיד σκῦτος IR 12. 11 Nah 3. 2 Prv 26. 3 *leather thong, whip*  
 כִּיד σόαζω, -άπτω, -αγιάζομαι Lev 1. 5 IIR 25. 7 *slay, slaughter, prop. by cutting the throat; esp. slaughter victims for sacrifice, cut their throats; generally, slay, kill, of human victims; s.v. כִּיד*  
 כִּיד σφάγευς Jes 57. 5, 66. 3 *slayer, butcher; at a sacrifice*  
 כִּיד σφάκτος Lev 14. 6 *slain, slaughtered*  
 כִּיד σφαγή, -άξ ICh 30. 17 *slaughter*  
 כִּיד Στύξ Ps 55. 24 Job 9. 31, 33. 28 *The Styx, i.e. the Hateful; a well of fatal coldness in Arcadia*  
 כִּיד דֵּלוֹ, דֵּלוֹ, דֵּלוֹ Δῆλος Jos 21. 2 Jud 21. 21 IS 3. 21 Jer 7. 12 Ps 78. 60 *Delos; דֵּלוֹ Jos 15. 51*  
 כִּיד ξύλον Ex 25. 23 Jud 1. 7 IS 20. 34 IR 13. 20 Ps 128. 3 *table*  
 כִּיד τέλος Lev 9. 22 Nu 15. 8 Ez 46. 12 *fulfilment; payment (כִּיד Hos 9. 7 כִּיד Ps 91. 8); pl., services or offerings due to the gods*  
 כִּיד τρίγωνον IS 18. 6 *a musical instrument of triangular form with strings of equal thickness but unequal lengths*  
 כִּיד Zeus, Δῆν, Ζήν ICh 13. 6; *s.v. כִּיד*  
 כִּיד ἄνω, ὄνω, σῆμα, σάμα Gn 1. 1, 8 *aloft, on high; in heaven, opp. earth; generally, on the upper side, i.e. on the north כִּיד Gn 13. 9, 14. 15 Jos 19. 27 IR 7. 39 شمال; constellation, mostly in pl., heavenly bodies سماء*  
 כִּיד ξανθός Gn 37. 9 IIR 23. 5, 11 *yellow, of various shades, freq. with a tinge of red; after Hom. of all kinds of objects; of gold כִּיד*  
 כִּיד κέρας Ex 19. 16 Jos 6. 4 IS 13. 3 IR 1. 34 Jes 58. 1 Hos 3. 1 Ps 47. 6 Job 39. 25 *the horn of an animal; horn for blowing; Ep. gen. κέραος (prob. fr. κεραρός)*  
 כִּיד σποδίζω Ps 22. 16 *roast or bake in ashes*  
 כִּיד σποδός Neh 3. 13; *s.v. כִּיד*  
 כִּיד σποδίτης IIS 17. 29 *baked in ashes*  
 כִּיד εἰκαστός, ἀπείκασμα, -μός, -σία IR 11. 5, 7 IIR 23. 24 Ez 7. 20 *apprehended through an image, opp. αἰσθητός (perceptible); representation*  
 „ ἀπέχθημα, *inf.*, Zach 9. 7

- קָרָה ἀπέχθημα, -ήμων, -ής Lev 7. 21, 11. 10 Jes 66. 17 *object of hate*; worse form for ἀπεχθής: *hateful, hated*  
 „ εἰκαστός, *sup.*, Ez 8. 10  
 קָרָה ἀπεχθαίρω, κατεχῶραίνω Lev 11. 11, 13 Dt 7. 26 *hate utterly, detest; hate inveterately*  
 „ ἀπεχθάνομαι Lev 11. 43, 20. 25 *Pass., to be hated, incur hatred, to be or become hateful to one, incur his hate*; causal, *that causes hatred*  
 קָרָה רַבִּיד *s.s.* Esth 4. 11, 8. 4  
 קָרָה ἐκθεραπεύω Gn 39. 4 Dt 10. 8 IS 2. 11, 3. 1 IR 1. 4, 15, 19. 21 Jes 56. 6 Ez 44. 11, 12 Ps 101. 6 ICh 23. 13 *strengthened for θεραπεύω: to be an attendant, do service to the gods, serve them; worship; take care of (secondary); ὑπηρετέω: to be a servant, do service; minister to, serve*  
 קָרָה θεραπεία Nu 4. 12 IICh 24. 14 *service, attendance (secondary); ὑπηρεσία: = ὑπηρεσία; generally, service*  
 קָרָה ὑπηρέτης Nu 11. 28 IR 10. 5 Jes 51. 6 Joel 1. 9, 13 Esr 8. 17 IICh 22. 8 *servant, attendant*  
 קָרָה „ Am 6. 10  
 קָרָה תַּבִּים *s.s.* Job 2. 3  
 קָרָה σημεῖον Ex 20. 4 Dt 4. 16 Job 4. 16 *figure, image*  
 קָרָה τέλειος Gn 6. 9 Ex 12. 5 *perfect, of victim, without spot or blemish; of persons, accomplished, perfect in his kind*  
 קָרָה ὁ θάνατος Ez 8. 14 *the death [i.e. that of Adonis]*  
 קָרָה Σεμναί Ex 26. 30 Dt 33. 8 Esr 2. 63 *at Athens the Erinyes were specially the σεμναί θεαί, or simply Σεμναί; σεμνός (σέβομαι) revered, august, holy (W); devoted to the gods; worthy of respect, honourable; prop. of gods, Demeter, Hecate, Thetis, Poseidon, Pallas Athena*  
 קָרָה ἀντιβολήσις IR 8. 28 IIR 19. 4 Jes 56. 7 Thr 3. 44 *an entreaty, prayer; קָרָה ἀντιβολέω IIS 7. 27 entreat*  
 קָרָה πλάσις Jer 49. 16 *fiction, invention*  
 קָרָה ὀπτησις IIR 23. 10 Jer 19. 11, 12 *roasting, frying*  
 קָרָה τρίπους Gn 31. 19 Jud 17. 5 IS 15. 23, 19. 13 IIR 23. 24 Ez 21. 26 Hos 3. 4 Zach 10. 2 *tripod, i.e. three-legged cauldron; placed as votive gifts in the temples, esp. in that of Apollo at Delphi, or they were preserved in private houses; from a tripod the Delphic Priestess delivered her oracles*  
 קָרָה θεοπιστής IR 17. 1 *prophet; s.s. קָרָה*

#### XIV. CONCATENATION OF HOMOLOGIES

LII. Each proposition stands or falls by the intrinsic evidence of the examples adduced to support it, and of similar homologies distributed throughout this work; but the concatenation of homologies adds extrinsic weight to the probative value of that evidence.

This will be made manifest by the following analysis of the homology  $\mathcal{H}^*(\mathcal{A})$ .

The analysis of a Graeco-Hebraic homology imports three main factors: an exposition of the relationship between its constituent homologues—two in a simple homology, more in a multiple one; a consideration of associated homologies; and a reference to any special connection with other homologies, especially as regards homonyms. As a matter of fact, the homology about to be analysed as an example of this process has been chosen for the following reasons: it is a multiple homology with numerous homologues; it is a combined homology, since they include Arabic and Aramaic words; their phonetic and semantic variety is considerable; some of them homologize with the Greek noun in the nominative case, others with its genitive; some have unsuspected homonyms; there are significant associated words; while most interesting idiomatic phrases are involved.

אָנזשאַ, אָנזש, אַש, אַחד, אַדרר, אַדיר, אַדם/αδρός, ט, מַחֲדֵּה  
, (αχσδ, αχσδ) זכר, זכור, דָּכר, דָּכר, אַשר, אַשֶּׁר, אָנזשאַ, אָנזש  
עֲטָרָה זָלָה (αχσδ) cf. זָכַר בֶּשֶׂר אִנְשָׁא אָדָם, עֲטָר, עֲטָר, עֲטָר

ἀνὴρ: a man, Lat. *vir* (not *homo*); *man*, opp. *woman* אִישׁ Gn 2. 24 Nu 5. 6; *male children* אִשִּׁים IS 1. 11 וְכָל־בָּנָיִךָ Ex 23. 17 Dt 20. 13 וְכָל־בָּנָיִךָ Gn 1. 27, 17. 10 Lev 27. 3 Est 8. 3; ἄνθρωπος *one of the people* אִישׁ אֶחָד הָעָם Gn 26. 10; *man*, opp. *god* אִישׁ אֱלֹהִים Gn 1. 26, 6. 2 IS 15. 29 IIS 24. 14 Jes 31. 3 אִישׁ Nu 23. 19 אִישׁ Ps 9. 21 Job 9. 2, 33. 12 אִישׁ דָּן Dan 4. 14; *a man in the prime of life*, esp. *warrior* אִישׁ דָּן Jer 14. 3 Nah 2. 6, 3. 18 אִישׁ Gn 14. 24 Ex 15. 3 Jes 4. 1 אִישׁ Gn 14. 24 אִישׁ; *man emphatically, man indeed* אִישׁ



This is how these phrases are dealt with by the Septuagint and the N.E.B.:

הַעַם הָאֶחָד—LXX: *τις ἐκ τοῦ γένους*; N.E.B.: *one of the people*.

אֲנִי וְהַגִּבּוֹרִים—LXX: *ἡγουμένους*; N.E.B.: *counsellors*.

אִישׁ אִישׁ—LXX: *ἄνθρωπος*; N.E.B.: *No man* Lev 22. 4, *any man whatever* Ib 24. 15.

אִישׁ אֲחֵר—LXX: *πᾶς ἄνθρωπος*; N.E.B.: *No other man*;

אִישׁ אֲחֵר—LXX: *πᾶς ἄνθρωπος* Lev 22. 3, *πάντα ἄνδρα* IIS 13. 9; N.E.B.: *Any man* Lev 22. 3, *everyone* IIS 13. 9.

אִישׁ אֲחֵר—LXX: *πάντα ἄνθρωπον*; N.E.B.: *every man*.

כָּל בָּשָׂר—LXX: *πᾶσα σὰρξ*; N.E.B.: *all mankind, every human being*.

הַצֹּאֲנִים הָאֵלֶּים—LXX: *οἱ κριοὶ (ἐφ' ᾧ) τῶν προβάτων*; N.E.B. *masters of the flock, flockmasters*; הַצֹּאֲנִים הָאֵלֶּים—LXX: *οἱ Χαναανῖται, οἱ Χαναανῖται τὰ πρόβατα* (אֵלֶּים being mistaken for אֵלֶּים); N.E.B.: *the dealers*.

I have been able to equate הַצֹּאֲנִים הָאֵלֶּים with הַצֹּאֲנִים הָאֵלֶּים, only because I realized that in the former the homology was ordinary, with אִישׁ in the nominative; while in the latter it was exceptional, with אִישׁ in the genitive. Whether the appreciation of this equation preceded the discovery of the homology אִישׁ אִישׁ (Esth 2. 1), or followed it, I do not remember. But this I know, that long after I had been apprised of both facts, while I was browsing through the book of Daniel, it suddenly occurred to me that אִישׁ אִישׁ might be a composite word; and the problem presented by it was soon solved. Thus fortuitous finds have alternated with fruits of persevering study, sustained consideration, and close concentration in the course of my prolonged research.

## ASSOCIATED HOMOLOGIES

ἀνδραποδίζω: *enslave*; especially of conquerors, *sell the free men of*

a conquered place *into slavery* اِسْتَرْقَ اَرْقَ

ἀνδραποδισμός: *selling into slavery, slave-dealing* (W) تِجَارَةُ الرِّقِّ

ἀνδράποδον: *one taken in war and sold as a slave*, whether originally a slave or free, *captive*; originally distinguished from δούλος; generally, a slave رِقِّ

Mark that the derivatives preserve the original  $\zeta$  as substituted by  $\text{ق}$ : they behave like Hebrew derivatives.

$\alpha\nu\delta\rho\acute{\alpha}\chi\eta$ : *purslane* نَبَات الرِّجْلَة;  $\alpha\nu\delta\rho\alpha\chi\lambda\omicron\varsigma$

The Arabic homologue being in the feminine, must be adjudged as the counterpart of  $\alpha\nu\delta\rho\acute{\alpha}\chi\eta$ —נִ'ל—and not of its masculine synonym and cognate,  $\alpha\nu\delta\rho\alpha\chi\lambda\omicron\varsigma$ , ל'ל; cf.  $\nu\acute{\iota}\pi\rho\nu$ ,  $\lambda\acute{\iota}\tau\rho\nu$ ,  $\text{לִיטָה}$  Jer 2. 22.

$\alpha\nu\delta\rho\epsilon\acute{\iota}\alpha$ ,  $-\eta\acute{\iota}\eta$ : generally written  $\alpha\nu\delta\rho\epsilon\acute{\iota}\alpha$ : *manliness* جِسَارَة; *hardihood* جَرَاءَة; =  $\alpha\nu\delta\rho\epsilon\iota\acute{o}\tau\eta\varsigma$

س exchanges with  $\delta$ , as does ט in  $\pi\alpha\theta\epsilon\acute{\iota}\omega$   $\text{פָּתַע}$ ; and ج exchanges with the spiritus lenis, as does ז in  $\alpha\mu\epsilon\iota\beta\omega$   $\text{לָמַז}$ .

$\alpha\nu\delta\rho\epsilon\iota\omicron\varsigma$ ,  $-\epsilon\omicron\varsigma$ : *manly, masculine, courageous* جَسُور جَرِيء; *stubborn* حَرُونَ

ح exchanges with the spiritus lenis, as in  $\delta\nu\omicron\varsigma$  حِمَار; and as does פ in  $\delta\nu\omicron\varsigma$   $\text{חֲמֹר}$ ; while جَرِيء and حَرُونَ corroborate each other's homology, though Arabic scholars do not suspect their twin etymological relationship.

$\alpha\nu\delta\rho\epsilon\iota\acute{\omega}$ : *fill with courage* اجْتَرَأْ

Note the corroborative force derived from the family connection between جِسَارَة and جَسُور; as indeed between جَرَاءَة and جَرِيء.

$\alpha\nu\delta\rho\epsilon\acute{\iota}\alpha\varsigma$ : *image of a man, statue* (of stone or wood); of female figures; of men, opp.  $\acute{\alpha}\gamma\acute{\alpha}\lambda\mu\alpha\tau\alpha$  of the gods; rarely of the gods  $\text{אֱשֵׁרָה}$  IR 16. 33 (cf.  $\acute{\alpha}\sigma\tau\eta\rho$ ); *statues*  $\text{אֱשֵׁרָה}$  Jer 45. 16; mother's term of endearment  $\text{אֱשֵׁרָה}$  Gn 30. 13; cf.  $\mu\acute{\alpha}\kappa\alpha\rho$

$\alpha\nu\delta\rho\epsilon\acute{\iota}\alpha\varsigma$  (IR 16. 33);  $\acute{\alpha}\sigma\tau\eta\rho$  ( $\delta$   $\tau\acute{\alpha}\varsigma$   $\text{ἑορροδίας}$ ),  $\text{Ἡστάρτη}$  IR 15. 13 IIR 21. 3, 7);  $\acute{\alpha}\sigma\kappa\eta\rho\acute{\alpha}$ ,  $\acute{\alpha}\sigma\kappa\rho\alpha$ ,  $\xi\acute{\upsilon}\lambda\omicron\nu$  Jud 6. 26 IIR 23. 15—all six words coalesced in pronunciation to become a single word,  $\text{אֱשֵׁרָה}$  or  $\text{אֱשֵׁרָה}$  (IIR 17. 16); although  $\acute{\alpha}\sigma\tau\eta\rho$  preserved its special name  $\text{עֲשֵׂתָרָה}$  (IR 11. 5). But I am by no means sure that  $\text{עֲשֵׂתָרָה}$  or  $\text{בַּעֲלִיָּה}$  (Jud 2. 13, 10. 6) is in the plural. If the latter be in the singular, then it would homologize with  $\text{Ἀπόλλων}$ .  $\acute{\alpha}\sigma\kappa\eta\rho\acute{\alpha}$  and  $\acute{\alpha}\sigma\kappa\rho\alpha$  are obvious atavisms of  $\xi\acute{\upsilon}\lambda\omicron\nu$ .

$\alpha\nu\delta\rho\iota\omicron\nu$ : Dim. of  $\acute{\alpha}\sigma\tau\eta\rho$  ( $\alpha\nu\delta\rho\acute{o}\varsigma$ ), *manikin* قَزَم

The spiritus lenis exchanges with  $\text{ق}$ , as in  $\delta\theta\acute{o}\eta\eta$   $\text{قُتِن}$  Prv 7. 16; as it does with  $\text{ק}$  in  $\acute{\omega}\nu\epsilon\omicron\mu\alpha\iota$   $\text{קָנַע}$  Gen 33. 19.

$\alpha\nu\delta\rho\epsilon\acute{\iota}\varsigma$ : fem. of  $\acute{\alpha}\sigma\tau\eta\rho$   $\text{אֱשֵׁרָה}$  Gn 2. 22, 23 (cf.  $\gamma\eta\eta\eta$ ) إِسْرَاه

ἀνδρογίγας: *giant-man* עֲנַלְקִי Ex 17. 8 عِئֻלָק

Arabic led me to this homology.

ἀνδρόγυνος: *man-woman, hermaphrodite* خُنثى [cf. أَنثى/γυνή]

This homology is most remarkable, for two important reasons. First, خُنثى seems to be a mere variant of أَنثى, the homologue of γυνή in the genitive (γυναικός): in the former the γ exchanges with خ, as in γεννάω/خَلَف; whereas it drops in the latter. Secondly, because it homologizes with ἀνδρόγυνος as if it were ἀνδρογυνή (like ἀνδρογίγας), and dispenses with one of the two operative elements in the compound by a change in the pronunciation of the other. A somewhat similar homology is עֲנַלְקִי/τριακάς, áδος.

ἀνδροθέα: *man-goddess, i.e. Athena*

I diffidently submit that, according to my Propositions, this compound is a variant—or the etymological origin—of Θαρσά and Θρασώ, the names of Athena, thus: ἀνδροθέα → ἀνδροθέας → δροθέας → δραθέας → δρασεας → δρασως → θρασως → Θρασω → Θαρσώ.

ἀνδρόδομος: = ἀνδρῶν (*men's apartment in a house, banqueting hall*)

יְדֻדָּן Jud 3. 23 suff.-pref. metathesis, spiritus י

ἄνθρωπος, ὁ, (prob. from ἀνῆρ, ἄψ, *man-faced*) Attic crasis

ἀνθρώπος, Ionic ἄνθρωπος, for ὁ ἀνθρ-: *man*, both as a generic

term and of individuals אָדָם Ex 13. 13 Jes 2. 9 אָדָם Gn 2. 24,

19. 8, 32. 7 Jes 2. 9 אָדָם Ps 8. 5, 9. 20 אָדָם Dan 7. 4 אָדָם

Ib 2. 43 אָדָם בְּרִיב Ib 7. 13; opp. *gods*, אָדָם Job 13. 9, 33. 26

אָדָם בְּרִיב Nu 23. 19 Ps 8. 5 אָדָם בְּרִיב Ps 144. 3; Plato uses it

both with and without the Art. to denote *man* generally, אָדָם

Gn 6. 1-7 (v. ἀνῆρ); in pl., *mankind* אָדָם בְּרִיב IIS 7. 14 Jer 32.

19 Ps 49. 3 אָדָם בְּרִיב Ps 4. 3, 49. 3 אָדָם בְּרִיב Dan 2. 38, 5. 21

ἀνδρὸς: = ἀνὲρ ἀνδρὸς (*husbandless, of virgins*) عَذْرَاء = ἀνὲρ

ἀνδρῶν *without men* אָדָם לֹא Job 38. 26 אָדָם לֹא Ib.; *wanting*

*in manhood, cowardly* אָדָם לֹא Jes 31. 8 אָדָם לֹא Ib.

ἄνθρωπος is a compound of ἀνδρὸς ὄψ, אָדָם לֹא or אָדָם לֹא—by the all-pervading suffix-prefix phenomenon—לֹא being the singular of אָדָם as לֹא is of אָדָם. A rival to homology with אָדָם is another phrase, ὥς ἀνῆρ; but the contest is distinctly unequal, as will be apparent from a comparison between the intrinsic meaning of ἄνθρωπος and that of ὥς ἀνῆρ:





## INCIDENTAL HOMONYMS

In the course of our investigation into the above homologies, we have incidentally come across new words, some of which have homonyms, as follows:

בֶּן/γένος: *offspring*, even of a single descendant Gn 4. 25 בֶּן/ابن — in such phrases as: בְּנֵי-חַת Gn 23. 3, בְּנֵי-יִשְׂרָאֵל Ib 32. 33, בְּנֵי-עַמּוֹן בְּנֵי-גִשָּׁן, Ib 10. 32, בְּנֵי-עֵבֶר Ib 10. 21, בְּנֵי-שֵׁעִיר Ib 19. 38, בְּנֵי-קָדָם Ib 29. 1, בְּנֵי-עַמִּי Ib 36. 21—is also the homologue of γένος: *race, stock, kin; clan, house, family*

בֶּן/φυτόν: *plant*, esp. *garden plant or tree* Gn 49. 22 نَبَات أب  
בֶּן/(ὁ ἐμὸς ὠδίνων) πόνος: of a child, *produced by (my) pangs or throes of childbirth* Gn 35. 18

בֶּן/ὀψίγονος: of a son, *late-born, born in one's old age* Gn 37. 3

בֶּן/(Ἡρακλ)ῆδης: son of IS 25. 10

בֵּין/μέσος: μέσον, *midst* Gn 42. 23; διὰ μέσον, *between* Gn 15. 17 Ex 12. 6, 13. 9 בֵּין; ἐς μέσον, ἐς μ. ἀμφοτέρων *between both of two*, freq. in Hom. for ἐς μέσον μεταίχμιον (*between two armies*)  
בֵּין IS 17. 4, 23

בַּעַל/ἥλιος: as pr. n., *Helios, the sun-god* Jud 6. 25

בַּעַל/πάστας: (πάσμαι) *owner*; (πάτωρ: (πάσμαι) *possessor* Ex 21. 34, 22. 7 IR 17. 17

בַּעַל/πολίτης: *citizen, freeman* Jos 24. 11 Jud 9. 25, 51

בַּעַל/πολύς: *many; much; πολύμητις, of many counsels* בַּעַל-חַיִּים  
Prv 24. 8 בַּעַל-חַיִּים IS 28. 7 (בְּשָׁפִים) Nah 3. 4

בַּעַל/πόσις: *husband, spouse; lawful husband* Gn 20. 3 Hos 2. 18

בַּר/παῖς: *child, whether son or daughter* Prv 31. 2

בָּר/πυρός, σπυρός: *wheat* Gn 41. 35

בֶּן/Ὅμηρος: *Homer* Gn 34. 4; Ὅμηρίδης, בֶּן-הַמִּיר Ib 34. 2

בַּעַל/γαμέτης: *husband, spouse* IIS 11. 3 ICh 3. 5

בַּעַל/γάμος: *unlawful wedlock* Gn 19. 38

בַּעַל/γένος: *race* Lev 19. 18; *clan, family* IIR 4. 13 Ruth 1. 16

עֵצ/γονεύς: *begetter, father* Gn 19. 38

עֵצ/λαός: *a people*, i.e. all who are called by one name Dt 26. 15; *men*, i.e. soldiers Dt 20. 1, 2, 5, 8, 9 IR 22. 23 IIR 13. 7; δῆμος: *people* Gn 34. 16; *commoner* IIS 22. 28; the *popular assembly* Gn 23. 7

עֵצ/ποινίζομαι: *exact a penalty* Ex 21. 22 Dt 22. 19; cf. ἀποτίνω

עֵצ/μῆνις, μᾶν-: *wrath*; from Horn. downwards freq. of the *wrath* of the gods, pl. Gn 32. 21 Lev 17. 10, 20. 3, 5, 6, 26. 17 IS 1. 18 Ps 34. 17 Ths 4. 16

עֵצ/ἐνώπιον: *face to face, in person* Ex 33. 11 Dt 34. 10 IIR 14. 8 Job 2. 5

עֵצ/ἐπάνω: *above, on the upper side or part* עֵצ-לָן Lev 14. 53 עֵצ-לָן Gn 1. 2; *before, in front of* עֵצ-לָן Ib 19. 13, 27 עֵצ-לָן Nu 17. 8 עֵצ-לָן Gn 5. 11 עֵצ-לָן Ib 11. 28 עֵצ-לָן IIS 10. 9; *in the presence of* עֵצ-לָן Gn 27. 30; of Time, *in former times* עֵצ-לָן Dt 2. 10; of Number, *above, more* עֵצ-לָן Ez 48. 21 עֵצ-לָן Ib 48. 13, 21

עֵצ/διαφανής: *transparent, transparent* Hippid. W. Prov 27. 19

עֵצ/προσ-: *before, in front of* Ex 33. 14-15 cf. Jos 42. 1, 44. 3, 50. 21 Ez 36. 27, 37. 14, 39. 25 Joel 3. 1, 2 Hag 2. 3 Zach 4. 6 Ps 104. 30, 143. 10 Neh 9. 20; cf. Jos 3. 33 וְשָׁם [Therefore, שָׁם, עֵצ and עֵצ are synonymous] p. 257.

עֵצ/θαιρός: *first of a door or gate* Prov 26. 14

עֵצ/θεωρός: *envoy sent to consult an oracle, to present an offering* Jes 57. 9 Prov 13. 17, 25. 13

עֵצ/κοίλον: *hollow, empty; esp. of cavity in the body, +1 &* IS 4. 19 Dan 10. 16

עֵצ/στόλος: *string, flet* Jes 18. 2

עֵצ/ωδός: *mostly in pl. pangs or throes of childbirth* Jes 13. 8. 21. 3

The above analysis shows that although the Propositions which I have enunciated as governing the interchange of letters and the role of vocalization in Graeco-Hebraic homology may, at first glance, seem to be very widely cast—indeed, so widely

cast that almost any Greek word could ultimately be transformed into almost any Hebrew one—on closer examination, this superficial impression disappears. It is certainly otherwise in practice, especially if the Propositions as a whole, and particularly the safeguards of Proposition 59, are duly heeded. On the other hand, if the Propositions are applied singly and in isolation, and the provisions of Proposition 59 are ignored, one is liable to be misled and to court disaster, as the following example will show.

הָרֹג is an exclusively Hebrew word, with no phonetic counterpart either in Arabic or Aramaic; so that neither could afford any assistance in the search for or confirmation of a genuine Greek homologue. Therefore, when *πέρθω* presented its credentials, its candidature was approved, especially as some corroboration came from its fellow homologue הָרַס (cf. Ps 78. 47). It looked as though *π* dropped out of both, while *θ* exchanged dialectally with *σ* in one, and with *χ* in the other. Nevertheless, there were real misgivings: for one thing, there was no Verbal Adjective to homologize with הָרֹג or הָרוּס, and no Substantive to homologize with הָרֹגָה; whereas other derivatives of הָרַס were provided for—*πέρθημα* הָרֵסָה, *πέρθησις* הָרֵסִיתָ הָרֵסָה. But, in any case, הָרֹג seemed to be a strange word which rendered *the* phrases apparently meaningless, הָרֹג הָרוּגִים (Jes 10. 4) and לְבָשׁ הָרֹגִים (Ib 14. 19). In the circumstances, the matter was set aside for review.

One day, as I was looking for an homologue for הָרַצָה, I had the good fortune of spotting *ἐναιζω* as the perfect homologue of הָרַג also, and *ἐναια* as the ideal one of הָרוּגִים:

*ἐναιζω*: *strip a slain foe of his arms* (*ἐναια*); hence *slay in fight*; generally, *slay* הָרַג Gn 4. 8 Ex 2. 14 Lev 20. 15, 16 Nu 11. 15 II S 23. 21 Jes 27. 1 Hos 6. 5 Job 20. 16 Esth 9. 5

*ἐναια*, *τά*: (*ἐναια*) only pl., *arms and trappings of a slain foe* הָרוּגִים Jes 10. 4, 14. 19

Mark how the Hebrew derivative preserves the original ζ which was converted into ז.

So now both texts are plain: (1) '... and they shall fall under slain foes' arms and trappings...' (2) 'But thou wast cast out of thy grave like an abominated corpse, sword-girt and dressed (לְבָשׁ) in the arms and trappings of slain foes who

went down to the last bed (אֶבְנֵי/עֲבֹרָה: *one's last bed, the grave; stones thrown out from the prow and used as anchors* Job 38. 30, pl.) of the grave (קֶבֶר/τάφος: *grave*) like a putrefied carcass.' •

Therefore, if my early experience is anything to go by, anyone who—misusing my Propositions—indulged in the fanciful exercise of transforming any Greek word into any Hebrew one, would before long stumble, fall and break his stiff neck. Let who will try!

## XV. MONOGRAPHS

## MAHATMA

LIII. The word 'mahatma' occurs in the Bible.

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מְהַטְמָן (Piv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מְהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *α*, *ῳ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε* Ζεῦ (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

*big*, of bodily size גדול *גָּדוֹל* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 ICh 2. 4, 36. 18 גדול *גָּדוֹל* Esr 5. 8;

freq. of stature גדול *גָּדוֹל* Jos 14. 15 גדול *גָּדוֹל* Ez 38. 2 גדול *גָּדוֹל* Ib 39. 6;

*full grown*, of age as shown by stature גדול *גָּדוֹל* Gn 19. 11;

*vast* גדול *גָּדוֹל* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

*high* גדול *גָּדוֹל* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neh 3. 27 גדול *גָּדוֹל* Nu 32. 37 גדול *גָּדוֹל* Ib 32. 3 גדול *גָּדוֹל*;

of quality or degree, *great, mighty* גדול *גָּדוֹל* Gn 18. 18, 21. 8 Ex 11. 3 Lev

19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 ICh 2. 4

גדול *גָּדוֹל* Prv 19. 19 גדול *גָּדוֹל* IIS 23. 20 גדול *גָּדוֹל* IIR 5. 1 גדול *גָּדוֹל* IIS 22. 51

גדול *גָּדוֹל* Job 36. 22 גדול *גָּדוֹל* Ez 32. 27 גדול *גָּדוֹל* Ib 32. 30 גדול *גָּדוֹל*;

freq. epith. of gods, ὁ μ. Ζεὺς, etc.; *μεγάλα* θεά, of Demeter and

Persephone; θεοὶ μεγάλοι, of the Cabiri גדול *גָּדוֹל* Ex 18. 11 ICh 16. 25

גדול *גָּדוֹל* Gn 49. 25 גדול *גָּדוֹל* IIS 22. 51 גדול *גָּדוֹל* Ps 76. 12 גדול *גָּדוֹל* Gn 12. 5

גדול *גָּדוֹל* Job 36. 22 גדול *גָּדוֹל*;

*greatness* גדול *גָּדוֹל* Esth 1. 4 גדול *גָּדוֹל* Ez 31. 18 גדול *גָּדוֹל* Nu 24. 18 Prv 31. 11

*strong*, of the elements, etc. גדול *גָּדוֹל* IR 18. 45 גדול *גָּדוֹל* Jer 9. 1 Jer 25. 32 Jon 1. 4

of passions, feelings, etc., of men, גדול *גָּדוֹל* Gn 27. 33 Dt 29. 27 IIS

13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 3. 2;

of sounds, *great, loud* גדול *גָּדוֹל* Gn 39. 14 Jos 6. 20 Jos 29. 6, 30. 13 גדול *גָּדוֹל*

Dan 3. 4;

generally, *great, mighty, ὄρος (path)* גדול *גָּדוֹל* Ex 15. 16 Jud 21. 5 גדול *גָּדוֹל*

19. 113), ὄρος (*happiness*) גדול *גָּדוֹל* IR 1. 40;

*big*, i.e. *difficult* question גדול *גָּדוֹל* Ex 18. 22; *weighty, important* גדול *גָּדוֹל* Ex

3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἰπεῖν to speak *big* and so provoke

divine wrath גדול *גָּדוֹל* Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול *גָּדוֹל* Gn 29. 7;

Adv. *μεγάλως*, *very much, exceedingly* גדול *גָּדוֹל* Gn 1. 31. 4, 5 גדול *גָּדוֹל* Job 20. 15

גדול *גָּדוֹל* Gn 28. 17 גדול *גָּדוֹל* Ib 27. 34 גדול *גָּדוֹל*;

*loudly* גדול *גָּדוֹל* Dan 3. 4 גדול *גָּדוֹל* Jer 12. 6;

strengthened, μέγα *μεγάλως* גדול *גָּדוֹל* Ex 11. 3 Jud 11. 33 גדול *גָּדוֹל*

Gn 7. 19 גדול *גָּדוֹל* Ib 17. 2, 6 גדול *גָּדוֹל* Ez 9. 9 גדול *גָּדוֹל*;

גדול *גָּדוֹל* ICh 16. 14 גדול *גָּדוֹל* Gn 27. 33, 34;

degrees of comparison (regul. *μεγαλότερος* גדול *גָּדוֹל* Jer 56. 12):

comp. *μείζων*, *ov greater* גדול מ־ Ex 18. 11 Lev 21. 10 בן גדולה Jos 10. 2;  
*μείζων the elder* הגדול Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17  
 Ez 16. 46, 23. 4 הגדול מ־ IR 2. 22;  
*μείζων κώμης headman of a village* عُندة;  
 generally, *the higher authority* גדול IIR 10. 6, 11;  
 a strong form of denial, *nothing whatever* כל Prv 13. 7, 30. 30.

II. *θυμός, ó, soul, spirit, as the principle of life, feeling and thought*, esp. of strong feeling and passion (rightly derived from *θύω* [B], *rage, seethe*):  
 נִסְחָה Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

in a physical sense, *breath, life* נִשְׁמָה IR 17. 17 Jes 2. 22 Dan 10. 17  
 غَیْر حَیْیَه;

*spirit, strength* הִמָּה Jes 63. 5 Dan 8. 6 חַיָּה;

*mind, temper, will* טַעַם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22  
 ضِع;

*spirit, courage* הִמָּה Jes 27. 4 חַיָּה;

*anger, wrath* זַעַם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זַעַם  
 Jes 30. 30 הִמָּה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth  
 3. 5 (Luke 4. 28), 7. 10 טַעַם Prv 26. 16 נִסְחָה Jes 30. 33; n. p. 292;

in pl. (not earlier than Plato), *fits of anger, passions* הִמָּה Prv 22. 24;  
*the heart, as the seat of emotions* הִמָּה Prv 19. 19 טַעַם or עֵבוֹ Ib 30. 31;  
*mind, soul, as the seat of thought* הִמָּה Ps 76. 11 נִסְחָה Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

*ἀλκιμος θυμός, of stout heart* עֵבוֹ אֱלִקִּים Prv 30. 31.

*μεγάθυμος, ov, great-hearted* גִּדְל־הִמָּה Prv 19. 19.

*μεγαίρω* (from *μέγας*), *feel grudge towards* נִסַּח Lev 19. 18.

*μεγαλακτής = μεγαλοσθενής* [of great strength] גִּדְל־הִמָּה Nah 1. 3.

*μεγαλειος, α, ov (μέγας), magnificent, splendid; of persons, stately, haughty* עֲלִיז Ps 46. 5, 91. 9 عَالٍ جَبִין.

*μεγαλίζομαι, to be exalted, bear oneself proudly* הגדיל Ez 38. 23 הגדיל  
 Ps 35. 26 تَعَالَى (الله).

*μεγαλόμητις, of high design* העצה גדל Jer 32. 19.

*μεγαλύνω (μέγας), make great or powerful, exalt* גדל Jos 4. 14 Esth 3. 1  
 הגדיל Ps 55. 13.

*καταμεγαλύνομαι, exalt oneself against* הגדיל Ps 35. 26 הגדל Zeph  
 2. 10 הגדל Jes 10. 15.





גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in *μεγάλου* changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גוג and גוגג, both the radical λ and the terminal ל change dialectally into γ. גרל and ערל are strongly corroborative of each other, as are סרת טעם and שרים חמה.

A general survey of the homologies relating to *θυμός* shows that many of them are based on Prop. 5, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of ת is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/צחק, أخ/אה, خيط/חוט, خبا/חבא, خمسة/חמשה.) On the other hand, the θ drops out of עמו, as it does out of רפואה (*therapeia*) and רפא (*therapeúō*).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעלא and אלעלה, is the homologue of the definite article ὁ, the ל being a terminal letter. Accordingly, אלעלא means 'the high' (city). Similarly אל עדי means ὁ Ζεὺς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הלל, אלל, and אל in Hebrew and Arabic respectively. Cf. הלזה, אלגבש.

גדול יתר מאד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally *μεγαλῶ-τερος*. Yet יתר here may be the homologue of ἕτερος: *more* Gn 49. 3 Jes 56. 12; *of ἑ. the rest*: יתר Dt 3. 13 IS 13. 2.

The accuracy of the homology יעף, *θυμός* is confirmed by the fact that both יעף and its homologue, *θύω* B, from which *θυμός* is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology *حاذ* *θυμός* enjoys a similar confirmation; for in addition to *حاذ* being one of the homologues of *θυμός*, *حاذ* is one of the homologues of *θύς*. Besides, the homologies גדל-כה, גדל העצה, גרל-חמה, and *حاذ* *الطبع*, strongly corroborate each other.



other. The homologies *μεγαλειος*/עלי (in the expression 'Héλιος 'Y./ע ל א) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ἐπέρ*/ע. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὄλοιός/ὄλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

*μάγδωλος, μαγδάλ, ό*, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* מַגְדָּל, which is traditionally *read* מַגְדָּל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

#### THE CHERUBIM

##### *LIV. The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script עֲלֵי כְרֻבִּים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כְּרֻב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that  $\text{קוראש}$  is homologous with  $\text{κόραξ}$  (*raven, crow*) and  $\text{οὐ κορώνη}$  (*crow*), thus: the genitive  $\text{κόρακος}$  indicates that the stem is *korak*;  $\kappa$  and  $\gamma$  are interchangeable dialectally and as co-palatals, so that *korak* becomes  $\text{κοραγ}$ ; while  $\gamma$  interchanges dialectally with  $\beta$ , and  $\text{κοραγ}$  is pronounced  $\text{κοραβ}$ . As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However,  $\text{קוראש}$  seems to have some affinity with  $\text{ἀρπίςθος}$ : *phoenix*.

By the way, another homologue of  $\text{κορώνη/κόραξ}$  is  $\text{קוראש}$  (*raven, crow*), changing in either of the following ways: the initial  $\kappa$ —which interchanges with  $\text{ق}$  in  $\text{قراش}$ , as if the root were  $\gamma\text{opay}$ —interchanges with  $\text{ש}$  as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g.  $\text{κράν}$  'head' and  $\text{קראן}$ . It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one (of the cherubim) had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to as  $\text{חַיָּוִת}$ , translated here as 'the living creature'; but  $\text{חַיָּוִת}$  actually means 'beast', and

is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word *φοῖνιξ* has several homologues in Hebrew, three of which are relevant here, namely: 1. *פִּינֵץ* (phoenix), because *π* (of which *φ* is the aspirate) dialectally interchanges with *κ*. It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2. *פִּינִי* (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17); *פִּינִי* and *פִּינִי* are homologues of *Κάβειρος*. In fact, *φοίνικας* another word for Phoenician is identical with *פִּינִי* (Canaanite). 3. *נֶסֶךְ* (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed, *נֶסֶךְ* here is the homologue of *φοῖνιξ*, thus: *φοῖνιξ* → *φοίνικος* → *-νικος* → *-νικος* → *נֶסֶךְ*. By the way, this is not the only text where *נֶסֶךְ* does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does *הַר אֱלֹהִים* (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

#### MOLOCH-WORSHIP

*LV. Moloch is a kiln.*

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, כְּנֹזֶה, מִלְכָּם, תִּפְזָה, and שִׁדְיִים. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and מִלְכָּם by Βααλὶμ or Βααλείμ; except that it substitutes αἰσχύνῃ (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for מִלְכָּם in Jer 9. 13 IICh 17. 3. On the other hand, it substitutes Βάαλ for תִּפְזָה, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּנֹזֶה by Χαμῶς throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in IICh 33. 6, and trans-

lating מִלֵּךְ in Leviticus by ἀρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מִלְכִּי Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מִלְכֵם in IR 11. 33, as if the word were מִלְכִּי in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates שָׂדִים in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and חֲפָה by διάπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by תַּבְּעֵת in IIR 23. 10 and Jer 7. 31, 32 — חֲפָה being the Ashkenazi pronunciation of תַּבְּעֵת.

Apart from these six words, three others are highly relevant, namely: מִלְכֵן (read מִלְכֵן) in IIS 12. 31, and שִׁיד in Am 2. 1—respectively translated by πλινθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מִלְכֵן in Nah 3. 14 being translated by πλινθος (*brick*). The third word is חֲעֵבִיר which is variously translated as follows: in Lev 13. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 13. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IICH 33. 6 by διάγω (*carry across*); in Jer 32. 35 by ἐνασέρω (*bring, carry up*), in Ez 16. 21 by ἐποτροπιάζομαι (*atone evil by sacrifices*), and in Ez 20. 20 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

בַּעַל . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: בעל בבית Nu 22. 41 (poet. Balaam); בעל Nu 25. 3, 5 (Elohists) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = אֱלֹהִים in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian בֶּל . . . In later times scribes substituted בַּעַל, in n. pr. יְרֵבֶעֶל = יְרֵבֶעֶל, אֲשֶׁרֶל (sic) = אֲשֶׁרֶל, vid. בַּעַל . . .), & also in the text for בעל Ho 9. 10 Jer 11. 13 (hence בַּעַל Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1 +, Rom 11. 4 . . .). 2. c. art.: הַבַּעַל . . . 3. emphatic pl. (cf. הָאֱלֹהִים, הָאֲדֹנָיִם) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: בַּעַל בְּרִית Lord of covenant Ju 8. 33, 9. 4 (cf. אֱלֹהֵי בְרִית 9. 46 . . .); בַּעַל זָבוּב Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βααλ μυτιαν . . .





'מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . . עֲטָרַת מְלָכִים 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מְלָכִים . . .) . . .'

'לָבֵן v. מְלָבֵן sub לָבֵן.'

'עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבְרוּ Je 23. 9 . . . Hiph. Pf. 3 ms. הֶעֱבִיר 2S 12. 13 ÷ ; 2 ms. הֶעֱבִירָה Jos 7. 7 . . . Imv. ms. . . . הֶעֱבִירָה 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (÷ לְאֶסְקָה), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21 ; ÷ בָּאֵשׁ by fire 2K 23. 10 ; c. acc. alone *devote* Ez 20. 26 ; c. acc. ÷ בָּאֵשׁ alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .'

'סִיד (root of foll.: New [Late] Hebrew סִיד *lime*, סִידָר *whitewasher*; Aramaic סִידָר, . . . *lime*, Ar. سِيد (not loan-word . . .) . . .'

'סִיד n. [m.] lime, whitewash;—always 'סִי;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12 ; as *whitewash* Dt 27. 2, 4.'

'[סִיד] n. [m.] appar. demon (loan-word from Assyrian *šidu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic סִידָר . . . *demon*, and (perh.) Phoenician n. pr. יִדְדָד . . . ; orig. root סִיד (= Ar. سَلَّ *rule*) . . . to be preferred to Ar. سَعَد (III, IV *aid*) . . . ;—חֲבָתוֹ אֵלֶּם לְפָדִים Dt 32. 17 . . . 106. 37 (*human sacrifice*).'

'II. חֶפֶז n. pr. loc. in valley of בֶּן-הַחֶזֶק S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. חֶפֶז ;—c. art. 'חֶז 2K 23. 10 . . . , art. om. Je 7. 32, 19. 11, 12 ;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10 ; to become burial-place Je 7. 32b, 19. 11 ; in sim. of desecrated city v. 12, 13 ('חֶזֶז ; scene of a prophecy of Jerem., v. 14 ;—Ταόές, Ταόεθ . . . Ταόόεθ . . .')

I shall prove conclusively that בַּעַל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מְלָךְ, מְלָכִים with מְלָכָה, or בִּשְׁת with שְׁמָה ; that מֶלֶךְ was not vocalized like בִּשְׁת (or בִּשְׁת, for that matter) to denote abhorrence or for any other ulterior reason ; that פְּעוֹר is not the name of a place ; that מְלָכָן-מֶלֶךְ was not written for מְלָבָן ; that בַּעַל was referred to as 'kiln' or 'lime' ; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. πλινθεύω: *torture*). However, I am inclined to think that Scythian עַבְד מֶלֶךְ (Jer 38. 7) and pre-Islamic عَبْد الْمَلِك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כְּמוֹשׁ*, *מֶלֶךְ*, *מַלְכָּם*, and *מַלְכָּן*; namely: *שֵׁד* in Am 2. 1, and *שְׂדִים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לְשֵׁד* . . . *שְׂדִים* . . . *לְשֵׁד*—like *לְבַעַל* . . . *לְשָׂרָף* (Jer 19. 5), *לְהַעֲבִיר לְמֶלֶךְ* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לְשֵׁד* and not *לְשִׁיד*; that is to say, ‘for his burning the remains of the king of Edom *unto the lime*’, and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שְׂדִים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: ‘They sacrifice to the *שְׂדִים* who are no god’; while in the Psalms it is said: ‘they sacrificed their sons and their daughters unto the *שְׂדִים*.’ Seeing that the Arabic homologue of *שֵׁד* is *شيد*, all the surrounding circumstances point to *שְׂדִים* meaning *שֵׁדִים*, *limes*. But ‘limes’ *simpliciter* constitute no deity; which justifies the description of *שְׂדִים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מֶלֶךְ*, and the Moabite *כְּמוֹשׁ*. As a matter of fact, Ps 106. 38 makes it clear that the *שְׂדִים* were Canaanite idols.

Accordingly, the words *שֵׁד* and *שְׂדִים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מַלְכָּן*, a word closely resembling *مَلِكَن* (*brick-kila*), the sure meaning of which led to the discovery that all the four words, *מַלְכָּן*, *מַלְכָּם*, and *מֶלֶךְ*, are the homologues of *παιθεῖον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all = turns dialectally into *מ/ם*, consonant/vowel metathesis occurs between *λ* and *κ*, and the middle *ν* drops out; in *מַלְכָּן* and *مَلِكَن*, the *θ* also drops out, whereas it dialectally turns into *כ* in *מַלְכָּם* and *מֶלֶךְ*; the final *ν* turns into *ם* in *מַלְכָּם*, while the vocalization in *مَلِكَن*, *מַלְכָּם* and *מֶלֶךְ* betrays the first *ι*. Obviously, *מֶלֶךְ* is an abbreviated version of *מַלְכָּם*.

Both כמֹשׁ and כמִשׁ are homologues to the quasi-synonym of πλινθεῖον, κάμινος (*oven, furnace or kiln* for smelting, baking, burning earthenware and bricks)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قميند (*brick-kiln*). In כמֹשׁ, the *w* drop out; and in כמִשׁ, the *vo* drop out. Alternatively, כמֹשׁ turns to כמִשׁ, as גתון does to גתין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

הַעֲבִיר in IIS 12. 31 is a different verb from הַעֲבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρώ (*burn to ashes, consume utterly*), διαπεραιώ (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them *in the fire* for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אֵשׁה (Ex 29. 18). This is a homologue of ἐστιάω (*banquet*); another homologue is בָּשַׁקָה Gn 26. 30, by suffix-prefix construction. In Est 3. 7, however, occurs an entirely different בָּשַׁקָה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בָּשַׁקָה in Gn 26. 30 and Est 3. 7, הַעֲבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. הַעֲבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עבר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עבר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἡέλιος, Doric ἀέλιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἀέ), Aeolian ἀέλιος, ἄλιος, Arcadian ἀέλιος (or ἀ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בל Jes 46. 1 בַּעַל IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐκ ἐστὶν Ex 21. 34, 22. 7.

[πάσμαι, possess בעל Jes 26. 13]

πολίτης, *ó*, citizen, freeman לַעֲבָד Jos 24. 11 Jud 9. 2 IS 23. 11 IIS 21. 12.

πολύς, in several compounds: πολύγλωσσος, *ον*, many-tongued לַעֲבָד Eccl 10. 11; πολυειδήμων, *ον*, knowing much לַעֲבָד ICh 14. 7; πολύθριξ, *ó*, *ή*, with much hair לַעֲבָד IIR 1. 8; πολύκερως, *ó*, *ή*, many-horned לַעֲבָד Dan 8. 6; πολύμητις, *ó*, *ή*, of many counsels לַעֲבָד Ptn 24. 8.

πόσις, *ó*, husband, spouse; esp. lawful husband: rare in prose. (Indo-European *potis* 'lord, master', cf. πότις, δεσπότης, Skt. *pátiḥ* 'lord, master, husband', *pátni* 'lady, wife', Lat. *potis* 'sum', etc.) לַעֲבָד Gn 20. 3 Hos 2. 18.

πόσις has another homologue, namely, בִּשְׁתָּ (Jer 11. 13). This noun is masculine; but it is feminine in form, because direct homologues of nouns ending in *-is* terminate in a letter characteristic of a feminine noun, e.g. *ἱεσπίς* בִּשְׁתָּ, *μάντις* בִּשְׁתָּ, *δούλωσις* בִּשְׁתָּ. בִּשְׁתָּ has two homonyms, the homologues of which are *αἰδώς* (as a moral feeling, *reverence*, *awe*, *respect* for the feeling or opinion of others or for one's own conscience, and so *shame*, *self-respect*) and or *αἰσχρότης* IS 20. 30 (cf. בִּשְׁתָּ Hos 10. 6), and *εὐσέως* Mich 1. 11. But בִּשְׁתָּ in Zeph 3. 19 means *reverence*, *sense of honour*, and not *shame*.

With the passage of time people forgot that ἥλιος and בעל, the Phoenician deity, were interchangeable; and בעל came to be assimilated to, and confused with, בעל, husband. That is why the deity was also called בִּשְׁתָּ. Far from being a pejorative nickname of Baal, it was an appreciative alias, since it especially indicated a *lawful husband*. However, the Bible provides conclusive proof that בעל and ἥλιος are interchangeable, for בית בעל ברית in Jud 9. 4, is referred to by בית אל ברית in verse 46; and אל is a homologue of ἥλιος, e.g. 'Ἡέλιος Ὑπερίων' לַעֲבָד (Gn 14. 18). This is further corroborated by עבד אֵל (IIS 6. 10) —the attendant of the Sun(-god)—אֵל, like שֶׁמֶשׁ, being a homologue of *ἥλιος*. Which brings us to the consideration of בעל פֶּעֶז.

The homologue of פֶּעֶז is: *φοῖβος*, *η*, *ον*: pure, bright, radiant: as pr. n. *Φοῖβος*, *ó*, *Phoebus*, i.e. the Bright or Pure, an old

epithet of Apollo,  $\Phi$ .  $\text{Ἀπόλλων}$ ; rarely inverted,  $\text{Ἀπόλλων Φοῖβος}$  בעל פעור (Dt 4. 3); then alone as pr. n. פעור Nu 23. 28. I cannot help thinking that בעל, and especially בעלים, may well be a direct homologue also of  $\text{Ἀπόλλων}$ .

Lastly, תפת, the homologue of which is—by the suffix/prefix construction— $\sigma\pi\tau\eta\sigma\iota\varsigma$  (*roasting, frying; baking* of bread, of pottery). Hence תפנין Lev 6. 14.

To round off the terminology of Moloch-worship, it is necessary to advert to a list of compounds of בעל and בשת—which confirms the Hellenic character of that terminology, and incidentally corrects the Bible as well as the *Lexicon*—that is: אש-בשת, מריבעל, מריב בעל, מפיבשת, ירבשת, ירבעל, אתבעל, אשבעל.

To begin with, אש-בשת is אשבעל (IIS 2. 8 ICh 8. 33), מרי-בעל is מריב בעל (Jud 9. 1 IIS 11. 21). מרי-בעל and מפיבשת (IIS 9. 12 ICh 8. 34, 9. 40). It seems that בעל and בשת were used according to fashion or taste, if not indiscriminately. But since these form compounds they must have a meaning, though the interchangeable names need not have the same meaning.

We are told that ירבעל, the surname of Gideon (Jud 8. 35), is a contraction of the phrase ירב בו הבעל (Ib 6. 32). If this is more than a *ben trovato* pun, why was the son of Jonathan called מריב בעל? There is no evidence that *he* had any difference with Baal. The *Lexicon* tries to get over the obvious difficulty by unaccountably suggesting that מריב בעל might mean '*Baal is (our, my, his) advocate (?)*', and cites an authority who thinks that it actually means '*hero of Baal*', on the assumption that the original form was מרי-בעל. But, then, how is one to explain that the same person is also referred to as מפיבשת, for which name no meaning is vouchsafed? Again, the *Lexicon* interprets אתבעל to mean '*with Baal*, i.e. living under B.'s favour'. Moreover, in the entry *sub voce* ירבעל, it cites an authority who suggests that ירבעל stems from the root ירה (*throw, shoot*), and draws attention to ירואל (ICh 20. 16) and יריאל (ICh 7. 2), saying they mean '*founded of El*'. My theory reconciles the differences between these compounds, and puts an end to legend and fancy alike.

It was clear to me, at the start of my investigation into Moloch-worship, that these names were—like ירואל and יריאל—composed of a deity plus a prefix: אִישׁ, אֶשׁ, אֶת, יֶרֶ, יֶרֶר, יֶרֶי, מֶרֶי, מֶרֶיב, מֶרֶי. Obviously, אִישׁ and אֶשׁ resembled each other, as did אֶשׁ and אֶת, מֶרֶי and מֶרֶיב; but מֶרֶי stood on its own. It suddenly struck me that—like פִּי in פִּיפִּיּוֹת (Ps 149. 6)—מֶרֶי might be the homologue of ἀμφί (*about, around*; of persons grouped *about* one, οἱ ἀ. Πρίαμον Priam and his train; οἱ ἀ. Πρωταγόραν the school of Protagoras; οἱ ἀ. Εὐθύφρονα Euthyphro's friends; of a single person). This led to my finding that מֶרֶי and מֶרֶיב were the homologues of περί (*about, near*; of persons who are *about* one, ἔχειν τινα π. αὐτόν; esp. οἱ π. τινα a person's attendants, connexions, associates or colleagues, οἱ π. τὸν Πείσανδρον πρέσβεις; οἱ π. Ἡράκλειτον his school; οἱ π. Αρχίαν πολέμαρχοι Archias and his colleagues; οἱ π. τινα so-and-so and his family). אֶשְׁבַּעַל, then, meant 'an adherent or follower of בַּעַל'. But I was at a loss about the other prefixes, and only by pure chance did I, in one leap, reach their happy solution. Thus, in the course of my research, I came across פִּי־בִשְׁתָּה (Ez 30. 17) which, if it be *Babylon* in Egypt, of course, had no connection with מֶרֶיבֶשֶׁת. Yet בְּחִירָא, the phrase next to it, caught and riveted my attention. I argued with myself: If On had young men about him, why not Baal? And there and then I set out in search of 'young men'. Within minutes I found: εἰρην or ἐρήν (*Lacedaemonian youth who had completed his twentieth year*), and ἡθεός, בְּחֹרֶר (*unmarried youth just come to manhood*). The former homologizes with יֶרֶ, יֶרֶר, and יֶרֶי; while the latter homologizes with אִישׁ, אֶשׁ, and אֶת. In the result, the situation became crystal clear: the compounds were surnames of persons who, when young, had been initiated in Baal's worship, or dedicated to his service, or had served an apprenticeship as acolytes in his temple, helping his long-haired priests in the discharge of their sacred duties—like Samuel at Shiloh (IS 1. 22, 28)—or, again like Samuel, a gift of the deity prayed for by his parents. The נְתֻנִים or נְתֻנִיב, however, were originally laymen permanently attached to the Temple, who formed a class of Temple-attendants inferior to the Levites (Ez 8. 17 ICh 9. 2).

It is not to be wondered at that יֶרֶבֶשֶׁת or יֶרֶבֶשֶׁת and מֶרֶיבֶשֶׁת were novices at the shrine of Baal, or Baal's gifts to their parents;

for the concept of monotheism had a hard struggle to monopolize religious belief among the Hebrews, and probably never completely prevailed in biblical times.

# UNDERSTANDING GREEK THROUGH HEBREW

*LVI. A better understanding of Greek can be obtained through Hebrew and Arabic.*

There are two ways in which knowledge of Hebrew helps understanding Greek: one, by tracing to their Greek origin words which the Greeks borrowed from foreign sources; the other, by applying to Greek words the rules of decoding Hebrew words.

I. The Asiatic Greeks called Arabia עֲרַב (Jer 25. 24) or עֲרַבָּה (Dt 2. 8), and its inhabitants עֲרַבִּי (Jes 13. 20), עֲרַב (IR 10. 15), עֲרַבִּים (Ib 17. 4), עֲרַבָּאִים (IICh 17. 11), עֲרַבִּים (Ib 21. 16), עֲרַבִּיִּים (Ib 26. 7). There occurs also עֲרַבְתִּי (IIS 23. 31). These words form the following homologies:

עֲרַב, עֲרַבָּה ἐρημία. ἡ, a solitude, desert, wilderness.

עֲרַבִּי, etc. ἐρημικός. ὁ, ὄν, living in the desert.

עֲרַבִּיִּים ἐρημίτης, of the desert.

Many generations later, when all this had long been forgotten, the European Greeks borrowed Ἀραβία, Ἀραψ, Ἀράβιος, Ἀραβικός—as they did Νεῖλος. For Νεῖλος is identical with נִיָּל, the homologue of ῥόος, a noun which derives from ῥέω, ῥέομαι, flow, run, stream, gush. The homologue of this verb is נִיָּר; and the noun derived from it, נִיָּרָה, resembles ῥόος more closely than נִיָּל. The main difference between the Greek words and their respective homologues is the MV 2. The fact is that when, at the time of the Patriarchs, the Greeks ruled over Egypt, they referred to the stream that flows through it simply as the 'River'. Then the Egyptians rebelled against them and enslaved the Hebrews, but the name ὁ Νεῖλος persisted and has survived to this day—النيل, a name given to a tributary of the Euphrates. Another name that persisted for more than a millennium is Φαραώ which is, to this day, believed to be an Egyptian word; but I think it is a relic of ἔφορος or φρουρός, or of both.

II. ἀρραβών, and III. μάγδαλος are dealt with elsewhere.

IV. *κάμηλος* is supposed to be of so-called Semitic origin, the Hebrew homologue being *לָמָל*; but *جَل* is nearer to *κάμηλος*, because it happens to be paroxytone. I submit, however, that *לָמָל* is a compound word made up of *μέγα* and *μῆλον*—*big sheep*—and that the Hebrew oxytone is therefore the correct accent. The following are the seven reasons for which I make this claim:

1. The ostriches were called *στρουθοί αἱ μεγάλοι* or *οἱ μεγάλοι στρουθοί*, *large sparrows*.

2. The homologue *לָמָל* (Job 39. 13) suggests that these words underwent crasis (to *γασσουθος*) by dropping the first syllable *με* (as in *לָמָל*), and *τ* and *ρ*, which is not uncommon—under Props. 14 and 17.

3. *ζαμελής* = *μέγα μέλος ἔχων*, *possessing a large limb* (—*με*).

4. One of the many names for the camel in Arabic is *إِبِل*, the homologue of *οἷς*, *לֵיִל* and *לֵיִל* (Zach 11. 15).

5. Like the sheep, the camel yields milk and wool.

6. The young of the camel is called *κάμηλος ἀρνός*, *a camel-lamb*.

7. Like *κάμηλος*, *לָמָל* is of epicene gender (Gn 32. 16 Lev 11. 4).

It is therefore safe to assume that when the very ancient Greeks first came upon the camel, they called it 'big sheep'—as they quaintly called the ostrich 'big sparrow', when they were first introduced to the giant bird. This appellation was preserved, in abbreviated form, *לָמָל*, by the descendants of the Ancient Asiatic Greeks; but its meaning—and much else besides—had been lost at the time it was borrowed by the European Greeks.

V. The joint operation of two phonetic Rules—Prop. 1: concerning the change of the spiritus asper into *Σ*; and Prop. 17 about the dropping of *π* out of Hebrew homologues—have solved at least one puzzle, that is, the relation between *όπλή* and *χηλή*. They are simply identical and—together with *χῆλινος*, *χηλός*—are akin to *όπλον*. This is proved conclusively by the following table of *homologues* and *synonyms*:

The homologues of *όπλή*, *ή*, (*όπλον*) *hoof* *לָמָל* Dan 7. 19 *ظَنف ظَنف*; in Homer always *the solid hoof* of the horse *حَنَف حَانَر*; after Homer, like *χηλή*, *the cloven hoof* of horned cattle *לָמָל* Dan 7. 19 *ظَنف ظَنف*; distinguished from *χηλή*, Galenus Medicus, *de Usu Partium* 3. 4.

The homologues and synonyms of *χηλή*, *ή*, *horse's hoof* *حَنَف حَانَر*; of



oxen and the like, *cloven hoof* ספר Dan 7. 19 ظلف ظلف; crab's *claw* ספר Dan 4. 30 צפרן Dt 21. 12 מַחְלָב מִחְלָב; poetic pl., *talons* ספר Dan 4. 30 מַחְלָב מִחְלָב; *breakwater*, formed of stones laid at the base of a sea-wall, mostly in pl., so called because it projected like a hoof סד; *spur of a mountain* or *ridge of rocks* answering a like purpose חַרְף חַרְף; of various *cloven* or *hooked implements* כְּלָב; *rims of the eyelids* חרף; *crack* in the heels or other parts חַרְף Ex 13. 12; *net* חַרְף Ps 140. 6 Job 36. 8 חַרְף (which also means 'noose'); *plait* חַרְף Dt 22. 12 خفيرة جديله.

The homologues of χηλινος, η, ον = χηλευτός, ἄγγος: χηλευτός (*netted, plaited*) חַרְף; ἄγγος (*vessel to hold liquids*) ספר Jud 5. 25 חַרְף Ps 56. 9 חַרְף Nu 19. 17 IR 17. 10 חַרְף Jes 40. 15 חַרְף.

The homologues of ὄπλον, τό, tool, implement חַרְף IR 6. 7 חַרְף; a ship's *tackle, tackling*, esp. *ropes, halyards* חַרְף; any *ropes* חַרְף Jos 2. 15 חַרְף Ps 149. 8; *implements of war, arms, weapon, armour* חַרְף Dt 1. 41; *heavy arms* חַרְף IS 2. 4; *men-at-arms* חַרְף IICh 13. 3 חַרְף IR 15. 20; *place of arms, camp* חַרְף Neh 3. 27 חַרְף; *large shield* חַרְף Jos 15. 15 (cf. ὄπρυμα) חַרְף Ib 15. 49 (cf. σκηνή) ספר IS 17. 7; *membrum virile* חַרְף IS 6. 4 חַרְף Dt 7. 13 חַרְף.

The homologue of χηλός, ἡ, large chest, coffer חַרְף Lev 15. 4 Jon 1. 5.

Note that the homologues and synonyms of χηλή are, for the most part, phonetically similar to ὀπλή, a derivative of ὄπλον. Moreover, there is semantic evidence of the affiliation between χηλή and ὄπλον, in that 'net' and 'plait' are related to 'rope'. Again, in one of its meanings—'netted, plaited'—χηλινος is directly related to χηλή; while by the other—ἄγγος—it is directly linked with ὄπλον. Lastly, the homologies corroborate each other most strongly—whether Hebrew, Aramaic, or Arabic. Accordingly, there is cumulative evidence that ὀπλή was pronounced χηλή, and that these two words were interchangeable.

VI. My theory sheds new light on the word Σκάμαθρος, both on the phonetic and semantic aspects. We have seen that homologues of words with σκ show that these two consonants may be pronounced together as a digraph, or individually and separately, or by dropping one of the letters (Prop. 12). The late Sir Leon Simon thought this was the reason why Homer did not find it necessary to lengthen the short vowel before σκ in *Iliad* 20. 74:

ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

Again, this verse seems to imply that *ξανθός* and *σκάμανδρος* are synonymous adjectives; yet there is no trace of such equation or, indeed, of any other meaning ascribed to *σκάμανδρος* by the Greeks. If one turns to Hebrew and Arabic, however, one finds that both languages have preserved several obvious homologues which confirm the implication; while my rules of phonetics establish that these two adjectives are identical: *Σκάμανδρος*: *סָמָן* Gn 10. 6 *סָמָן* Cant 2. 13 *סָמָן* Gn 10. 18 *סָמָן* Ib 10. 21 *سَمَنْدُور* (*beet.*), *أَصْفَر* (*yellow*), *أَسْر* (*brown*), *أَحْمَر* (*red*), *شَام* (*Syria*).

VII. Only the so-called Semitic languages provide the key to the philological riddle presented by the two idiomatic words, *ἐννέα* and *ὀκτώ*. They are not, as has hitherto been supposed, simple words; but compounds respectively made up of *εν* and *εκα*, and *εκα* and *τω*—meaning 'ten minus one' and 'ten minus two'. This is proved by their several homologues *תֵּשְׁבָה* and *שְׁבַע*. The first syllable in the former (*תֵּשְׁ*) stands for *εἰς*, and the second (*בָה*) for *-κα* in *δέκα*, *δ* dropping out and *κ* interchanging with *ב* as gutturals, or dropping out. Whereas the first syllable in the latter (*שְׁבַע*) stands for *δύο*, the second and the third letters (*בָה*) for *ἀπό*, and the last letter for *-κα* in *δέκα* (two from ten). Thus, *ἐννέα* consists of *ἐν-νέ-α* → *ἐν ἀπὸ δέκα* (one from ten), like *underignis* (twenty lacking one); whereas *ὀκτώ* consists of *ὀκ-τώ* → *-δέκα δώ*, an order of words on the prefix-suffix pattern, to avoid confusion with *δώδεκα*—like *δυοῖν δέοντα εἴκοσι* (twenty save two):

*ἐννέα* → *εν νε α* → *εν με α* → *ἐν με (ב) α* → *ἐν ἀπὸ α* → *ἐν ἀπὸ δέκα*  
*ὀκτώ* → *οκ τω* → *ακ τω* → *κα τω* → *δέκα τω* → *δέκα δώ* →  
*δέκα δύο*

Besides, it is quite possible that the *δ* in *δέκα* is prosthetic—*εκα* *עֶכָּר*—because Aristotle held that the *ν* at the end of *εἴκοσιν* is not *movable ν* but part of the word, *εἴκοσιν* being thus homologous with *עֶשְׂרִים* (or *עֶשְׂרִים*), 'two tens'.

VIII. The verb *לִי לָךְ, לָךְ לִי, לִי לָךְ* (Cant 4. 6, Gn 12. 1, Cant 2. 11) not only shows that the Middle Voice, a characteristically Greek feature, exists in Hebrew, but also that the Middle Voice suffixes: *-μαι, -σαι, -ται*, were originally *-μοι, -σοι, αὐτω* (*to me, to you, to him*), to indicate the reflexive nature of the action—just as *אֶנֶּל* (in *אֶנֶּל*) and *אֶנֶּל* (in *אֶנֶּל*) do.

IX. Arabic joins Hebrew in proving at one and the same time both the etymological origin and true meaning of *Ἥδης* and its Epic variant *Ἥδωνεύς*, the homologue of *הֶדְּנָה* (Prv 27. 20), *הֶדְּנָה* (Ib 15. 11), *آبدہ*.

Strangely enough, the traditional derivation of *Ἥδωνεύς*, 'unseen place', differs fundamentally from the traditional derivation of *הֶדְּנָה*, 'destruction, perdition'. It will emerge from the following analysis that both alleged derivations are spurious, and that these two words are identical with *ἀίδιος*, *everlasting, eternal*.

Hebrew provides the true derivation and meaning of *Ἥδωνεύς*, the homologue of *הֶדְּנָה*.

According to the Greeks, *Ἥδωνεύς* is a lengthened poetical variant of *Ἥδης* or *ἥδης*, which is said to be somehow made up of a *privativum* and *ἰδεῖν*, and somehow to mean 'the unseen place'. On the other hand, the regular genitive of *Ἥδης* is *Ἥδου*, and the Homeric *Ἥδαο* and *Ἥδεω*; there is also a genitive *Ἥδος* and the dative *Ἥδι*, as if from *ἥς*. None of these words seems to have the remotest relation to the said derivation or meaning of *Ἥδωνεύς*, which seems to have been suggested by *Mid* 20. 62-5, rather than based on firm philological foundations. Indeed, two biblical verses situated widely apart show that—like the Greeks—the Hebrews believed that *הֶדְּנָה* was hidden from mortals' view: Prv 15. 11 and Job 26. 6. Yet *this particular belief* need not necessarily import etymological implications. Therefore, let us turn from this unsatisfactory explanation to a consideration of the homologies involving the words with the root *דָּנָה*.

*ἀποβάλλω*—lose *דָּנָה* Prv 29. 3 Eccl 3. 6.

*ἀποβολή*—loss *הֶדְּנָה* Lev 5. 22.

*ἀφαιρέω*—make away with person *דָּנָה* IIR 11. 1 Ps 119. 95 *הֶדְּנָה* Lev 23. 30 Nu 24. 19; destroy *דָּנָה* IIR 21. 3 *הֶדְּנָה* Mich 5. 9 *אָבָה*; obscure, mar one's good name *דָּנָה* Dt 12. 3 *הֶדְּנָה* Dt 7. 24; wipe out *דָּנָה* Dt 12. 3 IIR 11. 1 Esth 3. 9 *הֶדְּנָה* Nu 24. 19 Dt 7. 24 *אָבָה*; make away with property *דָּנָה* Prv 29. 3.

*ἀφανής*—missing *דָּנָה* IS 9. 20; uncertain, doubtful, obscure *דָּנָה* Dt 32. 28.

*ἀφαισμός*—extermination *הֶדְּנָה* Esth 9. 5 *אָבָה*; destruction *הֶדְּנָה* Ib 8. 6 *אָבָה*.

*φθίω*, *-ίνω*, *-ινύθω*—decay *דָּנָה* Jon 4. 10; wane *דָּנָה* Prv 11. 10,

28. 28 פח Cant 2. 17 [cf. *φεύγω*]; *be wasted* אבד Jer 9. 11 Joel 1. 11 Eccl 5. 13; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 נֶאֱסַף Jes 57. 1; *disappear* אבד IS 9. 3 Mich 7. 2 נִבָּא Job 30. 8.

*φθινύθω*—poet. for *φθίνω*, *waste away* אבד Jer 4. 9; *decay* אבד Jon 4. 10; *perish* אבד Nu 17. 27 Jes 57. 1 Job 18. 17 Eccl 7. 15 אָבָד; as an imprecation אבד Jud 5. 31 Job 3. 3.

*ἀποφθινύθω*—*make perish* אבד IIR 11. 1 Ps 119. 95 הָאֲבִיד Lev 23. 30 Nu 24. 19 אָבָד; *ἀποφθίνω*—*make perish* אבד IIR 11. 1 הָאֲבִיד Lev 23. 30 Nu 24. 19; *destroy* אבד IIR 13. 7, 21. 3 אָבָד.

*καταφθίω*, *-υνύθω*—*ruin, destroy* אבד IIR 13. 7, 21. 3 אָבָד.

*φοιτάζω*, *-άω*, *-τιζω*—*go to and fro, backwards and forwards; roam wildly about, wander* אבד Lev 26. 38 Jes 27. 13 Jer 4. 9 Job 4. 11 Nu 11. 8 Job 1. 7 שׁוּטַט Jer 5. 1 Am 8. 12 הִתְשׁוּטַט Jer 49. 3 הָצַח Gn 21. 14, 37. 15 Jes 21. 4 (cf. Jer 4. 9) Ps 107. 4, 119. 176 טָה.

*φοιτάς*—*roaming wildly about, wandering* אבד Dt 26. 5 Jer 50. 6 Ez 34. 4 Ps 119. 176 Prv 31. 6 Job 4. 11, 29. 13, 31. 19 הָצַח Gn 37. 15 Ex 23. 4.

*Αἰδης* or *ᾠδης*—*the nether world, place of departed spirits* אַבְדָּה Prv 27. 20 אַבְדָּה Job 26. 6; *Αἰδου οἰκήτωρ*, of one dead יֹשֵׁב הַדֵּל Jes 38. 11; אַבְדָּה Gn 2. 8 Ez 28. 13 שְׁאֹל Dt 32. 22 Jes 14. 9, 23. 16 שְׁאֹל Ps 9. 18 אֲבָדָה הַדֵּל; *the grave, death* אַבְדָּה Ps 88. 12 שְׁאֹל IIS 22. 6 Hos 13. 14; *Αἰδῶσδε*, Adv. *to the nether world* אַבְדָּה Gn 37. 35 Jes 7. 11.

*αἰδιος*—*everlasting, eternal* עַד Hab 3. 6 אָבָד; *ἐς αἰδιον*, *for ever* עַד Jes 30. 8 אַבְדָּה Nu 24. 20 עַד-אַבְדָּה Job 31. 12 עַד-עַד Ps 132. 12 אֲבָדָה; *αἰδιῶς*, *eternally* עַד Ps 21. 5, 119. 44.

*Ἀἰδωνεύς*—lengthened poetical form of *Αἰδης*, אַבְדָּה Prv 27. 20 אַבְדָּה Ps 88. 12 Job 26. 6, 28. 22 עַד Gn 2. 8 Ez 28. 13 אֲבָדָה.

*αἰέ*, Aeolian αἰ(ν), *αἰ(ν)*, Boeotian ἡί, Epic, Ionic, Poetic and early Attic αἰέ, Doric αἰέ, αἰέ—*ever, always* עַד Jer 31. 20 (19); (δεῖν) *αἰέ* *until now* (עַתָּה) עַד Gn 32. 5; *αἰέ* *from of old* כֹּחַ Jes 45. 21 Ps 93. 2; *αἰέ* *every one* כָּל אִישׁ Ex 35. 21; *αἰέ* *for ever* עַד Lev 27. 20 עַד Ex 15. 18 עַד Ib.; *τὸ αἰέ* *eternity* אֵל Ps 36. 7 עַד Hab 3. 6 (cf. *ἐς/אל/עד*) אַבְדָּה Nu 24. 20 אָבָד; *ἐς αἰέ χρόνος* עַד Ps 19. 10 עַד-עַד Nu 24. 20 עַד-עַד Ps 83. 18 אֲבָדָה [The Dictionary goes on to say: 'The statement of Harp. that αἰέ = ἕως in Att. is based on misinterpretation of such phrases as ἐς τόνδε αἰέ τὸν πόλεμον Thucydides 1. 18.']

Here are the homologues of *ἕως* (B), Epic εἵως, ἥως, Dor. ἄς, Aeo. ἄς, Boeotian δς and ᾠς—relative particle, expressing the point of Time up to which an action goes, with reference to the end of the action, *until*,

till; or to its continuance, *while*: *until, till* עד, עד, ε. ἄν or κε with Subjunctive (mostly of aorist), of an event at an uncertain future time עד אם Gn 24. 33 עד כי Ib 49. 10 עד שֶׁ־ Jud 5. 7 Cant 2. 7, 17; ε. ὅτε till the time when עד־עה IIS 24. 15 حَتَّى; ε. ὁψέ (ἐς ὁψέ) till late עד־ברֶחַ Jud 3. 25; ε. ἄρτι till now עד עתה Dt 12. 9; ε. πρωί until morning עד־בקר Ex 12. 10 עד־הבקר Jud 19. 25; *while, so long as* עוד IIS 1. 9 Job 27. 3 Esth 6. 14 Dan 9. 20.

Since עד־אֶבְדָן means ἐς ἀτδιον, it obviously follows that אֶבְדָן means ἀτδιος, *everlasting, eternal*. Again, as אֶבְדָן is identical with Ἀιδωνεύς, so must also ἀτδιος be. The syllogism is impeccable.

The above analytical recital shows: (1) That the radical אֶבְדָן involves four different Greek verbs, none of which is ἰδεῖν; (2) that one of them, ἀφανίζω, means primarily 'to make unseen'; (3) that one of the derivatives of this verb homologizes with אֶבְדָן and أَبَدَهُ, and not with אֶבְדָן or أَبَدَهُ; (4) that even if אֶבְדָן and أَبَدَهُ had been variants of אֶבְדָן and أَبَدَهُ respectively, they would have indicated 'extermination, destruction', not *occultation*; (5) that the phrase עד־אֶבְדָן—like עֲדֵי אֶבְדָן, عَدَى أَبَدًا—homologizes with ἐς ἀτδιον; (6) that אֶבְדָן and אֶבְדָה are genuine homologues of Ἀιδωνεύς and Ἰδής; and (7) that these two Greek words denote eternity.

Complete confirmation of this well-founded conclusion comes from the weighty evidence supplied by four synonymous phrases—all euphemisms for 'cemetery': two biblical, בֵּית עוֹלָם Eccl 12. 5, אֶרֶץ חַיִּים Ez 32. 23, 32, and the other two—though not to be found in the Bible—are not necessarily post-biblical in origin, namely: בֵּית הַחַיִּים and בֵּית עֶלְמִין. בֵּית הַחַיִּים is supposed to mean 'the abode of the living'; and it might plausibly be explained that a cemetery is so described to indicate the continuity of life hereafter.

Fortunately, however, עוֹלָם Gn 3. 22, and עֶלְמָא Dan 2. 20, and עֶלְמִין Ib 2. 4 are biblical terms of no uncertain meaning, and they give a clue to the true meaning of חַיִּים in the third phrase. In fact, עֶלְמִין is a variant of עֶלְמָא Dan 2. 20, 44 and plural of עֶלְם Dan 3. 33 which—like its Hebrew equivalent, עוֹלָם Ps 90. 2 or, *more accurately*, עֵילוֹם IICl 33. 7 (which

happens to be the Ashkenazi pronunciation of עולם)—is the homologue of τέλος, *end*. This is in agreement with the Septuagint's rendering of אֶל-בֵּית עוֹלָמוֹ by εἰς οἶκον αἰῶνος αὐτοῦ—that is, *to his eternal abode*—and with αἰῶνιοι οἶκοι (*eternal homes*), i.e. 'tombs'. In fact, the context in Gn 3. 22 suggests that עץ חַיִּים means 'the tree of eternity'.

As to חַיִּים, it is the homologue of αἰών in its various meanings: period of existence חַיִּים Gn 3. 14 Eccl 9. 9 حَيَاتٍ; *lifetime* חַיִּים Lev 18. 18 حَيَاة; *life* חַיִּים Dt 30. 19 חַיִּים Job 24. 22 Dan 7. 12 حَيَاة; *eternity* חַיִּים Gn 2. 9 Ps 30. 6; *space of time* clearly defined and marked out חַיִּים Gn 18. 10 חַיִּים IS 25. 6 عام (*year*), أَبَان, أَوَان (*season*); as title of various divine beings חַיִּים Gn 16. 14 IIR 19. 4 Dan 12. 7 חַיִּים Dt 5. 23 Jer 10. 10 חַיִּים Job 27. 2 חַיִּים Dan 6. 27.

Therefore, according to the Bible, as well as to ancient Jewish tradition, the dead explicitly pass on to an eternal abode, and the belief is Greek.

#### THE NEW TESTAMENT

*LVII. The names of 'Sceva' and 'Thomas' can be explained by my theory.*

Whatever my qualifications to interpret the Old Testament may be, I have no pretension to be able to interpret the New Testament; although I am not altogether unacquainted with this part of Israel's gift to mankind. But I have reason to believe that my theory sheds some light on at least two names mentioned in it, viz. *Nathanael* and *Sceva*.

נְתַנְאֵל (Nu 1. 8) may be the equivalent, not the homologue, of θεόδοτος or θεόσδοτος (*given by God*)—just as נְתַנְיָה (IIR 25. 23) may be the equivalent of Διόδοτος or Διόσδοτος (*given by Zeus*). It is vital to appreciate that the names are נְתַנְאֵל and נְתַנְיָה, not נְתַנְאֵל and נְתַנְיָה; for נְתַנְיָה may be either the construct of נְתַנְיָה, the synonym of נְתַנְיָה and homologue of δῶρον (*gift, present, gift of honour; votive gift or offering to a god*), or the homologue of ἔδρον (*gift*) and variant of נְתַנְיָה. This interpretation would imply that the bearer of either name had been prayed for by, and was

granted as a gift to, his parents. Yet the names are susceptible of an alternative and more likely interpretation: either of them may mean 'a gift', 'a votive offering', *by* his parents *to* God, in recognition of the divine favour. In that case, לְנָתַן would be equivalent to ἀνάθημα. Now John 21. 2 reads:

ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

In my diffident submission, the punctuation is deceptive: there ought to be no comma after Δίδυμος, as I think that Thomas had two other names, Didymus and Nathanael. I suggest that his original name was לְנָתַן, and that—in their attempt to translate it to the Greeks—the Jews used such words as δεδομένος (*given*) and ἀνάθημα (*a votive offering; a slave in a temple*), which were perverted to Δίδυμος and Θωμᾶς respectively.

In support of my theory, I would refer to two texts in the Old Testament and two others in the New. Samuel was prayed for and dedicated to the service of God in the Tabernacle at Shiloh (IS 1. 11, 28). Moreover, in ICh 9. 2 מְנַתְנִים is translated in the Septuagint by οἱ δεδομένοι, מְנַתְנִים being laymen dedicated to serve in the Temple (Esr 8. 20). Then mark the similarity of reaction in two different contexts by Nathanael and Thomas, remembering that 'Rabbi' is identical with 'Lord'.

'Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel' (John 1. 49).

'Thomas answered and said unto him, My Lord and my God' (Ib 20. 28). Cf. Mark 3. 13-19.

As to Sceva, Acts 19. 14 reads:

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

It is spelt *Sceva* in the Vulgate, while it is respectively rendered מְנַתְנִים and مَنَاتِن in the Hebrew and Arabic translations. Neither of these two renderings resembles any Hebrew word, any more than Sceva or Σκευᾶ seems to do. However, those acquainted with my homological Propositions will not be slow in seeing through the disguise of Σκευᾶ the true faces of שְׂבַע or שְׂבַעָה and its homologue, ἑπτὰ. For according to them, σκ—as a digraph—is equivalent to ש, and so is the spiritus asper; υ is equivalent

to  $\beth$ , and so is  $\pi$ ;  $\alpha$  is equivalent to  $\aleph$  or  $\aleph\aleph$ ; while  $\tau$  drops. So it seems that the priest concerned was nicknamed 'seven' because of the number of his sons. Indeed, this must have been the reason for mentioning the fact that he had 'seven' sons, which *number* is otherwise irrelevant.

On the other hand, the fact that he had seven sons may have been sheer coincidence, and his real name may well have been  $\aleph\aleph$  (سبع), after the rebel who fought against the resumption of the kingdom by David when its brief usurpation by Absalom had collapsed (IIS 20. 1). Yet that would not affect my reading of  $\Sigma\kappa\epsilon\upsilon\acute{\alpha}$ , although the homologue would then be  $\sigma\kappa\acute{\upsilon}\mu\nu\omicron\varsigma$  (*lion's whelp*) instead of  $\acute{\epsilon}\pi\tau\acute{\alpha}$ , thus:  $\sigma\kappa/\aleph$ ,  $\upsilon/\tau$ ,  $\mu/\beth$ ,  $\nu\omicron/\omicron\upsilon$ ,  $\omicron/\_$ ,  $\nu/\aleph$ . Curiously enough, the rebel's name is rendered  $\Sigma\alpha\beta\epsilon\acute{\epsilon}$  in the Septuagint and *Seba* in the Vulgate.

#### THE KORAN

*LVIII. A Greek word which occurs in the Koran can only be explained through the Bible.*

Hebrew is my mother tongue, but Arabic was spoken in my paternal grandfather's house, and Ladino or Sephardi at my maternal grandfather's. Besides, I heard Arabic all round me in my native Jerusalem and in Cairo, where we lived for eight years. Indeed, at one time I knew two  $\text{مَقَالَات}$  (among many poems) and about half the Koran by heart; so that Arabic is not foreign to me.

My remote ancestors, too, were familiar with Arabic; but the Sephardi they knew was Spartan, and their Ladino was not Latin but Attic. For the Children of Israel maintained contact with their maritime as well as their land kindred (Jud 6. 1 IR 10. 15 Ob 20 Jon 1. 3 IICh 17. 11), and there was a mutual love-hatred between them. The Midianites ( $\mu\epsilon\sigma\eta\mu\beta\rho\iota\omega\varsigma$ ) raided the Land of Israel (Jud 6. 1), and the Aramites ruled over it for a time (Ib 3. 8); while the Philistines were a thorn in the side of Israel. However, King David changed all that: his armies established a base on the Euphrates (IIS 8. 3), and a governorate in Damascus (IIS 8. 3, 6); they carried out a systematic genocide in Edom (IR 11. 15, 16), and subdued the Moabites and the Philistines



(IIS 8. 1, 2). Arab princes brought Solomon (and Jehoshaphat) tribute (IR 10. 15 IICH 9. 14, 17. 11), and the Queen of Sheba paid him a State visit (IR 10. 1-2) while his and his ally Hiram's ships used Aden as their port of call on their voyages to East Africa (Ib 10. 22). But throughout the Assyro-Babylonian crises which resulted in the Captivities, the Syrians and the Phoenicians in the north, the Philistines and the desert-dwellers in the south, joined the enemies of Israel (Jer 35. 11 Joel 4. 4-6 Ps 137. 7). Nevertheless, the Midianites never molested the shrine of Shiloh, and Israelites settled in Arabia (as they did in Greece); so that the priests of Apollo at Mecca—even if they did not maintain regular intercourse with the priests in Jerusalem—must have been conversant with their laws, customs, and way of life generally. Of this there is ample and clear evidence in the Koran. Part of that evidence is philological; and it is not less convincing because it has lain there unsuspected for fourteen hundred years.

Now I am no more qualified to comment on the Koran than I am to comment on the New Testament; but here, too, my theory helps to explain at least four puzzling words that occur in it and nowhere else. They are: *أَبَائِل* and *سَجِيل* (*Sura CV*, The Elephant), *صَمَد* (*Sura CXII*, The Unity), and *طَالُوت* (*Sura II*, The Cow), in alphabetical order. The first three are easily disposed of: *أَبَائِل* is the homologue of *πάμπολυς*, *very great, large, or numerous*; *سَجِيل*, I submit, is the homologue of *θέαγον*, a variant of *θεῖον* (A): *brimstone*; and *صَمَد*—akin to *ΠΝΩΣ* Lev 25. 23, 30—is that of *ἀθάνατος*: *undying, immortal*; *ἐμπεδως*: *permanently* (W). Here they are in their inimitable settings:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ النَّيْلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ  
فِي تَضَلُّلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَائِلَ . تَرْتَبِيهِمْ بِحِجَارَةٍ  
مِّنْ سِجِّيلٍ . فَجَعَلْنَاهُمْ كَعَصْفٍ مَّأْكُولٍ .  
قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ  
لَهُ كُفُوًا أَحَدٌ .

طالوت, however, is in a class apart. Its context is no guide to its far-fetched homophonous Greek homologue, *τελευταῖος*. What is more, one cannot get to it outside the context of the Bible as a whole. The way I came by this homology is so characteristic of my method, and so relevant to the evolution and effectiveness of my theory, that I feel I must report it, if only briefly.

Traditionally طالوت is the Arabic for *לְאֹנָן*, and the context accords with the biblical account and confirms the tradition. But since the Arabic alternative to *לְאֹנָן* is phonetically unaccountable, I wondered whether it might have some semantic affinity to the Hebrew name which I—in common with everybody else—thought was the original, an affinity that would show up in a Greek homologue. This suspicion crept into my mind when my research had led me to two conclusions: one, that because of its vast vocabulary, the isolation of the Arabs by and within their desert fastness, and the further conservation of their language through their deep attachment to tradition, Arabic claimed a wider—though not closer—relationship to Greek than Hebrew did, so that it had many more Greek homologues than Hebrew had, while Greek had a very much larger number of Arabic than Hebrew homologues; the other, that although Mahomet—like other Arabs before him—was obviously influenced by biblical and rabbinical accounts and concepts, he undoubtedly spoke *Arabic*, even as Moses had spoken *Hebrew*, whatever the proximate or remote origin or origins of the words they uttered. Therefore, I shifted the investigation from طالوت on to *לְאֹנָן*, and tried to find the equivalents in Greek of 'requested' and 'borrowed'—apart from the homologues connected with *לְאֹנָן* (*לְאֹנָן*/αἰτέω Jud 5. 25, *לְאֹנָן*/ῥημένος IIR 6. 5; *לְאֹנָן*/αἰτήμα IR 2. 16, *לְאֹנָן*/αἰτητός IS 9. 2)—in the hope of discovering a word which would homologize with طالوت. I drew blank, except that incidentally I came across—*s.v.* ἀρητός: *prayed for, desirable*—*Αρητος* (حَارِث) and *Αρήτη*, proper nouns, *the Prayed for*. This proved that the Greeks had the equivalent of *לְאֹנָן* for women as well as for men, and confirmed the biblical reason for the name—that the parents of its bearer had longed and prayed for his birth (IS 1. 17, 20, 27 IIR 4. 28).

This prompted me to study individually the four different

Sauls in the Bible, and what I detected was decisive. For one of them—the first king of Israel—was an only child (IS 10. 21 ICh 8. 33, 9. 39); another was the Benjamin of the brood (Gn 46. 10 Ex 6. 15 ICh 4. 24); while the remaining two were indeterminate. Hence, the finding of *τελευταῖος* (*last*) and *τηλύγετος* (old Ep. epith., of children, of uncertain origin and sense; sometimes clearly of a *darling son*, *petted child* . . . so of an *only son*. The best of the ancient interpretations is *latest-born*, i.e. *after whom no more are born* . . . including *only children*, these being the best-beloved) was practically automatic.

Consistently with this concept, the Septuagint renders *אֶחָדִים* by *ἀγαπητός* in Gn 22. 2, 12, 16 Jer 6. 26 Am 8. 10 Zach 12. 10; and by *ἀγαπώμενος* in Prv 4. 3; elsewhere literally by *μονογενής*.

The significance of this discovery—the result of determined and sustained efforts to ascertain and proclaim the truth—cannot be overrated. It establishes beyond doubt that the *word* *طالوت* is a *genuine, independent, Arabic* word, that it was known to the *Arabs* to be an alias of *ساول*; and that by Mahomet's time its meaning had been forgotten—like that of *טל*, also an only child. The implication is inescapable that knowledge of the Bible is essential to the understanding of the language of the Koran. Because the marriage contracted by Moses not only resumed the contact first made by the Fathers with their Scythian neighbours, but also developed in the course of time into regular social intercourse between their descendants—raids, treacheries, wars, tortures, among other manifestations of mutual love-hatred, notwithstanding—over a period approaching two thousand years; indeed, down to the advent of Islam, when the Jewish communities in Arabia were wiped out, the remote Yemenite excepted.

The following is laid down in Deuteronomy 19. 15: *על-פי שני עדים או על-פי שלשה-עדים יקום דבר*. Let, then, two witnesses suffice—although they do not stand alone, if corroborative evidence counts—further to support my contention: the books of Ruth and Job. Ruth, the great-grandmother of King David, was a Moabite—as Uriah was a Hittite (*Σκύθης*)—and Job, one of the outstanding philosophers of antiquity, lived in *ארץ עוץ* (which, there are strong indications, was Northern Arabia) long before *السَّوَال*.



Hebrew homologues are of four kinds: simple, compound, hybrid, and mixed, primary and secondary.

Those comprised in the first and second categories respectively homologize with simple and compound Greek words, e.g. *שָׁב/ψηφίζω*, *שָׁב/καταψηφίζω*, *מחשב/תחשב/ψηφισμα*; *תחנח/παραμυθέομαι*, *תחנח/παραμυθητικός*; *שוב/στρέφω*, *תשוב/ἀπο-/μετα-*, *תשוב/στρέμμα*; *ראה/ὁράω*, *מראה/ὄραμα*.

The hybrid homologues incorporate the affixes of the Greek word, including *-ζω*, or combine more than one Greek word, e.g. *לום/ὄραμα*, *פץ/ἀγαπάζω*, *כפר/καταπραύνω*, *כתר/κατακροάομαι*, *תחת/τὰ τόξα*, *לם ἀλλ' οὖν*.

The mixed category includes: (a) verbs with the built-in M.V. 2 and their derivatives, e.g. *ל/κληρόω*, *ל/κληρός*, *לפ/πύπτω*, *ל/προσ-*; (b) verbs on the scale *ל/תפעל* which homologize with simple Greek verbs, e.g. *ל/התהלך/ἐρχομαι*, *ל/התנחל/סέω*; (c) simple verbs (extremely few) which homologize with compound Greek verbs, mostly with prepositions *para-*, *pro-*, *pros-*, e.g. *ל/ידי/παραδίδωμι*, *ל/ידי/προστίθημι*; and (d) such verbs as are followed by the personal pronoun in the dative case, e.g. *ל/י/ἐρχομαι*.

As to the Hebrew homologues of Greek derivatives and compounds, they usually preserve the original letters of the simple Hebrew homologues, and their forms fall into four different categories:

The first, the hybrid, comprises words which reproduce the Greek derivatives and compounds as if they were simple words, e.g. *ל/עֲקָרָה/εὐφύης*, *ל/עֲקָרָה/οἰκουρός*, *ל/עֲקָרָה/ἐπιγουνίς*.

The second comprises words which follow Hebrew grammatical constructions, e.g. *ל/אֶהָיִב/ἀγαπητός*, *ל/אֶהָיִב/δανειστής*.

The third category comprises words the construction of which follows directly the Greek forms, e.g. *ל/רָאָה/ὄραμα*, *ל/רָאָה/ρύσιον*, *ל/רָאָה/χρημα*, *ל/רָאָה/חריב*, *ל/רָאָה/למה/כמה/חריב*, *ל/רָאָה/רעות/ὄρασις*.

The fourth comprises words the construction of which follows indirectly the Greek forms, by having as a prefix the equivalent of the Greek suffix of the homologue concerned, e.g. *ל/רָאָה/ὄραμα*.

מֶרְאָה, ὄρασις/תְּפֹאֶרֶת, δόσις/תְּשׁוּרָה, ὀπτάνιον/מַחְבֵּת, χρῆμα/  
מִקְרָה/מִקְרָא/מִכְר/מַחִיר/סָרַי/בְּצָרִים/בְּצֵעַ.

In the result, farcical situations would inevitably arise, unless strict precautions were taken, and great care was exercised, in scrutinizing each disguise, and studying the processes of form-construction and literal replacements of each homologue, in faithful conformity to my empirical rules or Propositions of tried efficacy.

Obviously, each homologue must stand on its merit or fall by its defect. It must speak for itself, and speak precisely and clearly: no stretching of points, no interpretations, no commentaries. Either the word in question bears a definite meaning which fits, or it does not. A doubtful homologue is discarded or put aside for further consideration; to a likely one, tests are applied and the homology is kept under review until finally approved or abandoned. But few false homologies can survive such scrutiny.

Now it hardly needs stating that a Hebrew word that conforms to all the rules of *phonetics* and *morphology*, in relation to a similar Greek word, cannot—by these two qualifications alone—claim to homologize with it. If it could, we would have such monstrosities as ἄτονος אֵתָא, ἄτομος/אֵתָא, or ἄτομος אֵתָא.

Nor could a Hebrew word that bore the same *meaning* as a Greek word, for that reason alone claim to be its homologue. Otherwise, any Hebrew word would homologize with all the Greek words of its own meaning. This would be impossible because synonyms in the same language are mostly of different sound, form, shade of meaning and origin one from the other.

To qualify as homologues, such two words must not only relate as to sound and form, but also share the same meaning, e.g. אֵרַע/ὀρέγω.

Yet two such acoustically and formally similar words might frequently coincide in meaning as well, without attaining homological status, except in a certain context. This is obviously the case where *homonyms* are concerned; and there are many hitherto unsuspected homonyms in the Bible, e.g. לָבַל or לָבֵל, the homologues of which differ according to context. Thus:

βολή, ἡ, pangs or throes of childbirth Jes 13. 8, 66. 7; καταβολή, ἡ, throwing down: hence, esp. of begetting Job 39. 3; periodical attack of illness, fit Ps 18. 5;

ἀγκαλὶς, ἡ, pl., *arms* Jer 38. 12;  
 ἄμπελος, ἡ, measure of length = 20 παλαισταί (palm, four fingers' breadth) IIS 8. 2; γύης, ὁ, *a measure of land* Am 7. 17;  
 ἵππος, ὁ, *horse*; καβάλλης, ὁ, *nag*, Latin *caballus*; κέλης, ὁ, *courser, riding-horse, horse* Ez 27. 24 خيل;  
 κεφαλὴ, ἡ, *band of men*; or νέφος, τό, metaph., *a cloud of men* IS 10. 5;  
 κοῖλος, η, ον, of Places, *lying in a hollow or forming a hollow*, κ. Αλακεδαίμων the tale of L., κ. Θεσσαλίη Zach 2. 5, κ. Ἄργος זכר ארז Dt 3. 4, as proper noun, K. Συρία the district between Lebanon and Anti-Lebanon Dt 3. 4; cf. κύβος *die*, πάλος *lot* Dt 32. 9 Ps 16. 6;  
 νεφέλη, ἡ, *fine bird-net*, in pl.; χηλή, ἡ, *net, plait* Ps 140. 6 Job 18. 10;  
 ὄπλον, τό, *a ship's tackle, tackling*; esp. *ropes, halyards*, etc. Jes 33. 23; generally, *any ropes* Jos 2. 15 Jer 38. 11; v. χηλή, p. 315.

On rare occasions even the formal, acoustic, semantic, and contextual conformity of a Hebrew word with its Greek equivalent will not suffice to qualify them to constitute a proper homology, e.g. זקן/παρα-καλέομαι. To be considered definitely sound, a homology must—in addition to fulfilling all these requirements—pass one or more *tests*, each of which qualifies as a touchstone by virtue of two characteristics: its independence of either of the two words constituting the homology, and its capacity to connect them to each other in a certain material particular, e.g. זקן/ράβανς (Jud 8. 7). This homology is confirmed beyond a shadow of doubt by an ancient Greek custom.

The word זקן occurs twice, both times in the same chapter and in similar contexts, that is, Jud 8. 7 and 16. On the two occasions the Septuagint bypasses the difficulty of translation by transliteration; whereas the *Lexicon* states that the root of the word is unknown, and explains זקן as *briars*. It quotes authorities who opine that זקן means 'threshing sledges furnished with sharp (glittering) stones'—supposing the root to be זקן, the homologue of which is βόσπρυχος. In fact, there is clear evidence of such a contraption in the homologue זקן/τριγάτη: *tribula* (a thrashing sledge with sharp pieces of flint or with iron teeth) IIS 24. 22 Jes 41. 15 ICh 21. 23. However, the Ben Yehuda Dictionary—which states that זקן is a kind of thorn—rightly considers the said supposition to be far-fetched.

However, in the first verse זקן is associated with the verb זקן, and in the second with the verb זקן. The *Lexicon* resorts to

the familiar and facile slander that the text suffers from a clerical error: it should read  $\text{שִׁדְךָ}$ , instead of  $\text{עִדְךָ}$ . Once more Greek homology vindicates the authenticity of the record and the reliability of the scribes.

The homologue of  $\text{שִׁד}$  is  $\delta α ι ζ \omega$ , and that of  $\text{עִד}$  is  $\epsilon \dot{\iota} \delta \omega$ , a non-extant verb meaning *to see* (second aorist  $\epsilon \dot{\iota} \delta \omicron \nu$ ) and *to know* (perfect  $\omicron \dot{\iota} \delta \alpha$ ). It belongs to the mixed class of verbs, sharing tenses in the first meaning with  $\acute{o} \rho \alpha \omega$ , and in the second with  $\gamma \iota \gamma \nu \acute{o} \sigma \kappa \omega$ . Of  $\epsilon \dot{\iota} \delta \omega$  in the first meaning the homologue is  $\text{עִד}$  Dt 34. 10; otherwise,  $\text{עִד}$ —like  $\gamma \iota \gamma \nu \acute{o} \sigma \kappa \omega$ —means *to know* Gn 4. 9, and *to know carnally* Ib 4. 1 Jud 8. 16. The identity of these Hebrew and Greek homologues is reinforced by the identity of relevant Hebrew and Greek expressions. Thus  $\epsilon \dot{\iota} \tau \omega$ , Boeotian,  $\epsilon \sigma \tau \omega$ , 3 per. sg. imper. of  $\omicron \dot{\iota} \delta \alpha$ , esp. in the phrase  $\epsilon \dot{\iota} \tau \omega$   $\text{Ze}\acute{\upsilon} \varsigma$ , *Zeus be witness!* Cf.  $\text{עִד יְהוָה בְּכֶם}$  IS 12. 5;  $\epsilon \sigma \tau \omega$   $\text{Ze}\acute{\upsilon} \varsigma$   $\alpha \upsilon \tau \acute{o} \varsigma$  *Iliad* 10. 329, *now be my witness Zeus himself*;  $\theta \epsilon \omicron \iota$   $\delta'$   $\epsilon \pi \dot{\iota}$   $\mu \acute{\alpha} \rho \tau \upsilon \rho \omicron \iota$   $\epsilon \sigma \tau \omega \nu$  *Odyssey* 1. 273, *and let the gods be the witnesses*; cf.  $\text{וְיִהְיֶה עִד אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Gn 31. 50;  $\text{וְיִהְיֶה עִדְךָ אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Ex 5. 21;  $\text{וְיִהְיֶה עִדְךָ אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Mich 1. 2;  $\text{וְיִהְיֶה עִדְךָ אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Ich 12. 18;  $\text{וְיִהְיֶה עִדְךָ אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Ich 24. 22. Moreover, the participle  $\epsilon \dot{\iota} \delta \acute{\omega} \varsigma$  means *one who knows*, *one acquainted with the fact*, *one skilled in*; cf.  $\text{וְיִהְיֶה עִדְךָ אֱלֹהִים עַד בְּיָדֵי וְבִינָיָה}$  Esth 1. 13.

As to the homology  $\text{בְּרָקִים}$ / $\rho \acute{\alpha} \phi \acute{\alpha} \rho \omicron \varsigma$  itself, it raises two problems which can easily be solved: the interchange between the spiritus asper and  $\beta$ , and that between  $\phi$  and  $\rho$ . The first interchange occurs in dialectal Greek, e.g.  $\beta \rho \acute{\alpha}$ , Aeolian for  $\rho \acute{\alpha}$ ;  $\beta \rho \acute{\alpha} \delta \iota \omicron \nu$  (i.e.  $\text{Φραδίων}$ ), Aeolian for  $\rho \acute{\alpha} \delta \iota \omicron \nu$ ;  $\beta \rho \acute{\alpha} \delta \iota \omega \varsigma$ , Aeolian for  $\rho \acute{\alpha} \delta \iota \omega \varsigma$ ;  $\beta \rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$ , Aeolian for  $\rho \acute{\alpha} \delta \iota \nu \omicron \varsigma$ ;  $\beta \rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$ , Aeolian for  $\rho \acute{\alpha} \kappa \epsilon \tau \rho \omicron \nu$ ;  $\beta \rho \acute{\alpha} \kappa \omicron \varsigma$ , Aeolian for  $\rho \acute{\alpha} \kappa \omicron \varsigma$ ;  $\beta \rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$ ,  $\rho \acute{\alpha} \tau \acute{\alpha} \nu \alpha \nu$ ;  $\text{Φρινός}$ ,  $\rho \acute{\iota} \nu \omicron \varsigma$ ;  $\beta \rho \acute{\iota} \zeta \alpha$ , Aeolian for  $\rho \acute{\iota} \zeta \alpha$ ;  $\beta \rho \acute{o} \delta \omicron \nu$ , Aeolian for  $\rho \acute{o} \delta \omicron \nu$ ;  $\beta \rho \acute{\iota} \tau \iota \varsigma$ , Aeolian for  $\rho \acute{\upsilon} \tau \iota \varsigma$ ;  $\beta \rho \acute{\upsilon} \chi \epsilon \iota \nu$ ,  $\rho \acute{\omega} \chi \epsilon \iota \nu$ ;  $\eta \lambda \iota \omicron \varsigma$ ,  $\acute{\alpha} \beta \acute{\epsilon} \lambda \iota \omicron \varsigma$  (i.e.  $\acute{\alpha} \beta$ ). Besides, consider the homologies,  $\rho \acute{\eta} \tau \rho \alpha$  ( $\text{Φράτρα}$ ),  $\text{בְּרִית}$  and  $\eta \lambda \iota \omicron \varsigma$ ,  $\text{לְעֵל}$ . Regarding the interchange between  $\rho$  and  $\phi$ , let the double-homology  $\phi \omicron \iota \nu \iota \xi \iota \nu$ / $\text{פִּינִיֶּקֶת}$  suffice as an example.

Yet however sound these three homologies may appear when standing separately and independently of each other, they fail to support each other—or so it seems—when conjoint. For how on earth could radishes be related to 'piercing' and/or 'carnal



knowledge'? In the event, an old Greek custom provides an unbreakable link between them. In ancient Athens adulterers used to be punished by having a radish (presumably of enormous carrot shape and size, the kind still cultivated in Israel—*ράφη*, *ράφα*) thrust up their fundament (Aristophanes, *Nubes* 1083).

It does not need a great deal of imagination to visualize the cruel torture to which the inhospitable elders of Succoth were subjected when victorious Gideon returned to vent his threatened vengeance on them. By the light of this Greek custom, the two verses concerned become probatively complementary, each containing a verb (*פָּרַח*, *פָּרַח*) which matches a particular meaning of the other verb (piercing, knowing carnally), although both verbs are susceptible of more than one meaning. Obviously, the peculiar way of piercing rendered the use of radishes more humiliating, if less painful, than the use of thorns. No doubt, both thorns and radishes were employed to achieve the maximum mental and physical pain.

Another way of punishing marital infidelity among the ancient Greeks was by means of scorpions (Plato, *Comicus* 173. 21). Which recalls another incident in the history of Israel, and confirms the homology *σκορπίος*/*שָׂרָף* IR 12. 11 *scorpion*.

Thus in each case an ancient Greek custom has served as an ideal test whereby to corroborate the homologies concerned. For it is independent of the homologues involved, while linking them together by a common usage. It appears that those who fail to support their leader in distress, as well as those who betray their new king, incur the penalties reserved for disloyal spouses. Hence the scorpions and the radishes—adding the thorns for good measure.

A third relevant custom worth recalling is referred to in Mich 7. 19; although Homer (*Iliad* 1. 314) uses *ἄλς*, the homologue of *הַלֵּל*, and not *ἄλμη*/*הַלֵּל*. This ritual continues to be solemnly performed by the Jews once a year.

Lastly, but not of least interest, is the *ἄλς* —the customary dance at the Baalbek Festival—a homologue of *ἡ Βάκχη/ἡ Βακχίς* or *τὰ Βάκχεια*.

However, there is seldom such a custom at hand wherewith to back up an homology. Fortunately, no less than eight tests are available, whereby it is possible systematically to determine—or at least to help to determine—the soundness of Graeco-Hebraic

homologies. We may, therefore, lay down the following Proposition:—

*LIX. It is not enough for a Hebrew word to accord in form, sound and sense with a Greek word to become its rightful homologue; the provisional homology must—in addition—pass one or more of the following tests:*

1. Comparison with other biblical homologues.
2. The context.
3. Comparison with Arabic homologues.
4. Resemblance in more than one meaning.
5. Resemblance of derivatives.
6. Semantics.
7. The Septuagint.
8. The supreme test.

1. *Comparison with other biblical homologues.* Comparing any homologue in hand with another biblical homologue often has a decisive effect, e.g.  $\text{לָאֵלֹהִים}$ / $\gamma\alpha\lambda\eta\nu\acute{o}s$ . This homology is easily explained by the phenomenon whereby certain letters—including  $\lambda$ —drop out of Greek words in Graeco-Hebraic homology. That this phenomenon has been operating here will readily be conceded when it is pointed out that the truant  $\lambda$  keeps its place in a variant of  $\text{לָאֵלֹהִים}$  (Jes 32. 9), namely,  $\text{לָאֵלֹהִים}$  (Job 21. 23).

A similar homology is  $\kappa\lambda\iota\sigma\iota\alpha$ / $\text{כְּלִיסִיָּה}$  (Esth 1. 2), where the  $\lambda$  has been absorbed by the  $\text{לִי}$  in the  $\text{כְּ}$ . As a matter of fact, it turns up under the guise of  $\text{לִי}$  in Aramaic  $\text{כְּלִיסִיָּה}$  (Dan 5. 20), which is confirmed by Arabic  $\text{كَلِيسِي}$ . Cf.  $\mu\acute{\alpha}\rho\tau\iota\varsigma$   $\text{מַרְטָה}$ .

Somewhat different, but not less characteristic, is the homology  $\text{לָאֵלֹהִים}$ / $\phi\omicron\iota\tau\acute{\alpha}\omega$ . The lengthened form of  $\text{לָאֵלֹהִים}$  (Nu 11. 8) is  $\text{לָאֵלֹהִים}$  (Jer 5. 1) which homologizes with  $\phi\omicron\iota\tau\acute{\alpha}\omega$ , the lengthened form of  $\phi\omicron\iota\tau\acute{\alpha}\omega$ . Compare these two homologies with another pair— $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ / $\text{אָהַב}$  and  $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ / $\text{אָהַב}$ —where the  $\text{א}$  and  $\text{ב}$  in the latter homology respectively replace the equivalents of the  $\text{א}$  and the  $\text{ב}$  in the former. Cf.  $\text{מֹתֵה}$ ,  $\text{מֹתֵה}$ ;  $\text{רַפְּאָה}$ ,  $\text{רַפְּאָה}$ .

It happens that in order to make absolutely sure that the homology in hand is correct, one has to make more than one comparison e.g.  $\text{הָאֵלֹהִים}$ / $\acute{\omega}\delta\omega\nu\iota\varsigma$ .  $\acute{\omega}\delta\omega\nu\iota\varsigma$  is crasis for  $\acute{\omicron}\ \acute{\alpha}\delta\omega\nu\iota\varsigma$ , and the phenomenon of duplication—widespread in the Bible—suggests that  $\text{הָאֵלֹהִים}$  is equivalent to  $\text{הָאֵלֹהִים}$  (Jer 22. 18). Since  $\text{אֵלֹהִים}$  is,

in the context, the homologue of Ἄδωνις, it is possible that מָוֹת is the right homologue of ᾠδωνις. This possibility is converted into a certainty by the conjunction of two facts: that מָוֹת (Prov 15. 11) is homologous with Ἄδωνεύς, and that it is a variant of מָוֹת (Ib 27. 20), as מָוֹת is of מָוֹת.

Similarly, the homology מָוֹת/θάνατος is confirmed by comparison with other homologues, one Hebrew and the others Greek. To begin with, מָוֹת (Ps 79. 11)—another homologue of θάνατος—resembles מָוֹת (Ez 8. 14). Then, some more support may be got from the puzzling equation, ἀδώνια = θανάσιμα. For the first member of the equation resembles Ἄδωνία, τὰ—*mourning for Adonis*, celebrated yearly by the Greek matrons. Whereas the second member seems to be the plural of θανάσιμον, the adjectival noun of θανάσιμος which means *belonging to the dead*. Clearly, the mourning for Adonis bore a funereal character, and the women of Jerusalem used to bewail מָוֹת, *the death* (of Adonis), after the fashion of their Hellenic sisters, holding a ritual session at the very gates of the Temple.

It is obvious that one of the customary dirges intoned at funerals in ancient Israel was the lament on the death of Adonis, the refrain of which was: מָוֹת אָדֹנָי וְהָיָה הָרָה. Another was entitled or began with the words, 'Alas, my brother/sister' (Jer 22. 18). For three millennia the scene did not change; for when I lived in Cairo sixty years ago, I attended several funeral parties at which hired women mourners (cf. Ib 9. 16) ritually whined and chanted traditional dirges adapted to suit the particular occasion, such as the death of a father or a mother, a young man or a maiden (cf. Ez 19. 14 IICh 35. 25). Indeed, faithful to and in conformity with such adaptation, the Septuagint only translates מָוֹת אָדֹנָי—leaving out מָוֹת אָדֹנָי—to fit the lamentation of the male concerned, namely, King Jehoiakim; just as the same lamentation is recorded in IR 13. 30, where it related to the punished prophet. There is, however, an old traditional dirge specially for women, אָדֹנָי הָיָה, in the 31st chapter of the Book of Proverbs; and another for men, Ps 91.

2. *The context.* The context is the best test for a genuine homology, e.g. מָוֹת/Ἄδωνεύς. The Bible and Homer are at one, that the nether world is hidden from the sight of men. This is vividly expressed in *Iliad* 20. 61–5, with reference to the realm of

Ἰδωνεύς; and made clear in Prv 15. 11 and Job 26. 6, with reference to אִבְדָּן. The homology suggests that the word Ἰδωνεύς originated among the Asiatic Greeks, although the belief in Ἰδης was common to both European and Continental Greeks.

The context is also a very good guide, leading to the accurate Greek homologue, where the meaning of a Hebrew word is obscure. In the absence of other clues, it informs one's guessing, where necessity not only warrants guessing, but also compels it. In the light shed by the context, one endeavours first to ascertain the likely meaning of the Hebrew word concerned, and then to find a Greek homologue that conforms to that meaning as well as being agreeable to the context, e.g. חָפַץ in Cant 2. 7, 8. 4.

Now I found it impossible to accept that *in this setting* חָפַץ could reasonably be related to ἀγαπάω, seeing that the subject of חָפַץ was אֱהָבָה, ἀγάπη. So I set about getting the exact sense of each other word in the context. First, comparing the two verses, one observes that the relevant passages in both differ in one word. In one, the passage runs: אִם-תִּעֲזָבוּ וְאִם-תִּפְרְדוּ אֶת-הָאֱהָבָה עַד שֶׁתִּחַפֵּץ בָּהּ תִּעֲזָבוּ וְאִם תִּפְרְדוּ אֶת-הָאֱהָבָה עַד שֶׁתִּחַפֵּץ. I made up my mind that אִם could not be a conditional conjunction, simply because the verse ended with the supposed protasis and there was no apodosis. As to בָּהּ, it might well have been an interrogative adverb, short for לִבָּהּ; but in that case, the character of the passage in this verse would unaccountably differ from the apparently identical passage in the other verse. I came to the conclusion that *here*—as in Jud 5. 8 Prv 27. 24—אִם has for homologue οὐ, and not εἰ; and that—as in IR 12. 16, Jer 8. 9, Prv 31. 2 (cf. אִלַּי Ib 31. 3, 4 and אִלַּי Ib 1, IICh 10. 16—בָּהּ has for homologue μὴ, and not ποῖος or τίς ποῖος. I had long since established the homology ἐξείλω הָעֵץ, so that I was now well equipped to cast about for the homologue of the isolated word, חָפַץ; but no amount of conjecture availed, and I abandoned—or rather suspended—the speculative search.

Then one day, while I was dealing with ἔψω and ἐφύω as the respective homologues of בָּשַׁל and בָּשָׁל, I recalled the above passage. Some time later, while I was dealing with the homology ἐφθός/אֶפְתָּל, I again remembered it. And that is how I came across the alternative or joint homologues of חָפַץ, ἐφθόω and ἔψω.

Such accidental finds come about because of my habit of continually murmuring to myself puzzling words and phrases, as I go along in my research, and one of them accidentally relates to the Greek word which happens to be under consideration. One enigmatic verse that I have tirelessly repeated to myself for years, without the benefit of such a coincidence, is the last in the sixth chapter of Canticles. It is the penultimate in the N.E.B., and does not seem to have baffled its scholarly editors, who are not noted for their sensitivity to ticklish passages.

Another example of contextual help is the ascertainment of the homologue of מלל in Jes 51. 6. As a matter of fact, the homology מלל/μελαίνω was one of my earliest discoveries. It seemed plain enough to me that in the prophet's imagining the sky might become overcast and darken like smoke. Yet I had my reservations, pending the discovery of other words where the *v* changes into מ, although at a pinch one might allow the diphthong to account for the מ. In those early years I was full of reservations, as indeed was my note-book full of provisional homologies many of which have been discarded.

But the context not only helps to ascertain a genuine homologue or to confirm a sound homology; it also determines the rejection of a plausible one. An example in point is a compound of μελαίνω—namely, ἐπιμελαίνομαι—which means, of fruit, *blacken in ripening*. At first, I almost jumped with glee at the idea that here was an excellent homologue for מלל in Ez 16. 4, which would incidentally corroborate the homology מלל/μελαίνω. I thought the prophet was legitimately using poetic imagery by transferring to human beings a chromatic expression which only fits certain fruit. I imagined he meant that Jerusalem (a personification) had not as yet attained maturity and full development. For a moment I jibbed at a metaphor of my own creation; for a moment or two I hesitated to erect an unsteady superstructure on an as yet unfirm foundation. But the imagery was too attractive to bypass, so I provisionally adopted the homology מלל/ἐπιμελαίνομαι, ever mindful of a possible error of judgment.

Much later, as is my wont, I reviewed this homology—among others—and went back to the text with a fresh mind. The verse visualizes Jerusalem on her birthday, with her umbilical cord still unsevered, and herself not yet washed for a show or wrapped

up in swaddling clothes. All this is infantile and far too early for adulthood, I thought. The next verse goes on to say: 'No eye pitied thee to do any one of these things unto thyself, in compassion towards thee.' Clearly, then, מלל was a service to be rendered to a new-born child, and not to an individual at an advanced stage of growth. Needless to add, the much favoured homologue did not survive this belated scrutiny: it was scrapped and consigned to oblivion, where so many other provisionals had and have been relegated. Instead, I have substituted μαλακίζομαι (*to be softened, appeased*) and/or καταμαλάσσω (*soften, appease*). At first sight it would seem that there was a conflict of claims between these two verbs; yet none actually exists, since both derive from μαλακός.

Finally, the context can be helpful even where proper nouns are concerned, e.g. שֶׁלֵּי σχολαῖος. According to the context, the flow of the שֶׁלֵּי is *slow*. Therefore, assuming that the brook took its name from the sluggish nature of its waters, the homology is sound. The Septuagint refers to it as Σηλαιμ, and to this day it is known locally as سَيوان—an ancient variant of שֶׁלֵּי, because the *s* exchanges with all the gutturals in Greco-Hebraic homologies. This explains why Joshua's father, שֵׁלִי, is called Ναυφֿ—שֶׁלֵּי in the LXX—like שֶׁלֵּי and שֶׁלֵּי (Ez 16. 33, צִדְקִי [IR 7. 45] and צִדְקִי [IICh 4. 17]). Cf. فَرْعَوْنَ سֶלֶה, حَبِيبُ زَيْدٍ, and שֶׁלֵּי שֶׁלֵּי; נִכְרִיָּה (Prov 27. 13) and נִכְרִיָּה (Is 20. 17, אֲבִיָּה [IICh 12. 16] and אֲבִיָּה [IR 14. 31]). However, it is submitted that the context precludes the possibility of the formal resemblance between שֶׁלֵּי (Jes 8. 6) and σχολαῖος being purely coincidental.

3. *Comparison with Arabic homologues.* Since Arabic and Hebrew are sister languages, scholars (including my late father) have—from the Middle Ages down to our times—freely resorted to Arabic for assistance in the interpretation of obscure Hebrew words. But such assistance has sometimes been illusory, for four reasons: first, because the formal and phonetic resemblance between the Hebrew and the Arabic words involved is insufficient; secondly, because resemblance in form does not invariably accompany resemblance in meaning; thirdly, because Arabic and Hebrew words often differ from each other in the sound and

morphology of their homology with Greek; and lastly, because the Arabic and Hebrew homologues of a Greek word do not always bear the same meaning—the Arabic homologue bearing one meaning of the Greek word, and its Hebrew fellow homologue bearing another meaning of the same Greek word. *Per contra*, the assistance given by Arabic, in ascertaining and testing the Greek homologues of Hebrew words, is most reliable as well as very generous—whether the Arabic and Hebrew fellow homologues tally or not phonetically, morphologically, or semantically. Yet, for the reasons stated above, semantic difference between such homologues may be even more important than phonetic and morphological resemblance or identity of meaning, for the purpose of testing. Several examples will convincingly illustrate the various aspects of my contention.

A.  $\phi\acute{\alpha}\nu\omicron\varsigma$ ,  $\phi\acute{o}$ , Attic contraction  $\phi\acute{\omega}\varsigma$ :

- light* אור Gn 1. 3 Jes 31. 9 אורה Ps 139. 12 IR 11. 36  
 עין 4. 3. 4 נהרה Ib 12. 5 Job 20. 27 בה 29. 22 IIS גיר  
 Ex 10. 5 IIS 20. 6 נהירא, נהורא Dan 2. 22 نور;  
 esp. *daylight* אור Jud 19. 26;  
 also of *moonlight* אור Jes 30. 26;  
 and *starlight* אור Jes 13. 10;  
 אֶדְשָׁא, sc. sun and moon, Ps 136. 7 באורה Gn 1. 16;  
 in poets, frequently in phrases concerning the life of men, אור  
 Job 33. 30;  
 into *the light*, i.e. *public* אור Zeph 3. 5 Job 28. 11 Gn 20. 16,  
 38. 21;  
 simply *a day* נהר day;  
*the light* of a torch בה Job 12. 5, lamp אור Jer 25. 10, fire אור  
 Ps 78. 14 Jes 50. 11, etc. עין Ez 1. 4;  
 נֹר, 27. 3. 26 Ib נרא Dan 3. 27 נר Jes 44. 16 אור fire  
 אֶדְשָׁא the illuminations Ex 13. 16 Jes 31. 9;  
*the light* of the eyes אור Ps 38. 11 מאור Prv 15. 30;  
 עין 24. 21 Ex עין sg.  $\phi\acute{\alpha}\nu\omicron\varsigma$ ; עינים Gn 49. 12  $\phi\acute{\alpha}\nu\omicron\varsigma$  pl.,  
 window הור Cant 5. 4;  
 opening חר IIR 12. 10 חר Jes 11. 8 באורה Jes 11. 8  
 light as a metaphor for deliverance אורה Esth 8. 16, happiness עין  
 Dt 33. 28, glory פאה Neh 9. 22;  
 of God אור Job 24. 13;  
 with reference to *illumination* of mind נהירו Dan 5. 11.

The homologies נִיר, נִיר, נִיר/φάος (*light*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Again, the homologies נִהר, נִהר/φάος (*light*) and נִהיר/φάος (*illumination of mind*) are tested and found to be sound by the homology نهار/φάος (*a day*).

Similarly, the homologies נִור, נִור/φάος (*fire*) are tested and found to be sound by the homologies نور/φάος (*light*) and نار/φάος (*fire*).

Also the homologies חֵר, חֵר and חֵר are tested and found to be sound by their fellow homologues جحر and ثغر—although they do not tally with each other in sound—because the differences between them are accounted for. Thus, the ج in جحر, and the ث in ثغر, stand for the φ which drops from חֵר, חֵר and חֵר; while the غ in ثغر—like the ח in חֵר, חֵר and חֵר, and the ح in جحر—interchanges with the internal vowel as a guttural.

Note that the initial ל or נ in the homologues is the Middle Voice ל and נ; and that the initial מ in מֵאֵר, מֵאֵר, and מֵאֵר is not a prefix but a substitute for φ, the aspirate of π.

B. στέλλω, ἀπο-, ἐξαπο-, ἀποστολή, etc.

στέλλω, *make ready; prepare* أعدّ;

*dispatch, send* שלח Gn 42. 4, 45. 23 رح;

*journey* سفر;

*repress* صد;

*draw in* شد.

ἀποστέλλω, *send off or away from* שלח Gn 3. 23, 25. 6 Ex 12. 33 Nu 5. 2

Dt 24. 1 IS 20. 13 שלח Gn 44. 3;

*send away* שלח Ex 3. 20, 4. 23;

*banish* שלח Jud 1. 25 Ob 7;

*go away, depart* سافر;

*dispatch on some mission or service; freq. of messengers or forces*

שלח Dt 28. 48 IIR 24. 2 Jes 57. 9 Joel 2. 25 ICh 32. 31

Ob 1 Prv 17. 11 השליח Lev 26. 22 IIR 15. 37;

*put off, doff* شلح.

ἐξαποστέλλω, *dispatch* שלח Gn 8. 7-8, 10, 38. 17 IS 5. 11, 6. 8

Neh 8. 12;

*send forth* שלח Ex 8. 28 Jud 12. 9;



- send away, dismiss*, e.g. prisoner, שָׁלַח Ex 21. 26 Dt 15. 12, 21. 14  
 IR 20. 42 Jes 58. 6 Jer 34. 9, 50. 33 Zach 9. 11 Job 39. 5;  
*divorce* שָׁלַח Dt 22. 19, 24. 4 Jes 50. 1 Jer 3. 1 Mal 2. 16 שָׁלַח  
 Jes 50. 1 طَلَّقَ سَرَّحَ;  
*discharge a projectile* שָׁלַח Ez 5. 16 أَطْلَقَ;  
*destroy* שָׁלַח Jes 27. 10.  
 ἀποστολή, ἡ, *sending off or away* שָׁלַח Ex 18. 2;  
*as a parting gift* שָׁלַח IR 9. 16 שָׁלַח Cant 4. 13;  
*dispatching* שָׁלַח Esth 9. 19;  
*expedition* שָׁלַח Ps 78. 49.  
 στήλη, ἡ, *prop or buttress to a wall* שָׁלַח Ez 41. 6 عِמוד;  
*block or slab used as a memorial, monument* inscribed with record  
 of victories, dedications, votes of thanks, treaties, laws, decrees,  
 etc. שָׁלַח Ex 24. 12 Dt 9. 9 Jes 30. 8.  
 ἀπόστολος, ὁ, *dispatching, of envoys* שָׁלַח Ps 78. 49 Eccl 8. 8.  
 στολή, ἡ, *armament* עָדִי Ex 33. 4 שָׁלַח Neh 4. 11 IICh 32. 5 سَلَح;  
*equipment in clothes, raiment, garment, robe, full dress* שָׁלַח Job 38. 9  
 עָדִי Jes 49. 18.  
 στολίζω, *dress* שָׁלַח Ez 16. 4 שָׁלַח Ez 16. 4; cf. χυτλάω;  
*deck, adorn* עָדָה שָׁלַח Ez 16. 11, 13. Cf. ἐνδύω.  
 στολὴς, ἡ, *garment, robe* שָׁלַח Job 38. 9 شَال حَتَه; pl., *fold* in a woman's  
 robe שָׁלַח Ex 28. 33 Jes 6. 1 Jer 13. 22 Thr 1. 9.  
 στόλισις, ἡ, *dressing* שָׁלַח Ez 30. 21.  
 στόλος, ὁ, gen. λου, *expedition* שָׁלַח Jes 7. 4;  
 generally, *journey or (oftener) voyage* سفر;  
*vestment* שָׁלַח Job 38. 9 حَتَه;  
*equipment* עָדִי Ps 32. 9;  
*army* שָׁלַח Jes 7. 4 שָׁלַח Nu 31. 14 IIR 6. 15 Joel 2. 25;  
*armament* שָׁלַח IIS 22. 40; cf. ὄπλον;  
*sea force, fleet* שָׁלַח Zach 9. 4 צִיר Jes 33. 21 צִיר Ib 18. 2 أُسْطُول;  
 generally, *party, band, troop*, pl., שָׁלַח Jes 16. 8;  
*the people* שָׁלַח Ob 20; cf. ὄχλος;  
*stump of the tail, in animals* שָׁלַח Dt 28. 13 ذَيْلُ ذَنْبٍ جَذَل;  
 = πᾶσσαλος (*peg, pale, stake*) צִיר Prv 26. 14; spurious, cf. θαιρός.

The homologue שָׁלַח is tested and found to be sound by its  
 fellow homologue سَرَّحَ—although they do not tally with each  
 other—because the sound-differences between them are slight  
 and can easily be accounted for. Thus—as with שָׁלַח—one of the

double  $\lambda$ s drops out from  $\text{سرح}$ , while the  $\text{ر}$  rightly replaces the remaining  $\lambda$ .

The homology  $\text{ΠΛΨ}/\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*send*) is tested by its fellow homology  $\text{سفر}/\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*journey*)—although the Hebrew and Arabic homologues do not tally with each other—because the differences between them can be accounted for. Thus, one  $\lambda$  drops out of both homologues, whereas the  $\text{ف}$  and the  $\text{ر}$  rightly replace the  $\tau$  and the remaining  $\lambda$  respectively.

Similarly, as regards the four homologies— $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*send away from*),  $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*send away*),  $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*banish*),  $\text{ΠΛΨ}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*dispatch on a mission*)—*vis-à-vis* their fellow homology,  $\text{سافر}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*depart*). Besides,  $\text{سافر}$  corroborates  $\text{سفر}$  and  $\text{سفر}$ .

They are further tested and found to be sound by their fellow homology  $\text{شَلَح}/\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  (*doff*), where the Arabic and the Hebrew homologues— $\text{ΠΛΨ}$  and  $\text{شَلَح}$ —tally perfectly. This double homology confirms all the other homologies which contain the verb  $\text{ΠΛΨ}$  or any of its derivatives. Indeed, its corroborative character is all the stronger because of the peculiar meaning of  $\text{شَلَح}$ , seeing that—on the face of it—*stripping* has no relation to *journeying*, *banishment* or *divorce*.

The homologue  $\text{ΠΛΨ}$  is further tested and confirmed in its soundness by its fellow homologues  $\text{سرح}$  and  $\text{طَلَق}$ —although neither tallies with it—because, here again, the differences between them can be accounted for. Having dealt with  $\text{سرح}$  in relation to  $\text{ΠΛΨ}$ , it is unnecessary to relate  $\text{سرح}$  to  $\text{ΠΛΨ}$ .

As for  $\text{طَلَق}$ , it does not—at first sight—strike one as being related to  $\text{ΠΛΨ}$ , although the two words have a double consonant and a guttural in common; while  $\text{Ψ}$  replaces  $\text{ϕ}$  in  $\text{ϕ}\kappa\text{ϕ}$  (Job 24. 6). But wide differences between homologues of a Greek word are common—e.g.  $\text{ΠΛΨ}$  and  $\text{أَعَد}$ —and irrelevant to the criterion of testing the soundness of an homology. What is important is that each homology should independently conform to the rules, and then pass one or more tests of accuracy.  $\text{ἐξ}\acute{\alpha}\pi\sigma\sigma\tau\acute{\epsilon}\lambda\lambda\omega/\text{أطلق}/\text{طَلَق}$ —

like ἐξαποστέλλω/שלח—is a perfect homology: both verbs are compound homophones, σ drops out of στέλλω, τ changes into ל, and a terminal guttural is added: each homology is well and truly tested by the other, and duly confirmed in its soundness.

Similarly חתלה is tested and confirmed by its fellow homologue חלה; just as שול is by שאל, אעד by עד, and שד by אעד and חלה. חלה, חיל, חיל, and חל are also tested and confirmed by חלה.

A word about أسطول which is a perfect homologue of στόλος, except for the prosthetic أ. In this connection, it is interesting to note that in speaking English, the Pakistanis and Iraqis add a prosthetic to every word beginning with s, saying: ispeak, istand, istation, istop.

And so it goes on: the obvious שלח and سلاخ, and the not-so-obvious צלע and عضاده or آلاب (in its two or three different meanings) and جذل. All of this adds up to a massive body of evidence the quality of which is of a very high order.

Perhaps it should be pointed out that the initial מ in the homologies—ἀποστολή/משלחת, משלחת and ἀπόστολος/משלחת—is the homologue of the prefix ἀπο-; as distinct from the initial מ in the homology δραμα/מראה, which is the prefix into which the suffix -μα has been converted.

4. *Resemblance in more than one meaning.* When a Greek word has several meanings, and its Hebrew homologue bears more than one of them, the possibility of mere coincidence in formal and/or phonetic resemblance between them is eliminated. Indeed, not only does this go to strengthen the homology, but it also constitutes a test of its soundness. For instance:

- A. δαίζω: *cleave asunder, rend, divide* דק Jes 28. 28, 41. 15 Dan 7. 23  
 דק IIR 23. 15 דק Jes 28. 28 דק Dan 2. 34 דק Am 1. 3  
 ; اندق شق דק Dan 7. 23 דק Jes 28. 27 דק Dt 25. 4  
 ; דק Mich 4. 13 דק Jes 28. 28;  
 pierce through, rend דק Nu 25. 8 דק Thr 4. 9 דק Jud 8. 7.

Here both דק and דש bear more than one meaning of δαίζω, while דקר may be considered as a lengthened form of

קול. The Arabic homologues add some further strength to the Greek-Hebrew homologies formed by these verbs.

- B. *ὄπλον*, *τό*: *tool, implement*, mostly in pl., כָּלִי Gn 31. 37 Ex 22. 6, 35. 22 Lev 8. 11, 11. 33, 13. 49, 15. 12 Nu 1. 50 IIS 24. 22 IR 6. 7 Jes 22. 24 Jer 40. 10 Am 6. 5 Esr 1. 7 IICH 9. 20, 36. 7  
 (v.i.) (χώραμα: *receptacle*);  
 a ship's *tackle, tackling*, esp. *ropes, halyards* חַבֵּל Jes 33. 2;  
 generally, *any ropes* חַבֵּל Jos 2. 15 Jer 38. 6, 11–13 Job 40. 25 Esth 1. 6 כָּבֵל Ps 105. 18, 149. 8;  
*tools*, strictly so called חַבֵּל IS 10. 3, 5 Ps 71. 22 Thr 4. 2 Jud 5. 25, 6. 38 כְּפָרָה Ps 56. 9;  
 in pl. also, *implements of war, arms and armour* כָּלִים Gn 27. 3 Dt 1. 41 IS 16. 21, 17. 22 Ez 9. 1;  
 rarely in sg., *weapon* חֵיָל IS 2. 4 IIS 22. 40 Ps 18. 33, 40  
 (*arrow*); *the large shield* (צָנָה, שָׂנָה, דָּבָר) from which the men-at-arms took their name of *ὀπλίται* כָּלִים IIS 8. 18, 20. 23;  
*heavy arms* IS 31. 9, 10 כָּלִים.  
*ὄπλα*, = *ὀπλίται*, *men-at-arms* חַיָּלִים Ez 27. 11 IR 15. 20 IICH 7. 40;  
*τὰ ὄπλα* *the place of arms, camp* חַיָּלֵי Jud 7. 15, 8. 10 (cf. *σκήπημα*);  
 IICH 33. 14 מַחֲלֵ;  
 of the *arms* possessed by animals for self-defence חַיָּלִים Job 41. 15;  
*membrum virile* חַיָּל IS 6. 4 דָּבָר Dt 7. 13.

Each of the following homologues bears more than one meaning of *ὄπλον*, a fact which tests and confirms their homology with it: חַבֵּל (supported by חַבֵּל), חֵיָל (corroborated by חֵיָל), and עֶפֶל. Although חַבֵּל also has three meanings—'stringed instrument of music', 'wine skin', and 'vessel of clay'—they are not different meanings of *ὄπλον*. Yet it is corroborated by חַבֵּל; so is נֶמֶד by חַבֵּל.

Resemblance in more than one meaning, of two homologues constituting an homology, can be ideally exemplified by comparing the kindred words that make up the respective families of those two homologues, e.g. נֶמֶד/μετρέω, חֵיָל/πίμπλημι, נֶפֶס/θεραπεύω, חֵיָל/ὁράω:

מָדַד: μέτρέω, *measure* (Jes 40. 12 Ez 40. 20); *count* (Jer 33. 22 Hos 2. 1).

מָדַד: ἐκμέτρέω, *measure out, measure* (IIS 8. 2 Ps 60. 8);

διαμέτρέω, (astron.) *to be in opposition, to be diametrically opposite to* (Job 7. 4).

מָדַד: διαμέτρέω, *measure with the eye, scan* (Hab 3. 6).

מָדַד: συμμέτρέω, *to be in right measure with, to be commensurate with* (IR 17. 21).

מָדַד: μέτρον, τό, *measure* (Zach 2. 5); *weight or measure* (Lev 19. 35); *duration* (Ps 39. 5); *length* (Ex 26. 2) מָדַד Lev 6. 3 Ps 109. 18; *size* (IR 6. 25); pl., *dimensions* (Nu 13. 32 Jer 22. 14 Ez 40. 24).

מָדַד: μέτρημα, τό, *measurement*; μέτρον, *due measure or limit, proportion, pl., dimensions* (Job 38. 5).

מָדַד: μέδιμνος, a corn measure: very nearly 12 gallons (Job 28. 25).

The Indo-European *métro-m* from *médtro-m*, 'measuring instrument', probably accounts for the double מ in מָדַד. It is also relevant that מָדַד is similar to Gothic *mitan*, 'measure'. Moreover, Hebrew provides two homologues of μέτρον, formed in accordance with the Greek pattern and similar to the Latin *mensura*—but not מָדַד—namely: מִדְוָה and מִדְשָׁה:

מִדְוָה: μέτρον, τό, *limit, term* (Ez 20. 37).

מִדְשָׁה: μέτρον, τό, *weight or measure* (ICh 23. 29);

μέτρημα, τό, *measure, allowance, dole, soldier's rations* (Ez 4. 11, 16).

מָדַד/μόδιος: a measure of length, = 200 ὀργυαί (the length of the outstretched arms, about 6 feet or 1 fathom) Ez 48. 30, 33.

מָלֵא: πίμπλημι, *fill*; πληρόω, *fill* Ex 40. 34; מָלֵא: pass., *to be filled, to be full* of Cant 5. 2;

πλημύρω = πλημυρέω, *οὐεῖται, rise like the flood-tide, to be full or in flood* Jos 3. 15 (cf. πλήρης);

πληθύω, *to be or become full* Jud 16. 27 IIR 6. 17;

πληρόω, *make full or complete* Jes 40. 2; *render, pay in full* IS 18. 27;

πλήθω, *to be full* Joel 4. 13, intransitive form of πίμπλημι.

מָלֵא: ἐμπίμπλημι, *fill quite full, fill full of a thing*; ἐκπίμπλημι, *fill them full of*; ἐπιπίμπλημι, *fill full of*; καταπίμπλημι, *fill quite full, fill full* of Ex 35. 35 IIR 21. 16 Jer 41. 9;

ἐκπληρόω, *fulfil*; ἐμπίμπλημι, *fulfil, accomplish* IR 8. 15;

ἐμπίμπλημι, *fill a hungry man with food* Ps 107. 9 (Od. 17. 503);

ἐκπληρόω, *make up the number of*; διαπληρόω, *strengthened for*  
 πληρόω, *make full, complete* Ex 23. 26.

אֲלֶמֶד: συμπληθύω, *multiply* Job 16. 10.

אֲלֶמֶד: πλήρης, *solid, whole* Gn 23. 9; *full* Jer 4. 12; *full of* Jer 5. 27; of  
 wine, *full-bodied, with a persistent flavour* Ex 22. 28 Nu 18. 27; used  
 indecl. in later Greek, esp. of payments *in full* Gn 23. 9 ICh 21.  
 22, 24; *gorged, satisfied, satiated* Dt 33. 23; *full, complete* Jer 6. 11;  
*full of people* Jud 16. 27; abs., *full, of swollen stream* Jos 3. 15.

אֲלֶמֶד: πλέως, *full* Ex 9. 8, 16. 32 IS 28. 20;

πλησμονή, ἡ, *abundance* Dt 33. 16;

πληθώρα, ἡ, *fullness* Jes 34. 1, 42. 10.

אֲלֶמֶד: πλήρωμα, τό, *fullness* Ez 12. 19, 32. 15.

אֲלֶמֶד, אֲלֶמֶד: πλήρωσις, ἡ, *filling* Ex 25. 7, 28. 17.

πλήμη, πλήσμη, and πλημυρίς, which derive from πίμπλημι,  
 have a direct homologue, בְּלִימָה, and an indirect homologue—  
 via the suffix-prefix construction—מְבֹל, which do not seem to  
 be related to אֲלֶמֶד, but nevertheless are:

בְּלִימָה: πλήμη, ἡ, *flood-tide* Job 26. 7; cf. Ps 136. 6.

מְבֹל: πλήσμη = πλημυρίς, ἡ, generally, *flood, deluge* = πλήμυρα; πλήμυρ,  
 ἡ, *flood-tide* Gn 6. 17.

אֲרָפָה: θεραπεύω, θαρ-, *do service to the gods*; abs., *worship* Job 13. 4;  
*treat medically* Eccl 3. 3; *to heal, cure* Jer 33. 6 شفى; *take care of*  
 Hos 11. 3; of land, *cultivate* ICh 7. 14; *mend garments* יָרָא.

אֲרָפָה: ἐκθεραπεύω, *strengthened for* θεραπεύω, *mend* IR 18. 30; *cure*  
 perfectly Ex 21. 19.

אֲרָפָה: ἐκθεραπεύω, Med., *get oneself quite cured* IIR 8. 29.

אֲרָפָה: θεραπεία, ἡ, *healing* Ptn 3. 8.

אֲרָפָה: θεραπεία, ἡ, *medical or surgical treatment* Jer 30. 13.

אֲרָפָה: θεραπεία, ἡ, *medical treatment* Ez 47. 12.

אֲרָפָה: θεραπεία, ἡ, pl., *cures* Jer 46. 11.

אֲרָפָה: θεραπευτής, *medical attendant* ICh 16. 12.

אֲרָפָה, אֲרָפָה: θεραπεία, *care of the body* Jer 8. 15, 14. 19, 33. 6.

Note that the first syllable of θεραπεύω drops out of all the homo-  
 logues in the family, except תְּרוּפָה and شفى.

אֲרָפָה: ὁράω, *look* Jes 60. 1, רָאָה IS 24. 12.

אֲרָפָה: ὁράω, *see that, perceive* IIR 11. 1.

אֲרָפָה: ὁράω, *see* Gn 29. 10 Jes 40. 26; *look* Gn 29. 32 Jer 6. 16; *see,*  
*observe, behold, perceive* Ex 20. 18 Lev 13. 3, 56; *see that* Jud 20. 41;

- perceive* Gn 16. 4, 39. 3; *behold* Gn 27. 27 Dt 1. 8; *discern, perceive*, metaph. of mental sight Mal 3. 18 Eccl 1. 16; *observe* Gn 31. 12; *see visions* IS 9. 9 Jes 30. 10 Zach 1. 8; *look to, pay heed to; see to, look to*, i.e. *take or give heed* IS 12. 17, 24. 12 IR 12. 16; *look out for, provide* Gn 22. 8 IS 16. 17; *Pass., appear in vision* Gn 12. 7, 48. 3.
- רָאָה: *ὁρατός*, *to be seen, visible* Esth 2. 9.
- רָאָה: *pass., ἐφοράω*, *attend, be in view* Job 33. 21.
- הִרְאָה Gn 12. 1, הִרְאָה Ex 25. 40, 26. 30 ?
- רָאָה: *ὄρατος* (B), *ὁ* (*ὁράω, ὠρα*), *watcher, guardian* IS 9. 9 Jes 30. 10 ICh 16. 10.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight* Job 10. 15.
- רָאָה: *ὄρασις, ἡ*, *seeing, the act of sight, power of sight* Eccl 5. 10.
- רָאָה: *ὄρασις, ἡ*, *vision* ICh 26. 5.
- רָאָה: *ὄρασις, ἡ*, *appearance* IS 16. 12.
- הִרְאָה: *ὄρασις, ἡ*, *appearance* Gn 29. 17.
- הִרְאָה: *προσόρασις, ἡ*, *appearance* Jes 44. 13.
- הִרְאָה: *ὁράω, ὁράω*, *see visions* Joel 3. 1.
- הִרְאָה Jer 29. 8 ?
- רָאָה: *ὁράω*, *look towards* Prv 15. 14.
- רָאָה: *ὄραμα, sight, spectacle* Eccl 1. 17; *device, plan* Ib 2. 22.
- רָאָה: *ὄραω* (*ὄρατος* (B)), *watch* Ez 34. 23.
- רָאָה: *ὄρατος* (B), *ὁ*, *watcher, guardian* Gn 4. 2.
- רָאָה: *ὄρασις, ἡ*, *vision* Eccl 1. 14.
- רָאָה: *ἐφοράω*, *of the gods, watch over* Gn 48. 15.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Ps 23. 1.
- רָאָה: *ἐφορος, ὁ*, *observer, guardian, ruler* Gn 12. 15 فرعون.
- רָאָה: *ὄραμα, τό*, *that which is seen, visible object* Nu 12. 8; *sight* Lev 13. 12; *sight, spectacle* Ex 3. 3; *device, plan* Ez 42. 11.
- רָאָה: *ὄραμα, τό*, *vision during sleep, dream* IS 3. 15.
- רָאָה: *ὄραμα, τό*, *sight, spectacle* Dt 4. 34.
- רָאָה: *ὄραμα, τό*, *spectacle, vision, dream* Eccl 5. 6; *dream* Gn 40. 5; *vision* Job 20. 8.

The initial *l* in *לראות* is part of the radical, replacing the initial vowel in *ὁράω*. There is no homologue to the *הפעיל* of either *הלם* or *ראה*, a unique and unaccountable gap: one of the very rare independent developments in both Arabic and Hebrew. *Per contra*, *הביא*—the homologue of *εἰσβαίνω*, which is causal only in the first aorist—is causal throughout. *ולא* is the lisping pronunciation of *ὁράω*, and *הלום* is a direct homologue of *ὄραμα*,

following the Greek pattern. The final מ represents the suffix -μα, whereas the final מ in ׀לִּן is terminal. On the other hand, הָאֵלֶּם is an indirect homologue of ὄραμα—as מְבֹלֵל is of πλήρη and πλήσμη—following the suffix-prefix construction: the prefix מ represents the suffix -μα. Similarly with תָּאוֹת or תָּאֵת and תָּאֵת: the final ת in the former represents the suffix in ὄρασις, as indeed does the initial ת in the latter—the noun changing gender in the process. Similarly, again, with הָמֵד/μέτρον and מֵד/μέτρημα.

The regular changes undergone by the Greek homologues, ἐφοράω and ἑφορος, to be transformed into Hebrew are as follows:

הָעֵר results from the last two syllables of ἐφοράω; the first syllable drops out because it includes φ, while ο and ρ undergo vowel/consonant metathesis, at the same time ο turning into ε, as in ὀράω/הָאֵר. Thus: ἐφοράω → ὀράω → ροεω → ρεεω = הָעֵר. That is why הָעֵר is Qal.

הָעֵר results from the first syllable dropping out of ἑφορος, metathesis taking place between the first ο and the ρ which follows it, the second ο turning into ε, and the final σ dropping. Thus: ἑφορος → ορος → ροος → ροε → ροε = הָעֵר.

הָעֵר results from vowel-consonant metathesis taking place in ἑφορος, between ε and φ, and ο and ρ; the ε turning into ε, and the terminal σ dropping. Thus: ἑφορος → φερος → φερος → φερος → φερος = הָעֵר.

5. *Resemblance of derivatives.* The existence of homologous derivatives is an essential test to a sound verb-homology, for homologies of derivatives corroborate each other in common solidarity as members of two sound homologous families. This has already been amply illustrated by five large homologous families: מֵד/μετρέω, מְלִי/πίμπλημι, הָאֵר/ὀράω, אָפֵר/θεραπείω, and תָּלֵשׁ/στέλλω. Yet there is an extremely rare example which throws into relief the function of homologous derivatives as a vital test of sound homology, where the verbs competing for homology appear to have equally good claims to it.

The two verbs concerned are καλέομαι and μυθέομαι. Grammatically, both qualify to homologize with a verb beginning



with the MIV 1. Phonetically and morphologically both qualify to homologize with  $\square\pi\lambda$ : the exchanges,  $\kappa/\pi$ ,  $\theta/\pi$ ,  $\lambda/\nu$ , the addition of a terminal  $\nu$ , and the dropping of the first syllable which includes  $\mu$  are all regular phenomena. Semantically also, both their compounds with the preposition *παρά*—*παρακαλέομαι* and *παραμυθέομαι*—coincide, meaning 'to comfort, to console'. Accordingly, either of them tallies with  $\square\pi\lambda$  in apparently perfect harmony. So much so that, had their claims in other respects been equal,  $\square\pi\lambda$  would have rightly claimed them both as legitimate homologues. For there is nothing to prevent a word in one language having more than one homologue in the other. It would merely imply that, with the passage of time, similar Greek words meaning more or less the same thing came to be pronounced the same way. But the claims of these two verbs are not equal in other respects; since, for one thing, *παραμυθέομαι* has, whereas *παρακαλέομαι* has not, derivatives that homologize with derivatives of  $\square\pi\lambda$ . Therefore, the whole family of the former verb prevails, as follows:

*παραμυθέομαι*, to comfort, to console  $\square\pi\lambda$  Jes 40. 1; Pass.,  $\square\pi\lambda$  Jes 66. 13  $\square\pi\lambda\eta$  Gn 37. 35  $\square\pi\lambda$  Gn 24. 67 Ez 5. 13.

*παραμυθητής*, consoler  $\square\pi\lambda$  Thr 1. 2.

*παραμύθημα*, τό, consolation  $\square\pi\lambda$  Hos 13. 14  $\square\pi\lambda$  Jes 57. 18  $\square\pi\lambda$  Jer 15. 7.

*παραμυθητικός*, η, ον, consolatory  $\square\pi\lambda$  Zach 1. 13.

*παραμυθία*, ἡ, encouragement, reassurance, consolation  $\square\pi\lambda$  Ps 119. 50 Job 6. 10  $\square\pi\lambda$  Ps 94. 19 Job 15. 11, 21. 2.

The  $\nu$  in  $\square\pi\lambda\nu$  is not a prefix; it represents  $\pi$ .

6. *Semantics*. Semantics are a decisive factor in the following circumstances:

A. When allied to sound, the semantic factor constitutes a preliminary guide to, and *prima facie* evidence of, accurate homology. Thus *κυφός* is—by virtue of its meaning (*hunchbacked*), as well as by reason of the phonetic changes experienced in Graeco-Hebraic homology—a sound homologue of  $\lambda\pi\lambda$  (Lev 21. 20). So is *ὕβος*, for the same reasons:  $\delta/\nu$ ,  $\rho/\pi$ ,  $\lambda/\gamma$ ,  $\gamma/\kappa$ ,  $\beta/\nu$ , terminal 1. In fact, the said changes prove that *ὕβος* is a variant of *κυφός*. Similarly, *ὕβος* (*hump* of a camel) is proved to be a variant of

κῶφος, and passes muster as the homologue of קִפְּזָה. Is it not highly significant that the Latin *gibbus*, the Italian *gobbo*, and the French *gobin* resemble so closely the Hebrew קִפְּזָה?

The corroborative efficacy of semantics and phonetics when conjoined together is exemplified to advantage by comparing two Greek words which sound very much alike, yet completely differ in meaning, together with their respective homologues—one Arabic and the other Hebrew—which also sound strikingly alike while vastly differing in sense, namely: ὕπνος, ó, *sleep* שְׁנָה Jer 51. 39; *slumber* שְׁנָה Prv 6. 10; and ὕπνον, τό, *lichen* أَشْنَة. In the circumstances, can there be a shadow of doubt that ὕπνος/שְׁנָה and ὕπνον/أشْنَة are absolutely genuine homologies?

Another pair of Greek nouns—κέρας and κράς—resemble one another phonetically, though semantically they are wide apart. Each of them has the same two Hebrew (and two similar Arabic) homologues which sound utterly unlike each other, namely קֶרֶן and רֹאשׁ.

κέρας, τό, *the horn of an animal* קֶרֶן Gn 22. 13 שׁוֹפָר Jos 6. 4; as a symbol of strength קֶרֶן Jer 48. 25; of elephants' tusks קֶרֶן Ez 27. 15; *bow* קֶרֶן IIS 22. 3, cf. IICh 14. 7; of musical instruments, *horn for blowing* קֶרֶן Jos 6. 5 שׁוֹפָר Hos 5. 8; *drinking horn* קֶרֶן IS 16. 1; *arm or branch of a river* רֹאשׁ Gn 2. 10; *corps or wing of an army* רֹאשׁ Jud 7. 16 Job 1. 17; *mountain-peak* רֹאשׁ Dt 34. 1 قَرْن رَأْس.

κράς, τό, gen. κρατός: Homer also has gen. and dat. κράτος, κράτι, pl. nom. κράτα . . . , but no nom. κράς is found. *head* קֶרֶן IS 2. 1 Ps 75. 5, 6 Job 16. 15 רֹאשׁ IS 17. 54 רֹאשׁ Jud 4. 21, 22 (cf. πέχης); *top* רֹאשׁ Gn 28. 12 Esth 5. 2; *peak* רֹאשׁ Cant 4. 8 رَأْس قَرْن; *the head or far end* רֹאשׁ Gn 47. 31; *down from the head, from the top; from head to foot, entirely* רֹאשׁ Lev 13. 12 Jes 1. 6 رَأْس.

However, here—as elsewhere where homonyms are involved—the context plays a vital part: it, and not semantics, is the decisive factor.

Sound and sense combine to establish beyond a peradventure that native *Hebrew* words, undoubtedly *borrowed* by the ancient Greeks, are in reality veiled *Greek* words of pristine genuineness, which have returned home altered almost beyond recognition—e.g. ἀρραβών/ῥύσιον. Indeed, the entire family of this word has been preserved, unimpaired and free from ambiguity. Besides,

for good measure, the Greek custom of ratifying a pledge by giving the (right) hand is specifically recorded (Prv 6. 1, 11. 15, 17. 18, 22. 26). All testing and confirming the validity of the homologies concerned, and its consequential thesis that Hebrew is Greek.

ἔρπυμα, τό (ἐρύω B): a *breast work*, also of a river or trench used as a military *defence*, stronghold (W) אַרְוּמָה Jud 9. 4; אַרְבֵּץ Ps 122. 7. ἐρπυμός, ἡ, όν (ἐρύω B): *fenced, fortified, strong* by art or nature; τὰ ἐρπυμὰ *strong positions* אֲרֻמֹת Am 2. 2 Ps 48. 14, 122. 7 Thr 2. 7. ἐρύω (B), only in Med. ἐρύομαι; thematic present ἔρύομαι: *protect, guard* עָרַב Gn 43. 9; *redeem* עָרַב Jes 38. 14.

ῥυσιάζω, Doric ῥυσιάζω: *treat as a ῥύσιον, seize, distraint* עָרַב Prv 11. 15, 20. 16.

ῥύσιον, Doric ῥύσιον, τό (ἐρύω B): *surety, pledge; property held or seized as a pledge or compensation* עָרַבִּין Gn 38. 17 עָרְבָה Prv 17. 18; *person seized and held to ransom* תַּעֲרַבֹת IIR 14. 14.

ἀρραβών, ἀραβών, ό, generally, *pledge, earnest* עָרַבִּין Gn 38. 17.

ἀρραβωνίζεται, ἀραβῶνι δίδοται, עָרַב Prv 17. 18. 22. 26 Neh 5. 3.

I believe תַּעֲרַבֹת to be the homologue of two words, τὰ ῥύσια, 'hostages'—like τὰ τέσσα (Job 41. 21)—the initial ת standing for the article.

B. Meaning and morphology combine to explain why sense does not necessarily vary with form, thereby testing and confirming the validity of an homology, despite the alteration in the form of the homologue.

For instance, אֶתְנָה Hos 2. 14, אֶתְנִן Ez 16. 34 Mich 1. 7, נָדָה Ez 16. 33, נָדָן Ib. bear the same meaning, but differ in form one from the other. However, this test, when applied to each one of these nouns, accounts for the change in it and confirms its homology with ἔδνον (mostly pl., *bride price* or *wedding gifts*; generally, *gifts*). Thus, the ה in אֶתְנָה may have exchanged phonetically with the final ν; and since ἔδνον is neuter, it is capable of homologizing with a masculine or a feminine noun, or—as here—with both a masculine and a feminine noun. Alternatively, אֶתְנָה may be the homologue of ἔδνον in the plural, i.e. ἔδνα; and the context inclines towards this interpretation. On the other hand, the ה in נָדָה certainly replaces the final ν. As to the difference between אֶתְנָה and אֶתְנִן on one hand, and נָדָה and

ןדן on the other—the former two nouns are direct homologues, conforming to the Greek pattern; while the latter are indirect homologues, homologizing with ἔδρον via the suffix-prefix construction.

Similarly, מראָה Ex 3. 3, מראָה Ez 1. 1, מַלְלוֹם Gn 20. 3: all three homologues of δραμα in their several meanings: the first noun is masculine, the second feminine, and the third heterogeneous. The last is a direct homologue, whereas the other two are indirect.

Also similar are רָאָה IS 16. 12, רָאָה־רָאָה Eccl 5. 10, רָאָה־רָאָה Gn 29. 17 Thr 4. 8, all—in their several meanings—homologues of δρασις: the second noun is regularly feminine, the others are irregularly masculine; the last is an indirect homologue, the other two are direct.

C. Semantics combines with etymology to substantiate recedite homologies. Two completely different examples will illustrate the efficacy of this combination.

We have seen that הַתְנַחֵם is the homologue of παραμύθεμα in the Passive voice, meaning 'to be consoled, to be comforted': and that this homology is vouched for by several kindred homologies based on common derivation. However, הַתְנַחֵם has two homonyms and, therefore, two other homologues: νοέω and οὐ νοέω, and μετανοέω.

νοέω, Aeolian νόημι, with infinitive, *to be minded, intend*; ἐπινοέω,

*think on or of, contrive, have in one's mind, purpose* הַתְנַחֵם IS 15. 29

הַתְנַחֵם Gn 27. 42;

μετανοέω, *change one's mind or purpose* הַתְנַחֵם Nu 23. 19; *repent*

הַתְנַחֵם IS 15. 35 הַתְנַחֵם Dt 32. 36.

Two tests apply: first, the context which establishes the homology הַתְנַחֵם/νοέω/ἐπινοέω; secondly, semantics which corroborates and further tests this homology by the homology μετανοέω/הַתְנַחֵם. Indeed, both corroboration and testing are reciprocated and reciprocal.

The other example concerns טָהַבֹּת (Jer 38. 12) which is rendered in the Septuagint by *ράκη* (*rags, tatters*). This is not a meaning which—by a reasonable stretch of the imagination—might be suggested by the context, by a similar Arabic word, or by a connection between the verb טָהַב and 'rags'. However, Greek

homology not only confirms the said translation, but also shows that סחבֹות derives from סחב, affording the semantic link which connects the two words. Thus:

σπάω, *draw* חָסַב Jes 30. 14 Hag 2. 16 שָׁאב Gn 24. 13; *pull away* סחב IIS 17. 13; *tear, rend*, esp. of ravenous animals סחב Jer 15. 3; שָׁאב Ez 36. 3 Ps 56. 2; *snatch, tear or drag away* חָסַב Jer 46. 15 סחב Ib 22. 19 חָסַב Prv 28. 3; *draw in, suck in, drink off, quaff* (W) סבא Dt 21. 20 Jes 56. 12 Prv 23. 20 שָׁאב Ps 119. 131; *draw breath* שָׁאב Jer 2. 24, 14. 6; *enjoy* שָׁאב Job 7. 2; *derive its origin* שָׁאב Eccl 1. 5. Cf. חָסַב/γυμνώω.

σπάσμα, ατος, -μός, *that which has been torn off, fragment, shred* סחבֹות Jer 38. 11 מַחֲשֵׁשׁ Gn 30. 37; *spasm, convulsion; fit of epilepsy* שֶׁבֶע IIS 1. 9.

It is not clear whether סחב in Jer 15. 3 means 'pull away' or 'tear, rend'; but the Septuagint has εἰς διασπασμόν, *tearing in pieces*. However, there is no doubt that סחב homologizes with σπάω, at least in respect of the senses of 'pulling' and 'dragging'. Besides, the notion of 'tearing' and 'rending' is transferred from σπάω to its derivative, σπάσμα, in the form of 'shred'. These two facts, coupled together, enable סחבֹות to homologize with σπάσμα. Moreover, the semantic link of 'tearing' and 'rending' which exists between σπάω and σπάσμα acts as a test of the validity of this homology. At the same time this homology, in its turn, constitutes corroborative evidence that סחב in Jer 15. 3 actually means 'tear, rend'—especially as the context is by no means averse to that meaning (v. p. 371, s.v. σπαράσσω).

7. *The Septuagint.* This *magnum opus* of our forefathers is not a perfect translation of our holy writ. Among other shortcomings, it sometimes overcomes the difficulty of translating a certain word by circumlocution (Jes 14. 23), or evades it by transliteration (Jud 8. 7). At other times it bypasses an obscure word, omitting to translate it altogether (Jer 38. 11). Yet again, it fails to use the apt word, as when שָׁאֵב in Gn 2. 10 is rendered by ἀρχή (used only by the LXX to mean 'branch of a river'), instead of by its homologue, κέρας ('arm' or 'branch' of a river). Similarly, שָׁאֵב in Job 1. 17 is rendered by κεφαλή (a 'band' of men, 'right-hand half' of a phalanx), instead of by its homologue, κέρας ('corps of 8192 men' or 'wing' of an army). Cf. p. 348. Occasionally there

occur downright errors, e.g. IR 22. 17. Despite its faults, however, the Septuagint may be used as a reliable test whereby to establish the accuracy of certain homologies. Nowhere is the utility of this admittedly fallible touchstone more evident than in the two following examples:

A. There are two words which differ slightly one from the other in spelling as well as in vocalization, i.e. מוֹרָא and מוֹרָה. I believe them to be variants of one another, and homologues of μέγας (*high, great, mighty*, a frequent epithet of gods).

The Septuagint meaninglessly translates לַמּוֹרָא Ps 76. 12 by τῷ φοβερῷ ('to terror'), as if it were the same as מוֹרָא in Mal 1. 6, 2. 5, the homologue of which is τρόμος. However, it translates מוֹרָה אֱלֹן Gn 12. 6 by τὴν δρυὶν τὴν ὑψίστην 'the high oak', מוֹרָה אֱלֹנֵי Dt 11. 30 by τῆς δρυὸς τῆς ὑψίστης ('of the high oak')—as if there were only one tree—and מוֹרָה Job 36. 22 by δυνάστεως (*lord, master, ruler*, of Zeus). As to גִּבְעַת הַמּוֹרָה Jud 7. 1, the two words are transliterated together Γεδεαθαμωραι, as if constituting a single word—the diphthong ai pronounced e, as in modern Greek.

It seems clear that at the time of the Septuagint מוֹרָה was known to mean 'high, lofty'. It also appears that by that time the other meaning—'great, mighty'—and its special use as an epithet of a divinity had been forgotten. For in my submission, אֱלֹן מוֹרָה means 'the Elm-Grove of the Mighty One'; similarly, אֱלֹנֵי מוֹרָה גִּבְעַת הַמּוֹרָה means 'The Hill Height of the Mighty One'—like גִּבְעַת הָאֱלֹהִים IS 10. 5, הַר הָאֱלֹהִים Ex 3. 1, מֶהָר אֱלֹהִים Ez 28. 16, and הַר יְהוָה Jes 2. 3—while מוֹרָה in Job 36. 22 is an adjective qualifying אֱל, and means 'high, great, mighty'; מִי כַמּוֹךְ הַסֵּךְ יְהָ Ps 89. 9, כַּמְהוּ מוֹרָה is similar to מִי כַמּוֹךְ הַסֵּךְ יְהָ Ps 89. 9, בִּילוּ שִׁי לַמּוֹרָא Ps 76. 12 means 'they will bring a sacrificial feast to the Mighty One'.

That מוֹרָא is an adjective, used as a noun elliptically for the divinity it qualifies, is corroborated twice over: once, contextually by the phenomenon of reduplication in Ps 76. 12; and again, in the two other verses where שִׁי occurs—i.e. Jes 18. 7 and Ps 68. 30—and where the sacrificial meal, δαΐς, is offered to God.

But for the above translation of מוֹרָה Gn 12. 6 Dt 11. 30 in the Septuagint, I very much doubt whether I would have

ever suspected it to be the homologue of μέγας (*high*). It was not long before I realized that מורא also was a homologue of μέγας, homologizing with it in respect of its meaning 'great, mighty', as epithet of a god. This discovery—together with the fact that אלוים and גבעה are in the construct, in Dt 11. 30 and Jud 7. 1 respectively—convinced me that מורה homologizes with μέγας like מורא, rather than in respect of its meaning 'high', as rendered by the Septuagint. Thus the Septuagint's translation of מורה had led me to the discovery which enabled me to correct the Septuagint in that very translation.

B. Strange to say, the following example bears a striking resemblance to the last one, in respect of מורה and מורא, each being supposed to bear a different meaning of their common homologue, μέγας. Here the Hebrew word concerned (חפץ) is supposed to have the same meaning as a very similar Arabic word (خفض); whereas both are homologues of a Greek word (κούφίζω), in respect of different meanings.

The Septuagint rendered the passage **וַיִּשָּׂא זָכָה**, in Job 40. 17 (12): *Ἐστήσεν οὐρὰν ὡς κυπάρισσον* [*ἀρκευθος*].—‘He raised his tail like a cypress [*cedar*].’ Ibn Ezra, presumably independently, maintains that **וַיִּשָּׂא** means **וַיִּשְׁמַע**—‘will make to stand’. In fact, *ἵστημι* means ‘make to stand, set up, raise’. The interpretation seemed reasonable to me, for the erectile tail of animals generally stiffens and distends upwards when they are angry or otherwise excited. Yet all the commentators, lexicographers, and translators have ignored the Septuagint and embarked on a wild goose chase. I, however, banked on it, cast about for a suitable homologue, and soon came upon *κουφίζω*, a verb of diverse meanings and various homologues:

κοῦφίζω, *lighten, make light* קָפַל Ex 18. 22 חָנַף; *lift, raise* קָפַץ  
 Job 40. 17; ἄλμα κοῦφίεσθαι *make a light leap* קָפַץ Cant 2. 8 قَفَرَ;  
*lighten ships of their cargo* קָפַל Jon 1. 5; *relieve* קָפַל IR 12. 4 حَنَّفَ;  
*cancel* نَسَخَ نَسَخَ; *cheapen* קָפַל Gn 16. 4, 5 קָפַל IIS 6. 22 קָפַל Ib 19. 44  
 كَفَلَ; *abate* קָפַל Gn 8. 3 كَفَلَ; *assuage* حَنَّفَ; *to be light* קָפַל  
 Jer 4. 13 Job 7. 6. (V. p. 248.)

Therefore, the homology  $\gamma \Sigma \Pi / \kappa \omega \phi \acute{\iota} \zeta \omega$  is tested and validated by the Septuagint.

8. *The Supreme Test.* Naturally, the object of sound homology is to interpret a given text accurately, so as to convey to the reader its true and full meaning. Therefore, the ultimate test of sound homology is this: Does it render the text in hand—be it a passage or an episode—intelligible and clear, without straining the significance of the word or words concerned? This is essential, whether the word in question is an *hapax legomenon* or occurs elsewhere also; because any given word or text cannot be treated in isolation from the rest of the Bible, but must be considered in relation to other words or texts and should harmonize with them. Particularly since most words convey more than one meaning or shade of meaning.

This test is universal, and no homology escapes the rigour of its application. Accordingly, it is applied in the next chapter but one to several homologies, by comparing them with biblical translations and other interpretations.



## XVII. COMPLETE HOMOLOGIES

*LX. An examination of complete homologies shows the number and variety of Hebrew words which homologize with the average Greek homologue, and have to be considered individually with an eye to corroboration.*

- ἀγᾶλμα, τό: (ἀγάλλω) *glory, delight, honour* הָלַל ICh 16. 36  
 Prv 27. 21 جَلال; *ornament* הָלַי Prv 25. 12 Hos 2. 15 زخرف حليه;  
*pleasing gift, esp. for the gods* הָלַל Lev 19. 24 Jud 12. 13  
 (הָלַל (אל) Gn 5. 12 צִלְבֹן IIS 23. 28 Jud 8. 5; generally,  
 = ἀνάθημα (*votive offering set up in a temple*) הָלַל Jud 9. 27; *statue*  
*in honour of a god* (pl.) צִלְם IIR 11. 18 Dan 2. 31 צִלְמֵן  
 Jud 9. 48 Nu 33. 41 قَسَم; *sculpture; statue* הָלַל Cant 7. 2  
 IS 6. 5 Ez 16. 17; *portrait, picture; generally, image* צִלְם Ps 139. 16  
 Gn 1. 26 Ez 23. 14 (cf. αἰνέματα, p. 110); p. 375  
 ἀγγεῖον, -ήιον, τό: *vessel* אֵבֶן Job 41. 12; *of metal, jar or case for water*  
 Job 32. 19 יָקִין Ps 26. 6, 73. 13 Ex 25. 29 Nu 4. 7 (p. 159)  
 אֵבֶן; *vessel for holding money in a treasury* Ex 16. 33  
 ἀγορά, ἡ: (ἀγείρω) *assembly* עֲצֵרָה Joel 1. 14 Jer 9. 1 חֲנֻד, esp.  
*of the people, opp. the Council of Chiefs* אֲדוּרִים ICh 11. 9  
 Jos 19. 19 יְעָרִים Ib 15. 9 עֵנָל Ps 68. 31 Ez 47. 10 עֲצֵרָה  
 Joel 1. 14 עָרִים Esr 2. 25 עֲרֵצָה ICh 11. 10 שַׁעַר Prv 24. 7, 31. 23  
 Jos 15. 36 שַׁעֲרֹת Ib 19. 6 حَفْلَه; *place of assembly* Jos 12. 17  
 שַׁעַר Jud 6. 11 Jos 15. 54 צִיעַר Gn 14. 2; *market place*  
 Jer 31. 40 (39) Zeph 1. 10 Job 5. 4; *business of the* ἀγορά  
 generally, *provisions, supplies* סְחָרָה Ez 27. 15 שָׁבַר Gn 47. 14 ذخائر;  
 as a mark of time ἀ. πλεθούσης the *forenoon* when the market place  
 was full, ἀγορῆς πλεθούσης, ἀγορῆς διὰ λυσις the time just *after midday*  
 when they went home from the market עֲרֵבִים Ex 12. 6  
 Ps 55. 18 Job 5. 14 قَسَم; p. 377  
 ἀγορός, ὁ: = ἀγορά; used only by Euripides in lyrical poetry; generally  
 in pl. יְעָרִים Jos 15. 9 עֵנָל Ps 68. 31 Esr 2. 25 שַׁעֲרִים Prv  
 31. 23 עֲצֵרָה Am 5. 21  
 ἄιδιος p. 318  
 αἰδῖος p. 318

Ἀἰδωνεύς p. 318

αἷμα, τος, τό; *blood* דם Gn 4. 10 דם Jes 63. 2 דם Jer 51. 35 דם Dt 32. 33 Ps 58. 5 [cf. χυμός]; in pl., *streams of blood* דמים Hos 4. 2; of anything like blood, αἷ. σταφυλῆς דם Dt 32. 14 דם Gn 49. 11; *bloodshed, murder* דם Ez 22. 13 דם Ib 24. 6 דם Jes 16. 4 דם Gn 6. 11; a kinsman's *murder* דם Nu 35. 19 Jud 9. 24 IIS 3. 27 דם Jud 9. 24; *murder* (pl.) דם Lev 17. 4 Dt 19. 10 IS 25. 26 Nah 3. 1; concrete, of a person דם Gn 1. 26, 27; cf. ἀνῆρ; v. p. 379

αἵμακτός, ἡ, όν: *mingled with blood, of blood* דם Jes 63. 1

αἵμαλέος, α, ον: *blood-red* דם Gn 25. 30 Nu 19. 2 IIR 3. 22 Zach 1. 8. 6. 2 Cant 5. 10 דם Zach 6. 3 דם Gn 25. 25 IS 16. 12 דם Lev 13. 19, 42 דם Ps 75. 9 [cf. ξανθός]

αἱμασιά, ἡ: *wall of dry stones* חומה Ex 14. 22 Ez 40. 5, 42. 20 Am 7. 7; of the walls of a city or fortress חומה Lev 25. 29 Jos 2. 15 IS 25. 16 Jer 15. 20 [cf. χῶμα]

αἱμάσσω, -τω: *make bloody, stain with blood* דם Ps 68. 24; *Pass., become bloody* דם Jes 63. 1; *intr. to be bloody, blood-red* דם Thr 4. 7 דם Job 15. 33 דם Job 16. 16 דם Prv 23. 31

αἱματώ: *to be bloodthirsty* דם Ps 71. 4

αἱμάτη, ἡ: = λεκάνη (pot.) דם Esr 6. 2

αἱματοίς, contr. αἱματούς: = αἱματηρός (*bloodstained*); *blood-red, or of blood* דם Zach 6. 3 דם Jes 63. 1

αἰρέω: From αἰλ-; future ἐλῶ . . . the etymology is doubtful, and αἰγρέω . . . probably has a different root. Active, *take with the hand, grasp, seize* לקח Lev 4. 30 Jos 9. 11 IR 14. 26 Jes 6. 6 Jer 36. 14; *take away* גרע Nu 36. 3 Dt 4. 2 Ez 16. 27 לקח Gn 5. 24 Job 1. 21; *overpower, kill* גרע Ez 5. 11; generally, *win, gain* טָלַ; generally, *get, obtain* ארה Cant 5. 1 טָלַ; *convict; get a verdict of conviction; get a conviction* עור Ps 7. 7; *prove* גרע Job 15. 4; *grasp with the mind, understand* לקח Ez 3. 10 Prv 4. 10; Med. *take for oneself* לקח Gn 31. 32 Ex 6. 25 IS 2. 16 IIS 2. 21 ICh 21. 23; *take one's spear* לקח IS 26. 11; *take to oneself, choose* בחר Dt 7. 6 ברה IS 17. 8 Ez 20. 38 ICh 7. 40 הלך Dt 4. 19 לקח Ez 33. 2; *Pass., to be chosen* נהרץ Lev 19. 20; *prefer* בחר Dt 10. 15 IS 20. 30 IIS 6. 21 Jer 8. 3 Prv 21. 3; *choose by vote, elect* בחר IS 8. 18 לקח Jos 3. 12; cf. ἀλίσκομα:

αἰών p. 320

ἄκουρος, ον: (κοῦρος) *childless* עקר Dt 7. 14 עקרה Gn 11. 30; cf. στερρός (B), χέρρος, χέρσος: *barren* ערירי Ib 15. 2; v. p. 380

ἀκρωτηριάζω+ p. 667

ἀλίσκομαι, defective Passive, Act. supplied by αἶρέω: *to be taken, conquered, fall into an enemy's hand*, of persons and places, לָקַח IS 4. 11; *to be seized and taken* לָקַח IIR 2. 9; *to be convicted and condemned* לָקַח Prv 24. 11 לָקַח Ez 33. 6

ἀλμυρίζομαι: *to be made salt* מָלַח Lev 2. 13 מָלַח Ex 30. 35

ἀλχηρῆς (ὑπνος)· ἀηδής (*unpleasant*), οὐκ ἔχων χαράς (*not having joy*). [Only Hebrew can properly explain this strange word, fully and conclusively, thus: ἀλ- is the homologue of אַל (Gn 15. 1), which occurs instead of a *privativum* in אַל-קָהָה (Prv 12. 28), the homologue of ἀθάνατος. In fact, אַל is the homologue of οὐ, and both אַל and its variant אֵל occur in one verse, Prv 31. 4]

ἀμαξανίδες· μηλέαι (*apple-tree*, μ. Ἀρμενική *apricot*, μ. γλυκεῖα *jenneting*, Περσική μ. *citron*, Μηδική μ. *peach*, μ. Κυδωνία *quince*). Which of these are ἀμαξανίδες? Arabic unerringly points to *apricot*, ἀμαξανίδες being the homologue of رَشِيش or شَشِش

ἀμάναν· ἀμαξαν. In my considered opinion, there can be no doubt but that this word is a dialectal variant of ἀπήνη, ἥ: *four-wheeled wagon*, drawn by mules, much the same as ἀμαξά: אָמִי Dt 28. 68 אָמִי Am 2. 13; later, any *car* or *chariot*, *war-chariot* אָמִי Dan 11. 40 אָמִי Ps 68. 18; metaph. *vata d. ship* אָמִי IR 9. 26 אָמִי Ib 9. 27 Jon 1. 3 אָמִי Ib 1. 5. Cf. ἀγάννα· ἀμαξά *lepa* (*wagon*) אָמִי IS 6. 7-14: (1) אָמִי qualifies for homology with both ἀγάννα and ἀπήνη, that is, if ἀγάννα is not—like καπάνη, *chariot*—a dialectal variant of ἀπήνη. (2) Just as אָמִי is the homologue of κύκλα, calling the whole by the part; so is אָמִי the homologue of ἀπήνη, calling the part by the whole

ἀμαρτία, ἥ: *a failure, fault* חָטָא Nu 17. 25 עָמַל Ib 23. 21; *error* חָטָא Lev 5. 15; *guilt, sin* אָמַר Job 20. 29 חָטָא Mich 2. 10 חָטָא Lev 5. 21 חָטָא Jos 22. 22 חָטָא IS 20. 30 חָטָא Dt 31. 27 Jes 30. 9 חָטָא Prv 11. 23 חָטָא Jes 10. 1 Ps 7. 17 Job 11. 16; v. p. 380

ἀμύλλας. ὁ = ἀμύλλα, ἥ: *contest for superiority* עָמַל Eccl 2. 21; *conflict* עָמַל Ib 4. 6; *contest* עָמַל Jer 20. 18; *struggle* עָמַל Eccl 6. 7

ἀμφί p. 168

ἀνά p. 168

ἀνήρ† pp. 285-9

ἀντρος· εὖρος: *Eûros, the East Wind* קָדִים Gn 41. 6 Jon 4. 8

ἀντρον, τό: poet. word, *cave* חֶרֶב IS 14. 11 חֶרֶב Gn 23. 9, 11; *غار*; of a lion, חֶרֶב Nah 2. 13 חֶרֶב Ib 2. 12 חֶרֶב Ib 2. 13 حَرِين; of a serpent, חֶרֶב Jes 11. 8 חֶרֶב Ib. חֶרֶב Jer 9. 10; *inner chamber, closet* חֶרֶב Ps 26. 8, 68. 6 ICh 36. 15 حَجَر

ἀπαπαί: = ἀππαπαί (an exclamation of grief or pain) צָבִי Prv

23. 29 יָיֵה אָבִי; = ἀπαππαπαί

ἀπας, ἀπαν: (ἀ- = sm-, cf. εἷς) strengthd. for πās, *quite all, the whole* הָכֹל Ex 29. 24 IS 30. 19; ἀπασι, ἐν ἀπασι *in all things* כָּל Gn 24. 1; *everyone* הָכֹל IIR 24. 16 IICH 28. 6; *everything* הָכֹל Jos 21. 45 IICH 36. 18

ἀπάτη, ἡ: *trick, fraud, deceit, guile* הָהָל Job 17. 2 פָּתִי Prv 1. 22

خِداَع خِدَعُه غِشْ غِشْر

ἀπατήλιος, ον: poet. Adj., *guileful, wily, deceptive* خِدَاعِي خَاتِل خاتِل خاتِر; = ἀπατηλός, -ήμων

ἀπάτημα, τό: *deceit, stratagem, beguilement* הַהָלָה Jes 30. 10 סְחָלָה Jer 10. 15

ἀπάτητος, ον: *untrodden; not trodden down*; hence, metaph., *unusual* نَادِر

ἀπάτωρ, ό, ἡ: (πατήρ) *without father, disowned by the father; of unknown father, like σκότιος (bastard)* בְּהִיָּוָה Dt 23. 3; = ἀπάτωρος

ἀπεζος, ον: (πέζα) *footless* בְּצֵד IIS 9. 13 Jes 35. 6 Job 29. 15; cf. ἀπους

ἀπειλή, ἡ: mostly in pl., *boastful promises, boasts*; commonly in pl., *threats*; of threatening conditions אֶלָּה Jes 29. 14 [cf. ἀπειλέω B אֶלָּהִי] תוֹאֲלָה Dan 12. 6 פִּלְאִים Thr 1. 9 [cf. πολλά *very much, too much*]; = ἀπειλήμα

ἀπλός, η, ον: contr. ἀπλοῦς, ἡ, οὖν, late form ἀπλός, opp. διπλός *twofold*, and so, *single* בָּעֵל Job 41. 5, כְּפִלִּים Jes 40. 2; *simple, plain, straightforward* פָּתִי; *open, frank* מְבִיחַ; *simple-minded*; in bad sense, *simple, silly* גִּבִּי אִיִּם; of precious metals, *unalloyed, pure* כֶּסֶף Job 19. 24, 28. 6; cf. ἀπυρος

ἀπλότης, ἡ: *singleness; simplicity*; of persons, *frankness, sincerity* اِبْخَالَس

ἀπλόω: *unfold, spread out*; Pass., *to be simplified* פָּתַל

ἀπό pp. 168-9

ἀπους, ό, ἡ: gen. -οδος: *without foot or feet; without the use of one's foot*. *lame* בְּצֵד Dt 15. 21 IIS 9. 13; v.s. ἀπεζος

ἀπτω: *fasten or bind to* בָּרַב IR 11. 2 Ps 102. 6 Thr 4. 4 סָבַךְ Gn 27. 37 כָּסַב IS 2. 36 צָבַר Thr 4. 8 קָסַר Gn 44. 30 Dt 6. 8 Jer 51. 63 Prv 3. 3 [cf.

δέω, ἐκ-]; *fasten* כָּסַב Dan 3. 21 הִסָּךְ Prv 5. 22 אוֹתִקִּי בִּתְּ שֶׁכֶּף

*join* בָּרַב Gn 2. 24 Jos 23. 12 IIS 23. 10 Job 19. 20, 41. 15 Ruth 2. 8

כָּסַב Gn 14. 3 Ez 1. 9 קָסַר Neh 3. 38 وُصِّلَ; *fasten oneself to* בָּרַב

Jos 14. 1 סָבַךְ Ps 88. 8; *grasp; take hold of (W)* כָּבַשׁ Jos 18. 1 Jer

34. 11, 16 תָּסַב Gn 48. 17 Ex 17. 12 תָּסַב Gn 39. 12 Dt 21. 19, 22.

- 28 IS 15. 8 IR 18. 40 Jer 26. 8, 34. 3, 40. 10 נִתְפַּשׁ Nu 5. 13 Ez 21. 29  
 29 کنت قبضی; metaph. *take hold of, cleave to* דָּבַק Dt 13. 18 IIS 20.  
 2 Job 31. 7 Ruth 1. 14, 2. 23 חָמַךְ Jes 33. 15 Prv 4. 4, 11. 16;  
 abs., *begin, set to work; engage in, undertake, prosecute vigorously;*  
 attempt (W) חָתַר Jon 1. 13; *attack, impugn* הִפַּשׁ Dt 22. 28 Prv 30. 9  
 ناقض; *handle* חָמַךְ Ib 31. 19 חֲפַשׁ Gn 4. 21 Jer 46. 9, 50. 16 Ez 27. 29,  
 38. 4 Am 2. 15; *touch on, treat superficially* הִפַּשׁ Hab 2. 19; *fasten*  
*upon, attack* סָמַךְ Ez 24. 2; *lay hands on* סָמַךְ Ex 29. 10 Dt 34. 9;  
*have intercourse with a woman* דָּבַק Gn 2. 24 הִמָּם Ib 30. 38 כָּבַשׁ Esth  
 7. 8 Neh 5. 5 [خبط دفس] کبس طنش طنس جامع; *come up to, reach, overtake*  
 دَبَق Gn 19. 19 חָמַךְ Prv 5. 5; *make use of, avail oneself of* כָּבַשׁ Gn 1. 28  
 חָמַךְ Prv 3. 18; Act., *kindle, set fire* (i.e. by contact with fire) הִתָּה Jes  
 30. 14; *kindle* חָתַה Prv 25. 22 נָצָה Jer 9. 17 Jer 51. 58 סָבַךְ Nah 1. 10  
 סָבַךְ Thr 2. 4, 4. 11; Pass., *to be set on fire* נָצָה Jer 4. 7 נָצָה Ib 2. 15  
 Neh 1. 3; *cook* סָבַה Gn 43. 16 Dt 28. 31 IS 8. 13 Prv 9. 2 طَبَخَ [cf.  
 ὕψω, σφάζω; πύσσω]
- ἀντράκω, ὅς: *brooch* הַבְּרַת Ex 26. 4, 10 Ib 26. 4. 5  
 ἀπυρός, ον: *without fire* אֶפֶר Nu 19. 9 Thr 3. 16 עָפֶר Gn 18. 27 Job  
 30. 19; ἀ. χρυσάιον *unsmelted*, opp. ἀ-εφθον (כִּשּׁוֹן), אֶפֶר Job 22. 24  
 ICh 29. 4 כֶּתֶם אֶפֶר Jer 13. 12 Ps 45. 10 Job 28. 15 כֶּתֶם IR 10. 21  
 עָפֶר Jer 6. 29 Job 19. 24 Zach 5. 7, 8 أبيض [pure gold] but ἀ. χρυσ-  
 σός, of nuggets, or gold dust; עָפֶר Job 28. 6; ἀ. native sulphur  
 ἀπαλός p. 242; ἀ. μέλας p. 685 [بيجیل] کبریت Gn 19. 24 עָפֶר  
 ἀρχαῖος, α, ον: (ἀρχή I) *ancient, former* ראשון Dt 10. 4 Eccl. 1. 11;  
*simple, silly* ראש IIS 3. 8; as Subst., τὸ ἀρχαῖον, of money, *principal*  
 ראש Lev 5. 24 Nu 5. 7 [cf. ἀρχή]; *capital* رأس مال p. 383  
 ἀρχαιοσύνη, ἡ: *ancient history, antiquity, ancient times* ראשית Jes 46. 9  
 ἀρχή, ἡ: *beginning, origin* ראש Jud 7. 19 Ez 36. 11 ראשית Gn 1. 1;  
*foundation* ראש Ps 118. 22 ראשית Zach 4. 7 [cf. ἀρχή] Prv 1. 7;  
 with Preps. in adverbial usages, ἐξ ἀρχῆς *from the beginning, from the*  
*first* בְּרֵאשִׁית Jes 40. 21, 41. 4; ἀ. the *principal sum* בְּרֵאשִׁית Lev 5. 24  
 Nu 5. 7; *end, corner* of a bandage, rope, sheet, etc. ראש Gn 47. 31  
 Esth 5. 2; *branch of a river* ראש Gn 2. 10 [cf. κέρας]; *sum, total* ראש  
 Ex 30. 12 ראש Dan 7. 1; *authority* רִשְׁיוֹן Esr 3. 7; *command, i.e.*  
*body of troops* ראש IS 11. 11 Job 1. 17; v. p. 383  
 ἀρχιδιάκονος, ὁ: *chief deacon* הָרֵאשִׁית IIR 25. 18; cf. ἀρχός  
 ἀρχός, ὁ: *leader, chief* ראש Nu 1. 4 Dt 1. 15 IIR 25. 18 Neh 11. 16  
 ICh 27. 5 ראש ICh 22. 1; *ruler*; = ἀρχων (*ruler, commander; chief,*

king; as official title, *chief magistrate*, esp. at Athens) ראש Jud 11. 9  
Jes 7. 8 ICh 5. 7, 12 רִדָּה IR 5. 4 [cf. ὁ κρατῶν, -ων]; v. p. 384  
ἀφανίζω p. 317

βαίνω: go; go away, depart; בא Jon 1. 3; come בא Gn 19. 5; arrive בא Gn 19.  
23 Ruth 1. 2; to have sexual intercourse בא Gn 38. 2 בעל Dt 24. 1  
βάρβαρος, ον: barbarous, i.e. non-Greek, foreign; barbarian; after the  
Persian war, brutal, rude בער Ps 73. 22 بَرَّي

βῆμα· πρόβατα (cattle, flocks, and herds) בַּהֲמָה Gn 1. 24 בַּמָּה Jer 26. 18  
βῆμα, Aeol and Dor βᾶμα, τό, (βαίνω): = βάθρον (pl., foundations).  
בַּמָּה Job 9. 8; raised place or tribune to speak from in public assembly,  
etc. בִּנְיָר; = θυμέλη (prop. place of burning, hearth, but usu. of sacrificial  
hearths or altars) בַּמָּה IR 3. 4 IIR 23. 15; v. p. 385 βους p. 662

βόσκημα, τό: that which is fed or fatted: in pl. fatted beasts, cattle; of a  
single beast בַּהֲמָה Dt 11. 15 Mich 5. 7 Ps 8. 8; food כֶּסֶק Gn 15. 2

γεμίζω: fill full of, load עָמַס Neh 13. 15 עָמַס Ib 4. 11 העמס IR 12. 11  
عَمَّرَ; freight or charge with, prop. of a ship شَحَن; stuff, gorge  
حشا; v. pp. 243, 385

γόμος, ὁ: ship's freight, cargo شَحْن; شَحْن; burden; beast's load حِمْل [cf.  
γομάριον: Dim. of γόμος; γέμισμα. gloss on γέμος: load עָמַס  
Zach 12. 3]; v. p. 386

δαίζω p. 341

δαμάζω: overpower; of maidens, make subject to a husband; subdue,  
conquer דָּמָה Hos 4. 5; Pass., to be subjected to another דָּמָה; Ib 4. 6;  
force, seduce אָמַס Gn 34. 13 Nu 5. 13 Ez 18. 6, 22. 11, 23. 13;  
= δαμνάω, δάμνημι δαρείζω p. 678

δειρή, δερρά, ἡ: neck צַוָּאר Jer 28. 10; throat צַוָּאר Ps 75. 6; collar צַוָּאר  
Cant 4. 9

δέλτος (B), ἡ: writing tablet דָּלֶת Jer 36. 23

δέμας, τό: (δέμω) bodily frame, usu. of man, rarely of other animals;  
prop. the living body דָּמָה Thr 4. 7; but also of a corpse דָּמָה IIR 9. 37  
Ps 83. 11 עָמַס Gn 50. 25 Ex 13. 19 Am 6. 10; the island of Delos  
דָּמָה Ez 27. 32; οἰάσθης δ., i.e. the vine shoot דָּם Ez 19. 10;  
λάματρος ἀκτᾶς δ., i.e. bread לָחֶם Gn 28. 20 [cf. οἶκος בית להם  
לחמָה]; as Adv., in form or fashion like דָּמָה Gn 1. 26 Ez 1. 5, 26;  
v. p. 386

διά pp. 169, 649; διάκενος: thin, lank מְחָלָל Jes 53. 5

δίδωμι: give freely נָתַן IIS 24. 23 Esr 1. 2 ICh 29. 8 התנדב ICh  
29. 17; to be ready to give, offer התנדב Esr 2. 68 Neh 11. 2 נָתַן

Gn 15. 2; of the gods, *grant, assign*, κῦδος, νίκη הבה (הב) Ps 60. 13 נתן Ib 144. 10; *grant permission* נתן Ex 3. 19 Nu 21. 23; *offer to the gods* הבה Dt 32. 3 Ps 29. 1-2 ודר Gn 28. 20 IS 1. 11 התנדב Esr 3. 5 ICh 29. 9; *give* הבה Gn 30. 1, 47. 15 נָתַן Gn 4. 12, 15. 2 עטה Ps 84. 7 [cf. Gn 28. 4 Ex 32. 29 Dt 11. 26, 29, 12. 15 Jos 15. 19] נתן אָעָטָי אָעָטָי IR 17. 14; *give to eat or drink* נתן Gn 25. 34 IIR 4. 44; *tender an oath* נתן ICh 29. 24; ἐμβολὰς δίδοναι, *rain*, of ships נתן Ez 26. 9; *hand over, deliver up* הבה Gn 29. 21. 47. 16 נתן Nu 21. 29 Jud 11. 30 הָנַחַן Jer 32. 4; of parents, *give their daughter to wife* נתן Gn 16. 3, 34. 16, 41. 45 Dt 22. 16 IS 25. 44 IIR 14. 9 נתנה Gn 38. 14 IS 18. 19; *appoint, establish* הבה Jos 18. 4 IIS 11. 15 נתן Jos 9. 27 Neh 13. 26 ICh 12. 18 (19); in vows and prayers, c. acc. pers. et inf., *grant, allow, bring about that*, esp. in prayers נתן Jer 18. 21 Hos 9. 14; seemingly intr., *give oneself up, devote oneself* התנדב Jud 5. 2, 9 IIR 17. 16; v. p. 326

δικάζω: *judge, sit in judgment* הָקָה Jer 3. 13 הָקָה Ib 33. 22 שָׁפַט Gn 18. 25; *give judgment on, decide, determine* דָּן Jer 21. 12 שָׁפַט Job 22. 28 שָׁפַט Jer 10. 1 הָקָה Prv 3. 15 שָׁפַט IR 3. 28; *decree punishment* שָׁפַט Esch 2. 1 שָׁפַט Ez 7. 3; *ordain* שָׁפַט Gn 19. 9 שָׁפַט Esch 2. 1; *condemn* דָּן Gn 15. 14 שָׁפַט Thr 3. 54 IS 3. 13; *plead, plead one's cause, go to law, defend one's right*: דָּן Job 35. 14 Eccl 6. 10 שָׁפַט Prv 29. 9; *decide between persons* שָׁפַט Gn 16. 5 Ex 18. 16; *judge person's cause* דָּן Jer 22. 16 שָׁפַט Ps 7. 9, 10. 18 (v. p. 676)

δῶρον, τό: (δίδωμι) *gift, present*: דָּתָן Gn 34. 12 דָּתָה Ib 25. 6 Eccl 3. 13 שָׁבַח; *gift of honour* דָּתָה IR 13. 7; *votize gift or offering to a god* דָּתָה Nu 18. 11 מתנה Ex 28. 38 Nu 18. 6 מתה Ez 46. 5 נָדְבָה Ex 35. 29 נָדָה Gn 28. 20 Lev 7. 16 Nu 15. 3; *presents as retaining fees or bribes* דָּתָה Prv 21. 14 מתנה Ib 15. 27; in pl., *good qualities, talents* דָּתָה Eccl 5. 18; *hand's breadth, palm*, as a measure of length דָּתָה Ex 28. 16 IS 17. 4 שָׁבַח; v. p. 389

eis pp. 169, 650

εἷς, μία, ἓν, (μία only in later Ion. Prose)—Ep. εἷς, Dor. ἧς. (Orig. εἷς, assim. ἓν(δ) . . .) as a Numeral, *one* אֶחָד Ez 18. 10 זָכַח Zach 14. 9 אֶחָד Gn 22. 13 Jes 66. 17 אֶחָד Ez 33. 30 בָּאָה Gn 17. 17 יָשָׁב Ex 26. 7 בָּהֶם Prv 17. 10 אֶחָד Jes 40. 26 Ez 1. 23; in oppos., made emphatic by the Art., ὁ εἷς, ἡ μία האֶחָד Gn 19. 9, 42. 27, 32, 33 האֶחָד Ib 32. 9; *united* אֶחָד Ex 26. 6, 11; ἀπὸ μιᾶς *with one accord* אֶחָד Jos 9. 2; ἓν *at once* בָּאֶחָד Prv 28. 18 אֶפְלָח Esr 4.

13 פְּתָאִם Nu 12. 4 פְּתָאִם Ib 35. 22 [cf. αἰφνηδόν, παρὰ or πὰρ ποδός];  
*first* אֶחָד Gn 1. 5, 8. 5; *one*, i.e. *the same* אֶחָד Ib 40. 5 Eccl 2. 14;  
*one* opposite *another* ἐν μὲν . . . ἐν δὲ אֶחָד . . . אֶחָד Ex 25. 19; οὐ μίαν  
 οὐ δὲ δύο *not once nor twice* אֶחָד וְלֹא שְׁתַּיִם IIR 6. 10; v. p. 389  
 εἶσκω: poet. Verb only pres. and impf. (exc. fut. εἶξω); *deem like, liken*  
 שָׁה Jes 40. 25 שָׁה IIS 22. 34 שָׁה Jes 46. 5 Thr 2. 13 شابه أشبه;  
 I *do not deem thee like*, i.e. *take thee for a wise man* הִשָּׁה Gn 38. 15  
 Job 13. 24, 41. 24; *deem, suppose* הִשָּׁה IIS 19. 20 Jes 53. 4 حسب

εἶσω p. 169

εἶτα, εἶτεν: Adv., used to denote the Sequence of one act or state  
 upon another: of Sequence in time, without any notion of Cause,  
*then, next* אַתָּה Dan 2. 15, 17, 19, 25; *soon, presently* Ib 5. 6, 8 <sup>13</sup>!

ἐκ p. 170

ἐκαστος, η, ον: *each*, opp. the whole body אֶחָד Gn 2. 24 Ex 1. 1. 28. 21  
 Jud 16. 5; *strengthened* by the addition of other Prons., ἐκ ε. אֶחָד  
 Lev 20. 2 (v. ἀνὴρ, p. 286)

ἐκκενόω: *empty out* הִלֵּל Jes 14. 10 (cf. γεννάω) הִלֵּל Ez 23. 9  
 Ib 32. 26 (cf. ἐκκενωτέον: *one must empty*, of venesection; *clear out*  
 הִלֵּל IICh 29. 19 הִלֵּל Gn 24. 31 Lev 14. 36 Jes 40. 3; *to be exhausted*  
 הִלֵּל Jes 53. 5; v. i. κατα-

ἐν p. 170

ἐνδικος, ἔν-, ον: (δική, *according to right, just, legitimate* דִּקָּה Lev 19. 36  
 Dt 16. 18 Jes 32. 1 *truth* דִּקָּה Dan 3. 14 דִּקָּה Jes 41. 26 דִּקָּה Ib 45.  
 19 Ps 52. 5 Prov 16. 13 بِدَقْ حَقِّق; ε. πόλις a city in which justice is  
 done, Plato, *Hippias Major* 292b הִדִּקָּה Jes 1. 26; of persons,  
*upright, just* דִּקָּה Gn 6. 9, 18. 23 דִּקָּה IIS 8. 17 بِدَقْ حَقِّق; Adv.  
 -kws *right, with justice, fairly* דִּקָּה Dt 1. 16 דִּקָּה Lev 19. 15; v. p. 389

ἐξορύσσω, Att -πτω: *dig out* the earth from a trench דִּקָּה Jes 51. 1  
 דִּקָּה Jes 5. 2 عَزَق; *dig out of the ground, dig up, uproot* W דִּקָּה  
 Eccl 3. 2 עֲרַב Ps 52. 7; *gouge out* דִּקָּה Nu 16. 14 Job 30. 17 [cf.  
 ἐκριζόω, ἐκκόπτω]

ἐξωθεν p. 170

ἐπαινέω+ p. 110

ἐπί p. 170

ἐρείπω: Pass., *to be thrown down, fall in ruins* הִרַב Jer 26. 9 הִרַב Ez  
 26. 19

ἐρύω+ p. 349

εὐθύς p. 641

ἐχθέω+ p. 660



ζήλη, ἡ: *female rival* צרה IS 1. 6

ζιζάνιον, τό: a weed that grows in wheat, prob. *darnel* דודאים Gn 30.

14 זלזלים Jes 18. 5 זים IICh 16. 14

ἡγεμών p. 637

ἥλιος p. 309

θεάομαι, Dor θαέομαι: *gaze, behold* שור Job 17. 15 שעה Gn 4. 4

Jes 41. 23 نظر; mostly with a sense of wonder השתאה Gn 24. 21

השתעה Jes 41. 10; *reconnoître* הור Nu 13. 2; *contemplate* שור Job 35. 5

نظر Jes 32. 3 שעה II S 22. 42; *see clearly* שור Nu 24. 17 Job 7. 8

θεός, ὁ, Bocot θεός, Lacon σιός, σιόρ, Dor also θεύς, voc. (only late)

θεός also θεέ . . . but classical in compd. names, Ἀμφίθεε פיסל Gn

21. 22; *God, the Deity*, in general sense, both sg. and pl. אל Dt 32.

18 פל (פי) Gn 21. 22 צור IS 2. 2: *one set in authority* איל IIR 24. 15

איל Ex 15. 15 (v. p. 390)

θεραπεύω + p. 344 (v. p. 391)

θεωρέω: Pass., *to be sent to consult an oracle* היר IR 10. 15; *look at, be-*

*hold* שור Nu 23. 9 Job 35. 5 Cant 4. 8 نظر; *inspect* שבר Neh 2. 13

نظر = επιθεωρέω (*examine over again or carefully, inspect*) שבר Neh 2.

13; of the mind, *contemplate, consider* שור Job 17. 15; *observe* היר

Nu 13. 16. (Derived from θεωρός and θαέομαι; cf. δοῶ; v. p. 391)

θρύμμα, τό: (θρύπτω) *that which is broken off, bit* שרפה Ex 22. 30

θρύπτω, later form θρύβω: *break in pieces, break small* שרף Gn 8. 11

37. 33 Dt 33. 20 Hos 6. 1

θύρα + pp. 297-8

θύρα, Ion θύρη, ἡ: *door* דלתה Gn 19. 9; freq. in pl. of *double or folding*

*doors* דלתה Ez 41. 23, 24 צלע IR 6. 34 קלע Ib.; rarely for πύλαι, *gates*

דלתה Dt 3. 5 סירה Cant 8. 9 שער Jos 2. 5; at Priam's *door*, i.e.

before his dwelling סירה Ps 69. 26 דביר IR 6. 16. 8. 6 דאר; esp. of

kings and potentates, *court* סירה Gn 25. 16 שער Esth 3. 2

הרע Dan 2. 49; *frame of planks, raft* דברות IR 5. 23; generally,

*entrance*, as to a grotto דלתה Job 3. 10 הרע Dan 3. 26. Indo-European

*dhur-*, cf. Latin *foras, fores*, Old English *duru* 'door' [Here we have

the same word, albeit differently pronounced. in Arabic (دار),

Aramaic (חרע), English (*door*), Greek (θύρα), Hebrew (סירה),

and Latin (*foras*)—the Arabic and the English, the Aramaic and

the Latin, the Greek and the Hebrew, most closely resembling

each other. Deleted is the bogus barrier which has for so long

segregated the Aryan from the so-called Semitic languages!]

(v. p. 392)

θώραξ, *ó*: corslet, coat of mail, scale armour סרין Jer 46. 4 Job 41. 18  
 18 שרין IS 17. 5 שרין Neh 4. 10 IR 22. 34 ترس =  
 θωράκιον (breastwork, parapet) אֲשָׁרָא Esr 5. 3 סור Ez 46. 23  
 סורה Ib. שור Gn 49. 22 سور [שרין, Σύριος: Syrian Dt 3. 9]

ἴσω† p. 659; ἴσος p. 641

καθαίρω p. 685 (v. p. 394)

καιρός, *ó*: due measure, proportion אוכרה Lev 2. 2 וכהן Nu 31. 54 שער  
 Gn 26. 12; of Place, vital part of the body שעה Jud 20. 16;  
 generally, time, period; chronological sequence of events זכר Ps 145. 7;  
 in pl. οἱ καιροί the times זכרונות Esth 6. 1; Pythag. name for seven;  
 καλέω, -λήζω, -λημι, κλείω: call, summon קרא Lev 9. 1; call to one's house  
 or to a repast קרא IR 1. 9 Job 1. 4; κεκλημένος the guest קרא IS 9. 13;  
 invoke קרא Gn 12. 8 IIR 5. 11; special construction, is called קרא  
 Dan 10. 1 יִבָּא לִי; = κλέω (B)

κατά p. 171

κατακενόω: strengthd. for κενόω; make empty by depletion הוניה Jes 19. 6;  
 make a place empty by leaving it, desert it הוניה ICh 28. 9 פנה Zeph 3. 15  
 κελευθήτης, *ó*: [I believe this word to be kindred to ἔρχομαι] wayfarer  
 ארח Jer 14. 8 הליך IIS 12. 4 (v. p. 394)

κενός, κεινός, κενεός, κέννος, κενευρός: mostly of things, empty, opp.  
 πλέως (בלא) חלל (אולוס) IS 10. 5 חלל Ps 109. 22 (cf. Job  
 11. 12) Dt 32. 42 Ez 32. 22 חלה Lev 2. 4, 24. 5 יבית Jer 52. 2;  
 Job 11. 12 (cf. διάκενος) חלילה (אולוס) Ps 5. 1 חלילה Jud 7. 13  
 חלה IR 14. 15; to no purpose חנם IS 19. 5, 25. 31 οὐ μαχοῦμαι σοι  
 διὰ κενῆς חנם Ps 109. 3; without the fruit of toil חנם Gn 29. 15;  
 empty-handed חנם Ex 21. 2; of place, without garrison חנם IIS 5. 8;  
 without flesh חנם Gn 41. 23 (v. p. 395)

κένωμα, τό: empty space מקום Gn 24. 23, 31 Ex 33. 21 Jud 20. 22 Jes  
 5. 8. 28. 8, 49. 20 Jer 7. 32, 19. 11 Neh 2. 14 חלוא; Gn 18.  
 24, 29. 26, 30. 25 Dt 12. 21, 21. 19 IIR 5. 11 Esth 4. 14 Esr 8. 17  
 חלוא; vacancy מקום Gn 24. 23; οἶκημα: temple Ib 22. 4-5

κεραμεύς: potter יצר Jer 18. 2 יצר Job 7. 20 (cf. Gn 2. 7; יצר,  
 תהרהר) צור Ps 73. 26 (v. p. 398)

κέρας p. 348

κηρίον, τό, κηρός, *ó*: honeycomb, mostly in Pl. יצר Cant 5. 1 יצה  
 IS 14. 27 צור Ps 81. 17 قرض

κλέω (A), Ep. κλείω: tell of, make famous, celebrate קרא Ruth 4. 11;  
 Pass., to be famous קרא Ez 23. 23 קרא Nu 1. 16 יקרא IIS 20. 1

κλήζω, Ion κληίζω: make famous, celebrate in song קרא Ruth 4. 11;

mention, speak of; *intoke* קרא Gn 12. 8 IIR 5. 11 Ps 80. 19; *summon* קרא Lev 9. 1; *call* קרא Gn 1. 5; Pass., *is called* נקרא Dan 10. 1 (κλε(φ)-ίζω (fr. κλέος) 'celebrate' and κλη-ίζω (fr. καλέω) 'call' were confused by the Greeks.)

κνεφάζω: (κνέφας) *cloud over, obscure* נִכְנַן Jes 30. 20

κνέφας: *darkness of evening dusk, twilight; morning twilight* כִּנָּה Ps 139. 9

κοινός, ή, όν: *common* לִּי IS 21. 5; τὸ κ. *the state*; abs. of one's own state حال; *the government, public authorities* מֶלֶךְ Esth 1. 3; in bad sense κοινή, ή, *prostitute* זֹנֶה Gn 34. 31 הִלְלָה Lev 21. 7; of persons, *connected by common origin, kindred* הָלָה Ob 20; of forbidden meats, *common, profane* הָלָה Lev 10. 10; τὸ κ. *name of exesalte* כִּנְחַל

κολάζω: *check, chastise; punish* חָלַט Ex 17. 13

κολασμός, ό: = κόλασις (*chastisement, correction, retribution*) נִקְלָה Ps 38. 8 קָלֵן Jer 13. 26 Prv 9. 7, 22. 10 (doubtful)

κολαστής: *chastiser, punisher* חָלַט Jes 14. 12

κόμη, ή: *hair of the head* צֵמַח Cant 4. 1, 3; *the hair* צֵמַח Lev 13. 47 צֵמַח Dan 7. 9 حُوف; metaph. *foliage of trees* זִמְרָה Ez 15. 2 צֵמַח Ib 17. 22; of herbs צֵמַח Ez 16. 7; *luminous tail of a comet* כִּימָה Am 5. 8 [cf. εὐκομος; v. p. 399]

κουφίζω p. 353

κράς p. 348

κυρέω, also κύρω: *hit, light upon* קרא Gn 42. 38 קָרָה Ib 44. 29; *meet with* קָרָה Dt 25. 18; *befall* נָדַר Ps 5. 5 קָרָה Esth 4. 7 جَرى; *happen* קרא IIS 1. 6 קָרָה Dan 10. 14 سار جرى (v. p. 399)

κύριος p. 656; κωφάω+ p. 664

λόγος, ό, verbal noun of λέγω (B): *measure* לֵךְ Lev 14. 10; *explanation: statement of theory, argument, discourse; rule, principle, law, thesis* לֵקָה Prv 4. 2; *spoken opp. written word, talk* לֵהָה Eccl 12. 12; *divine utterance, oracle* לֵהָה Jes 3. 3; *utterance* لُفْجَه; *language* لُفْجَه; *reason* לֵקָה Jes 29. 24 Prv 1. 5 (v. p. 399)

μασχαλίζω+ p. 667

μέγας+ pp. 295-8

μετά p. 171

μετρέω+ p. 343

μῶμος, ό: *blemish* מוֹם Lev 24. 19; *blame, reproach* מוֹם Dan 1. 4 מאומה IS 29. 3

ναός, ό, ναίός, Aeol ναῦος, Spartan ναφός: *temple* נֶאֱ Nah 3. 8 נֶה Ex 15. 13; *part of a temple, shrine* נֶה/נֶה IS 19. 18, 20. 1; v. p. 400

νάπη, ἡ: *woodland vale, dell, glen; valley* נַה IIS 7. 8 [cf. νομός] תַּנְּף  
עֲבָרָה IIS 19. 19 (v. p. 400)

νάπος, τό: post-Homeric form = νάπη: *grove or thicket* עֵב Jer 4. 29  
גַּבֵּה; also *ravine, gully* נַה IIS 7. 8 עֵבֶר IS 26. 13

νοέω ÷ p. 350

νομός, ό: (νέμω) *place of pasturage* נַה IIS 7. 8; *habitation* נַה Jes 35. 7  
Prv 3. 33; metaph., *apportionment* מִנְאָה Neh 12. 44 מִנְּה Ex 29. 26  
IS 1. 5, 9. 23 Jer 13. 25 Ps 16. 5 [cf. δόμα (A), δώρημα] מִנְּה Neh  
12. 47 (v. p. 400)

ξανθός, ἡ, όν, genitive -θού: *yellow*, of various shades, frequently with  
a tinge of red אֲדָם IIR 3. 22 Cant 5. 10 אֲדָמִי Gn 25. 25  
Jos 2. 18 Cant 4. 3 (cf. φῶνις) אֲחֵר; *brown; chestnut* חֹבֶה Gn 30. 32  
אֲחֵר אֲחֵר; in Epic mostly used of *fair, golden hair* צֶהָב Lev 13. 30; of complexion  
אֲדָמִי Gn 25. 25 אֲדָמִי Gn 10. 3 צֹבֵא IIS 10. 6 IS 14. 47  
צֶהָב Cant 5. 10 צִידֹן Jud 10. 6 Gn 10. 15 צֶהָב Ib 10. 18  
צֶהָב Ib 5. 32 צֶהָב IR 16. 24 צֶהָב IICH 24. 26 Jud 13. 24; also  
of horses, *bay* אֲדָם Zach 1. 8 אֲחֵר; after Homer, of all kinds of  
objects; of gold צֶהָב Ex 25. 11 צֶהָב; of roast pigeon אֲשֶׁר ICH 16. 3; in Medic. freq. of bile  
צֶהָב; Ξάνθος, paroxytone, as proper noun, a stream of the Troad,  
so called by gods, by men Scamander (Il. 20. 7) (v. p. 400)

ξηραίνω: *parch, dry* עָרַב Jer 2. 12 עָרַב Job 30. 30; Pass. to *be or  
become dry, parched* עָרַב Ez 21. 3; to *be withered* עָרַב Jer 5. 11  
[cf. χερμαίνω]; *drain dry* עָרַב Gn 8. 13 עָרַב; Pass. of a  
paralytic אֲשֶׁל (v. p. 402)

ξηρός, ά, όν: *dry* חֶרֶב Lev 7. 10 צֶהָב Prv 23. 27 תַּנְּף; *solid food*,  
i.e. cereals גֶּרֶשׁ Dt 33. 14 חֶרֶבֶן Ps 32. 4 עֲרִיסָה Nu 15. 20  
חֶרֶב; of bodily condition, *withered, lean* עָרַב Jer 5. 11  
חֶרֶב; hence generally, *austere* עָרַב Jer 5. 11 חֶרֶב; *aridity*  
חֶרֶב Lev 16. 22 חֶרֶב Dt 1. 2 Jer 49. 13 חֶרֶב Ib 25. 18 Ez 38. 8  
[cf. ἐρείπων, -ών]; חֶרֶב (sc. γῆ) *dry land* חֶרֶב Gn 7. 22  
חֶרֶב Jer 35. 7; τό ξ. τοῦ ποταμοῦ *the part of its bed left dry* חֶרֶב Ex  
14. 21 Jos 3. 17 Ez 30. 12 חֶרֶב Jer 50. 38

ξύλον, τό: *wood cut and ready for use* עֵץ Gn 6. 14 Ex 31. 5; *firewood*  
עֵץ Nu 15. 32 IR 17. 10, 12 Jer 7. 18; *timber* עֵץ Hag 1. 8 ICH 29.  
2; *logs* עֵץ Lev 1. 7; *piece of wood* עֵץ Lev 14. 4 Ez 37. 16; *log* כֶּטֶל;  
*beam* כֶּטֶל; *post* חָרִי; *board (W)* IR 6. 15; *gallows* עֵץ  
Esth 5. 14; *table* שֻׁלְחָן Ex 25. 23; of live wood, *tree* אֵילָן Dan 4. 8

ὁδός, ἡ (ὁδοός once in Hom., Od. 17. 196): of Place, way, road אֶשׁוּר  
 Job 8. 4 יֶד Jer 11. 13 הוֹצֵה Jer 37. 21 הֵיךְ Jer 45. 2 הַדּוֹר Job 23. 11  
 [cf. Ps 107. 17] סְבִיל Jer 18. 15 סְבִיל Ps 77. 20 course, channel  
 of a river יֶד Dt 2. 37 וָאֵד; the way to truth وَجَدَ; further  
 on the way, forward קִדְם Jer 9. 11 קִדְם; profitable, useful בָּצֵעַ Gn 37. 26  
 Ps 30. 10 Job 22. 3 [cf. אֶמְהַל]; foray יָדוּד IIS 3. 22 יִרְדּוּ IIR 5. 2 IICH  
 26. 11 גִּזּוּ; metaph., way or manner عَادَهُ أَدَب form צוּרָה Ez 43. 11  
 מוֹד; method, system أَسْلُب (v. p. 402)

οἰκέω ÷ p. 665

ὁπη p. 649

ὁπλὴ p. 314

ὁπλον pp. 315, 342 (v. p. 406)

ὁράω ÷ pp. 344-5 (v. p. 406)

ὀργίζω: *make angry, provoke to anger, irritate* Jes 43. 23-4 Mal 2. 17  
 IS 1. 6 הכעים Ib 1. 7 גרש Jes 57. 20 Am 8. 8 רגן Prv 16. 28  
 רגע IR 1. 6 עצב Jes 63. 10 העציב Ps 78. 40 הרגז IS 28. 15  
 Job 26. 12 הרגיע Jer 50. 34 הרעים IS 1. 6 *أغضب أخط*; *grow*

- angry, be wroth* נעצב Gn 45. 5 רגז Gn 45. 24 IIR 19. 27 רגן  
 Jes 29. 24 רעם Ez 27. 35 כעס Neh 3. 33 רגש Ps 2. 1; *abs. in part.,*  
*in a passion* נגרש Jes 57. 20 Am 8. 8 נרגן Prv 16. 28 (a. p. 406) •  
 ὀργός + p. 634
- divide, separate from* בדל Nu 16. 21 הבדיל Gn 1. 6 Ex 26. 33  
 Lev 1. 17 Nu 16. 9 נפרד Gn 10. 5 פרד Esth 3. 8; *delineate* גבל Dt  
 19. 14; *bound* גבל Jos 18. 20; *part, divide* הפריס Lev 11. 4 נפרס Ez  
 34. 12; *banish one from* גזר ICh 26. 21 גזח Ps 31. 23 נגרש Jon 2. 5  
 גרש Gn 3. 24, 4. 14 Jud 9. 4 גרש Ex 12. 39 גרש Jud 1. 33; *mark out*  
*by boundaries, mark out* הגביל Ex 19. 12, 23; *ordain, determine, lay down*  
 גזר Esth 2. 1 הרקז IR 20. 40 פרש Nu 15. 34 Neh 8. 8 הרגיש Jes 51. 4  
 אדר (') ὄρος, τό: *mountain, hill* הר Gn 31. 25 Ex 3. 12 Jes 13. 2, 40. 4  
 IIS 23. 33 הָרָר (') Jer 17. 3 הָרָר (') Nu 23. 9 צור חֲלֵב IIS 23. 11  
 Jer 30. 18, 49. 2; *canton, parish* הר Gn 10. 30, 36. 8 סֶרְרָב Ib 14. 6; *in Egypt,*  
*desert* בֵּרֶיָה cf. ὄρος: *pillar* סור IR 7. 2; *bound* צור (a. p. 410)
- ὄφις, ὁ: *serpent* אפעה Jes 30. 6 צפע Ib 14. 29 צפצפי Ib 11. 8; ἀκά-  
 ρητος ὁ. ὁ χάλκεος dedicated at Delphi Nu 21. 4-9 IIR 18. 4. It  
 was pronounced (and perh. written) ὀπίσκος Gn 49. 17 [cf. ὀφίδιον;  
 נחשת]
- Παῖάν, ὁ, Ep. Παῖων: *Paeon or Paeon, the physician of the gods* בִּקֵּה  
 Jes 26. 4 Ps 68. 5 יָהּ Ex 15. 2; *title of Apollo (later as epith.);*  
*also of other gods; of Zeus at Rhodes; physician, healer* חֶקֶב Nu 10.  
 29 طيب; *saviour, deliverer* חֶקֶב Dt 33. 3 [cf. יָדָס]
- παρά p. 171
- παραμυθέομαι + p. 347
- πάστας + p. 309
- πέλιτη, ἡ: *small light shield of leather without a rim, originally Thracian*  
 חֶלֶט IIR 11. 10 (a. p. 410)
- περί p. 172
- πήρα, Ion πήρη, ἡ: *leathern pouch, wallet* כֶּלִי Dt 23. 25 IS 17. 40 תֵּרָא  
 Ex 28. 32 תֵּלִי Gn 27. 3
- πιέζω pp. 251, 637
- πίμπλημι + p. 343
- ποκίζω + p. 636
- πολεμέω: *to be at war or make war* נָחַר IIR 3. 23 נלחם Ex 14. 25  
 נָחַר; *with one* נלחם ICh 13. 12; *fight, do battle* נלחם IR 22. 31;  
 later c. acc. *make war upon* לחם Ps 35. 1

ῥήγνυμι or -ύω, later ῥήσσω: The word is hardly used by correct  
 Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* כרת  
 IR 15. 13 קרע IS 15. 28 IR 11. 31 רגם Lev 20. 2 רצע Ps 2. 9 רצץ  
 Jes 42. 3; later, esp. *rend garments*, in sign of grief קרע Gn 37. 29,

- 34 Ex 28. 32 IS 4. 12, 15. 27 IIS 13. 19, 31 IR 11. 30 Jer 36. 23 Eccl 3. 7; *break* a line of battle or a body of men פרץ IIS 5. 20 רעץ Ex 15. 6; *break through* פרץ Ps 80. 13 קרע לו Jer 22. 14; Pass., *break, break asunder* הררץ Lev 22. 22 פרוץ IICh 32. 5 נקרע IR 13. 5; of a stone *scored* with lettering, i.e. inscribed חקק Jes 22. 16, 30. 8 Ez 4. 1, 23. 14 [spurious; cf. χαράσσω]; intr., like Pass., *break or burst forth* פרץ Gn 38. 29
- ρίζα, Aeol βρίζα, poet. ῥίζις, ῥή: root נוע Job 14. 8 ראש Ex 30. 23 קרע Mal 3. 19 عرق شرش جذر; mostly in pl., *roots* קציר Ps 80. 12 קרקע Cant 4. 14 קרע Jer 17. 8; *the roots or foundations* of the earth קרקע Am 9. 3 קרע Job 36. 30; *that from which anything springs as from a root* נוע Jes 40. 24 קרע Prv 12. 12 Job 19. 28; *foundation* ראש Ps 118. 22 ראשה Zach 4. 7 קרע Job 13. 27, 28. 9; *root or stock* from which a family springs קרע Jud 5. 14 Jes 14. 29-30; *race, family* נוע Jes 11. 1 קרע Ib 14. 29 Hos 9. 16; *base, foundation* קרקע IR 6. 15; *base of a vertical pillar* ירך Ex 25. 31 (v. p. 414)
- Σάτυρος, ό, Dor Τίτυρος: *Satyr* עעיר Lev 17. 7 קרע Zach 13. 4 IIR 23. 8
- σέβας, τό: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder*; generally, *reverence, worship, honour* צבא Nu 4. 3, 8. 24; c. gen. objecti, ἱός σέβας, *reverence for him* צבאיה IS 1. 3 IIS 5. 10 Jes 47. 4 Am 3. 13, 9. 5; after Hom., *the object of reverential awe, holiness, majesty; object of awestruck wonder* צבא Jes 13. 19 Jer 3. 19 Ez 20. 6 (v. p. 414)
- σέβομαι: *feel awe or fear* before God, *feel shame*; after Hom., c. acc. pers., *revere, worship*; generally, *pay honour or respect to*; Act. σέβω is post Hom., used only in pres. and imperf. *worship, honour*, mostly of the gods צבא Nu 4. 23; of suppliants צבא Ex 38. 8 IS 2. 22; σέβομαι as Pass., *to be revered* צבא Ps 82. 1, 119. 89
- σημα, σῆμα: *sign, mark, token* ימים ימים; *sign from heaven, omen, portent* שומ; *constellation*, mostly in pl. *heavenly bodies* צבא Gn 2. 1 Dt 4. 19 Zeph 1. 5 צבאיה Jer 2. 19, 10. 16 Hos 12. 6 Am 3. 13, 5. 16 צבאיה Gn 1. 1, 2. 1 שומ
- σημαίνω: *give the signal* of attack, etc. צבא Nu 31. 7; cf. στρατεύω
- σκυτάλη, ῥή: *staff, cudgel, club* שבת Jes 14. 29, 28. 27 [cf. σκήπτρον]; at Sparta, *staff* or *baton* used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatch was written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness,



- round which they rolled these strips and so were able to read the dispatches—hence *σκυτάλη* came to mean a *Spartan dispatch* שבט  
Jud 5. 14; *strickle for levelling grain*, piled up in a measure שבט  
Jes 28. 27; *strip or rod of metal or ivory* שבט IIS 18. 14 Ps 2. 9  
שבט [שֶׁבֶט] Jos 23. 13; *scourge, whip* חֶטֶר Prv 14. 3 שבט Jes 11. 4  
שבט Nah 3. 2 Prv 26. 3 שֹׁט; *sucker from a stem* חֶטֶר Jes 11. 1  
شِقَّة شَرْم خرقه Gn 15. 17 גֹּר *σπάραγμα, τό: piece torn off, shred, fragment*  
Nah 3. 3 פֶּגַר *σπάρη* Ib 31. 39 טרפה Gn 49. 9 טרף; *mangled corpse*  
Ib 3. 1; collect. in sg. = λατῦπη (*the chips of stone in heaving*)  
= σκῦπος (*chippings of stone, used as road-metal*) גֹּר Ez 41. 12-15  
פֶּרֶק *σπαράσσω, Att -σάω: tear, rend* Ps 136. 13 פֶּרֶק Lev 10. 6, 21. 10  
פֶּרֶק Gn 27. 40 שָׁרַם; esp. of dogs, carnivorous animals, and the  
like גֹּר Hab 3. 17 טרף Dt 33. 20 פֶּרֶק Ps 7. 3; *rend asunder* גֹּר IR  
3. 25 IIR 6. 4 Ps 136. 13 פֶּרֶק Thr 5. 8 فرق (v. p. 417)  
σπάω + p. 351  
στεῖνος, τό: *narrow, close or confined space* צר Ps 4. 2 צרה Ib 25. 17;  
generally, *stress, distress* צר Job 15. 24 צרה Gn 42. 21; *suffering*  
צר Jes 21. 3  
στέλλω + p. 338  
στόνυξ, ό: *sharp point, as of a rock* שֵׁן IS 14. 4 Job 39. 28; of the  
boar's *tusk* שֵׁן IR 10. 18; *prongs* שֵׁן IS 2. 13  
συνάλλω: *lie together* שָׁבַל Dt 28. 30; Pass., *שָׁבַל* Jer 13. 16  
2; *inflect similarly* שָׁבַל Gn 48. 14; *lie with* سَاكِن (v. p. 418)  
σύν p. 173  
σχιζω: *split, cleave, sever* (W) נָחַס Jes 33. 23 נָחַס Ib 33. 20 נָחַס Jer 2.  
20 נָחַס Lev 11. 7 נָחַס Ib 1. 17 IS 15. 33; *divide into* חָצַה Jud  
7. 16; *shatter* נָחַס IIR 25. 10 נָחַס Nah 1. 6 נָחַס Dt 12. 3 נָחַס Jud 6.  
28 נָחַס Lev 11. 35 נָחַס Jer 1. 10 Ps 9. 7 נָחַס Jer 31. 40 (39); *cut out*  
נָחַס Jer 22. 24 נָחַס Ez 23. 34 נָחַס Jer 24. 6 נָחַס Ez 19. 12; generally,  
*part, separate, divide* חָצַה Job 40. 30 נָחַס IIR 2. 8 Ez 37. 22 Dan  
11. 4 נָחַס Jud 20. 32 נָחַס Jos 8. 16 Jer 6. 29 חָתַק Jos 8. 6 Jer 12. 3  
נָחַס Jud 20. 31 נָחַס IR 14. 15 נָחַס Dan 11. 4 נָחַס IS 24. 8; Pass.,  
of feet *divided into toes* שָׁבַל Dt 14. 7 (v. pp. 254, 421)  
συχω, ή: *leisure, rest, ease, quiet* שְׁלוֹה Ez 16. 49 Prv 17. 1 سَهْلَة;  
*idleness* שְׁלוֹה Prv 19. 15 שְׁלוֹה Ib 31. 27 שְׁלוֹה Ib 1. 32 عَطْلَة; *that*  
*in which leisure is employed; talk* שְׁלוֹה Eccl 10. 1; esp. *learned dis-*  
*cussion, disputation, lecture* (pl.) שְׁלוֹה Eccl 2. 3 שְׁלוֹה Prv 23. 9  
Jer 22. 21 (v. p. 422)

- τελέω: (τέλος) *fulfil, accomplish, execute, perform* כלה Esr 1. 1; *bring to fulfilment or perfection* כלה Esth 7. 7 כלל Ez 27. 4; *bring to an end, finish, end* כלה IR 6. 38 Jes 33. 1 Dan 11. 36 עלה Ps 102. 25; *somets. intr. like the Pass., come to an end* אול IS 9. 7 שלם Gn 15. 16 חמם Gn 47. 15 Lev 25. 29 IR 6. 22; *lay out, spend* עלה IR 10. 16, 17 (v. p. 422)
- τίθημι: *set, put, place* הדה Jes 11. 8 נתן Gn 41. 48 Ex 35. 34 Jos 22. 25 IR 7. 39 שום Gn 21. 14, 24. 2 IR 10. 9 שית Gn 41. 33, 46. 4 Ps 8. 7, 84. 4, 140. 6 Job 30. 1 הקט Ex 10. 19 Prv 6. 1, 17. 18, 22. 26 Job 17. 3 התיך IR 6. 19 وضع ح; *put in, put into* שכן Gn 35. 4 Prv 19. 24 נסכן Jes 2. 10 נתן Lev 19. 28 IICh 5. 10 צוה Dt 28. 8 Ps 133. 3 שום Gn 31. 34, 43. 22 Jer 40. 10 הקטב Esr 5. 8 שית Ex 10. 1 Ps 88. 7; *put it in his hands* נתן Gn 27. 17 Jud 7. 16 שום IR 20. 6; *of women, to have a child put under her girdle, i.e. to conceive* שום Esr 10. 44; *put or plant it in his heart* נתן IR 10. 24 Eccl 7. 2 שום Dt 11. 18 Jes 47. 7, 57. 11 Cant 8. 6 Dan 1. 8 שייב Jes 44. 19 שית Ps 13. 3 Prv 26. 24; *lay up* אצל Gn 27. 36 [cf. θησαυρίζω]; *treasure* אצר IIR 20. 17 Am 3. 10 [cf. θησαυρίζω]; *bear in mind, think of doing a thing* נתן Eccl 7. 2 שייב Ex 9. 21 IS 25. 25 IIS 13. 33, 19. 20 Jes 47. 7, 57. 11 Job 34. 14 Dan 1. 8 שייב Jes 44. 19 שית Ex 7. 23 IS 4. 20 Prv 24. 32, 27. 23; *deposit* נסה Jer 15. 10; *ὁ θέλει the mortgagor* נסה Jes 24. 2 נסה בו Dt 24. 11; *ὁ θέμενος the mortgagee* נסה Ex 22. 24 הנוסה IIR 4. 1 Jes 24. 2; *pay down, pay* נתן Gn 23. 13; *put down in writing* נתן Lev 19. 28; *bear arms* נסה Jes 22. 6; *fight* שית Ps 3. 7; *lay in grave, bury*, frequently with words added. ἐν τάφοις, ἐς τοφός נתן Ez 31. 14 הורס Gn 50. 26 שכן Ex 2. 12 طر دق; *lay before people as common property* נתן Dt 1. 21, 2. 36; *assign, award* שית Gn 4. 25 Ex 21. 22; *give a child a name at one's own discretion* שום Jud 8. 31 Dan 1. 7 Neh 9. 7; *of a people, state, or legislature, give oneself a law, make a law* נתן Lev 26. 46 Ps 99. 7 נתן Esth 9. 14 הנתן Ib 3. 14 צוה Dt 33. 4 שום Gn 47. 26 Ex 15. 25 Esr 4. 21 הקטב Ib.; *agree upon* נסה Ps 21. 12 נתן Mich 3. 5 צוה Jos 7. 11 Jud 2. 20; *establish, institute* צוה Jes 45. 12; *order, ordain, bring to pass* נסה ICh 21. 10 נסל IIS 24. 12 Thr 3. 28 נתן IIR 18. 14 צוה Gn 50. 2 IS 13. 14 שום Gn 47. 26 Ex 8. 8 وضعى; *put in a certain state or condition, followed by an attributive Substantive, make one something, with the predicate in apposition; appoint (W)* נסל Jes 40. 15 נתן Nu 21. 29 IR 10. 27, 14. 7 Ez 3. 8, 9 Thr 1. 13 צוה IIS 6. 21 [προ-: *appoint!*] שום Gn 46. 3 Ex 2. 14, 4. 11, 14. 21 IR 10. 9 Jes 27. 9, 41. 18, 50. 7 Hos 2. 5 Zeph 2. 13

P<sup>s</sup> 103. 21 Cant 1. 6 הִקְשִׁים Dan 2. 5 שִׁח Jer 22. 6 Hos 2. 5 P<sup>s</sup> 83. 12, 14, 88. 9; *make somebody one's wife* נָשָׂא Ruth 1. 4; *hold, reckon or regard as* צִוָּה IS 20. 29 (δια-: *make a covenant with one* P<sup>s</sup> 111. 9); *make, cause, bring to pass* נָתַן IR 17. 14; *make oneself a road, open a way* נָתַן IIR 11. 16 Ez 21. 24 (v. p. 423)  
 τροφή, ἡ: (τρέφω) *nourishment, food; that which provides sustenance* טרפה Nah 2. 13; *mode of life, education* תרבות Nu 32. 14; *nurture, rearing*, freq. in pl. טפוחים Thr 2. 20  
 τροφόν, τό: (τρέφω) *that which nourishes* טרף Nah 2. 13 Mal 3. 10  
 τρυφερόν, τό: (θρύπτω) *dainty softness* טרף Ez 17. 9  
 τρύπος, τό: (θρύπτω) *that which is broken off, morsel, lump* טרף Nu 23. 24

ὑπέρ pp. 173-4

ὑπό p. 174

φάος p. 337

φάσις ÷ p. 664

φέρω p. 638

φθίω ÷ pp. 317-18

φόβος, ό: (φέβομαι) *panic, fear* פֶּהַד Job 22. 10; *fear, terror* פֶּהַד Ex 15. 16; *awe, reverence* פֶּהַד Jes 2. 10 P<sup>s</sup> 36. 2

φοῖβος, η, ον: *pure, bright, radiant* בְּהִיר Job 37. 21; as proper noun. Φοῖβος, ό, Phoebus, i.e. the *Bright* or *Pure*, alone as pr. n. בְּעוֹר Nu 22. 5 בְּעַר Ib 24. 3; an old epithet of Apollo, Φ. Ἀπόλλων, rarely inverted Ἀ. Φ. בְּעַל פְּעוֹר Ib 25. 3; Gn 31. 42, 53 פְּעוֹר Nu 23. 28

φοιτάζω ÷ p. 318

φώς p. 290

χαράσσω, Αἰτ -τω: *furnish with notches, or teeth, like a saw*; Pass., *serrated, jagged, rugged* הָרַץ Jes 41. 15 شَرَّ; *cut into furrows* הָרַץ P<sup>s</sup> 129. 3 حَتَّ; *scratch* הָרַץ Job 2. 8 رَצَعَ Ex 21. 6 حَتَّ; *whet, stimulate* حَرَكَ; Pass., *wounded* הָרוץ Lev 22. 22; *smite* ضرب; *stamp, seal* חָתַם Jer 32. 44 خَتَمَ; *engrave, carve* חָקַק Ez 4. 1 نَقَشَ; *inscribe* نَقَشَ أَدْرَجَ; *write* خَطَّ; *sketch, draw* خَطَّ; Pass., of lines *drawn* with antimony חָקַק Ib 23. 14 קָרַע Jer 4. 30; of letters *engraved* חָרַץ Ib 17. 1 חָרוּת Ex 32. 16. (Perhaps a Semitic loan-word, cf. Hebr. ḥāraś 'engrave'; or cog. with Lith. žẽti 'rake, scrape')

χήλινος = ἄγγος (*vessel to hold liquids, e.g. wine* כֵּלִי Lev 11. 34 [cf. ὄπλον]; *bucket, pail* כֵּלִי Jer 40. 15) (v. p. 426)

χηλός, ἡ: *large chest, coffer* כֵּלִי Jon 1. 5 (v. p. 426)

χοιράς, ádos, ἡ: *rock* סֶלַע Nu 20. 8 Jer 5. 3. 23. 29 [cf. πέτρα] צור Dt 32. 13 صخر; χ. Δηλία the Delian *rock*, i.e. the *rocky isle* of Delos צרדה IR 11. 26 צררה Jud 7. 22 צָרְתָן IR 7. 46; *soil* חוֹיר Lev 11. 7 Jes 66. 17 Ps 80. 14 خَزِير [cf. κάπρος, τανύμριξ ἰς]

χράω (B): *warn or direct by oracle* קרא Jon 1. 2; Pass., *to be declared, proclaimed by an oracle* קרא IR 21. 12; *consult a god or oracle* קרא Nu 24. 1; *inquire at the oracle* שאל Ib 27. 21 דרש IIR 1. 2; *borrow* שאל Ex 3. 22; = χρῆζω (v. p. 426)

χρῆζω: *want, lack, have need of* חסר Dt 2. 7 Neh 9. 21; *desire, long for, crave* כלה Ps 84. 3 רצה Jes 42. 1; *ask or desire that one should do a thing*; εἰ χρῆζει *if one will, if one chooses* חָרַץ IR 20. 40 [cf. ὁπάζω] Dan 11. 36

χρῆμα, τό: (χράσμαι) *need* מחסור Jud 18. 10 ضرورة; hence in pl., *goods, property, treasure* בָּצַע Mich 4. 13 בָּצַר Job 22. 24 הָרִיב Ps 95. 4 רֶאֱבָב Nu 23. 22; *money* בָּצַע IS 8. 3 مَسَارَى; *price* בָּהָר Gn 34. 12 Ex 22. 16 מְהִיר Prv 17. 16 בָּכַר Nu 20. 19 יָעַר; *merchandise* נֶחֱם Neh 13. 16; *property, substance* بَاطِنَة; εἰ χρῆμα; *what?* מָה Gn 15. 2; *why?* לָמָּה Job 7. 19 לָמָּה Gn 12. 18 בָּהֶם בָּצַע Gn 37. 26; used in periphrases to express something strange or extraordinary of its kind מְקַרָּה IS 6. 9 [cf. κύμα]; *a deal, a heap* עֲרֵבָה Ruth 3. 7; also of persons, χ. θηλειών *womankind* حَرِيم [B] A) *oracle* קָסַם Ez 12. 24 קָסַם Jer 14. 14 קִרְיָאָה Jon 3. 2 قَرَّان (v. p. 426)

χωλεύω: *to be or become lame, halt, limp* חָלָה IR 15. 23 צִלַע Gn 32. 32; Pass., *to be or become lame; to be maimed or imperfect* נַחֲלָאָה Mich 4. 7

ψυχή, ἡ: *life* נֶפֶשׁ IR 19. 10; *departed spirit, ghost* נֶפֶשׁ Ib 17. 21; the immaterial and immortal *soul* נֶפֶשׁ Gn 1. 30, 35. 18, 44. 30 נִשְׁמָה; ψυχᾶί abs. = ἀνθρώποι *men* Ex 1. 5 Lev 7. 18 Jos 10. 28 נֶחֱם Dt 20. 16 נֶפֶשׁ; *being, creature* נֶפֶשׁ Gn 1. 20, 12. 5; *self* נֶפֶשׁ Am 2. 15 Thr 3. 51 נִשְׁמָה; *mind, heart* נֶפֶשׁ IS 2. 35 קָסַם Ib 25. 3 (cf. σοφία); *butterfly, moth* כָּסַם Jes 51. 8 עָשׂ Ib 50. 9 عُقْد سَوْد (cf. ψύς, πυραύστης); Hom. usage gives little support to the derivation from ψύχω 'blow, breathe'; Homeric ψ. is rather *warm blood* than *breath* Dt 12. 23 Prv 1. 18 (v. p. 427)

## XVIII. COMPARISONS

*LXI. Comparison between homologies and authoritative interpretations establishes the validity and virtues of the former, while exposing the flaws and failures of the latter.*

SOME of the homologies set out in the previous chapter will be examined and explained here with reference to the Septuagint, the Authorized Version, the New English Bible, and for one of the dictionaries which embody the distillation of modern research, namely: *A Hebrew and English Lexicon*, edited by Professors Francis Brown, S. R. Driver, and Charles A. Briggs—as revised by Professor G. R. Driver who played a major role in the translation of the N.E.B.—in order to demonstrate at one and the same time the validity of my theory and the limited reliability of the biblical translations and authoritative commentaries.

In their Preface to the *Lexicon*, the editors stated:

In the matter of etymologies they (the editors) have endeavoured to carry out the method of sound philology, making it their aim to exclude arbitrary and fanciful conjectures, and in cases of uncertainty to afford the student the means of judging of the materials on which a decision depends . . . It has been the purpose to recognize good textual emendations, but not to swell the list by conjectures which appeared to lack a sound basis.

However, it will be my bounden duty to the truth, as I see it, to take them and their authorities to task precisely for their *arbitrary and fanciful conjectures* and far from *good textual emendations*, among other errors. *Βυβλοπάται* (a variation of *Ὀμνηροπάται*) is not too strong an epithet for them. As to Professor G. R. Driver's hope—expressed in his Note to the reprint of the *Lexicon*—that its readers would send him 'corrections and improvements for future editions', I made available to him the substance of this book on 29 December 1966.

*ἄγαλμα*—This neuter Greek noun embraces in its various meanings abstract 'glory' and concrete 'statue', 'gift' and 'ornament', 'sculpture' and 'picture'. This quirk of language is a fact of Greek life which must be accepted without question. Then, quite understandably, this fact results in different Arabic and Hebrew

words being synonymous with that Greek noun, and individually homologizing with it according to rule: some in one of its meanings, others with another. This explains why הָלַל, הַלִּיָּה and הָלִי and צִלְמוֹנֶה and צִלְמוֹנֶה and גִּלְגִּל and גִּלְגִּל and גִּלְגִּל—bear a close resemblance one to the other, but not زخرف and حليه, צִלְמוֹנֶה and הָלִי, or גִּלְגִּל and מִהָלֵל. All these masculine and feminine nouns are—semantically no less than phonetically—identical with one neuter Greek word, though not with one another. That is conclusively proved by means of tried rules of Graeco-Hebrew homology, confirming the trite saying that things are not always what they seem.

הָלַל is a noun, and part of the crowd's response: 'And all the people said: "Amen!" and "Glory to the Lord".' Either some of them shouted 'Amen' and others 'Glory to the Lord' simultaneously, or all shouted both in succession.

The first-fruits of a tree were dedicated as הַלּוּלִים, 'pleasing gifts' to God. Similarly, הָלַל and מִהָלֵלִים were men who had been, notionally at least, dedicated to the Deity by, and/or granted by the Deity to, their parents (cf. IS 1. 11). Again, the citizens of Shechem gathered in their grapes and pressed wine: then they made הַלּוּלִים, *votive offerings*, which they brought into the temple of their god, and proceeded to make merry.

Just as the refining pot is used for testing silver, and the crucible for testing gold, so is a man tested by the kind of מִהָלֵל, *gift or offering*, he makes (cf. Gn 4. 3-5 Lev 5. 7, 12. 8).

Here are four relevant entries in the *Lexicon*:

‘[הַלּוּל] n. [m.] . . . only pl. הַלּוּלִים rejoicing, praise: 1. וַיִּשְׂמְחוּ הַלּוּלִים Ju 9. 27 i.e. a vintage-rejoicing, merry-making, connected with thanksgiving . . . 2. of praise to “, קָדֵשׁ ה’ Lev 19. 24 (Code of Holiness) *holiness of praise*, i.e. a consecrated thing in token of thanksgiving for fruit, offered in 4th year . . .’

‘[מִהָלֵל] n. [m.] praise;—only in וְאֵשׁ לִפְנֵי מִהָלָלוֹ Prv 27. 21 the refining pot for silver, and the furnace for gold, *and a man according to his praise*, i.e. prob. acc. to the praise of him by others, which tests him; so Franz Delitzsch, H. L. Strack, al.; perh. however *so let a man be to the mouth of his praise*, i.e. *that praises him*,—testing the praise to determine its worth, . . . other views are: *according to the measure of his*

‘הָלַל n. pr. m. (*he hath praised . . .*).’

‘לִלְלָא n. pr. m. (*praise of God . . .*).’

*d̥* γομά—ח, ע, צ, respectively exchange with γ in סַחֲרָה  
—עַסְרָה, עֶצְרָה, שְׁעָרִים, שְׂעֵר, עָרוֹם, עֲרֻבִים, יְעָרִי,  
according to established rules of homology. So do ח, ס, ע, צ, ש,  
respectively exchange with the spiritus lenis in  
שְׁעָרִית, עֶצְרָה, עֶפְרָה, עֲגָלִים, עֲגָל, סַחֲרָה, חֶפְרִים, חֶפְרָה,  
פ, ד. עֶסְרָה, זָהָר, שָׁמֶן, זָחָר, שְׂעֵר, צוּעַר, צָהָר, רְעָרָה,  
exchange dialectally with γ in אֲדוּרִים, חֶפְרָה, חֶפְרִים.

S.v. **אֶדְוָרִים**: 'n. pr. loc. (*two hills?*) . . .'

S.v. עַל: '... 68. 31 calves of peoples, i.e. peoples like calves, so most; perh. rd. 'בְּעַל עַם'.

S.v. צוֹר, צוֹרָה: 'n. pr. loc. Zoar (understood as insignificance, cf. Gn 19. 20); ...'

S.v. קרית ישרים: 'n. pr. loc. . . . (city of forests) ; . . .'

S.v. שַׁעַר: 'gate . . . particular gates of Jerusalem . . . שַׁעַר הַקְדִּישִׁים  
Zeph 1. 10 . . . שַׁעַר הַמִּסְתָּרִים Je 31. 40 . . . gate = space inside  
gate, as public meeting-place, market . . . Pr 24. 7 . . . Jb 5. 4 . . .  
Pr 31. 23, 31, etc. . . '

S.v. שָׁעָרִים; '... וּבְשָׁעָרִים ICh 4. 31 Σαπειμ, the LXX of Lucian Σαπειμ; = שְׁרוֹתָן (q.v.) Jos 19. 6, and perhaps שְׁלָחִים... 15. 32...

S.v. צְרִיחַן: '... Jos 19. 6 (the LXX of ἀγροὶ αὐτῶν, 2rdg. צִדְרִיחַן ...  
v. צִעְרִיב.'

No attempt is made to explain the alternative name to צַעַר (בלע Gn 14. 2) or to שַׁעֲרִים (שְׁרוּחַן) or those to קִרִית יַעֲרִים (קִרִית בַּעַל Jos 15. 60 and Ib 15. 9 or קִרִית עֲרִים Esr 2. 25), especially as there is some phonetic similarity between בלע on one side, and בעל and בעלה on the other; and a vast semantic difference between יַעֲרִים and עֲרִים. At the same time, it is difficult to understand what could be meant by בַּעֲלֵי עַמִּים, an entirely novel expression suggested by the *Lexicon*. Nor is there much to choose between the rendering of עֲדַת אֲבִירִים בַּעֲלֵי עַמִּים by the A.V. ('the multitude of the bulls, with the calves of the people') and by the N.E.B. ('that herd of bulls, the bull-calf warriors of the nations'). According to the *Lexicon*, עֲדַת אֲבִירִים (s.v. I. עֲדָה) means a 'pack of *animals* (fig. of nobles)'.<sup>1</sup>

I rejected these elaborate inanities, and put aside the suggestion that the name צַעַר was related to מַצְעַר (μακρός)—the living example of Littlehampton notwithstanding. Once I ascertained that שַׁעַר homologized with ἀγορά, I was not slow in realizing that שַׁעֲרִים did not indicate a two-gate city, but one ruled by two assemblies, a people's assembly and a Council of Chiefs. Similarly, עֲדַתָּם (Jos 15. 30)—עֲדָה being a variant of עֲדָה (ἔθνος, *company, body of men*) which is the synonym of סֹד (σύνοδος) in Ps 111. 1, and of קָהָל (βουλή) in Prv 5. 14. I already knew that יַעַר meant ἀγριος (*wild, savage*) in the phrase יַעַר בְּמִוֶּת Jer 26. 18, 'wild animals'; and, by analogy, concluded that יַעַר homologized with ἀγορά, and that עֲרִים was short for יַעֲרִים. Then, in a flash, I solved the puzzle which had seemed insoluble: בלע, בעל, and בעלה were homologues of βουλή; עֲדַת אֲבִירִים בַּעֲלֵי עַמִּים means 'a group of leaders in peoples' assemblies'; צַהֲרִים is related to צַעַר and not to צָהָר (θυρίς); and עֲרַבִּים is, like שְׁרוּחַן and צַהֲרִים, the direct homologue of ἀγοραῖα—a far cry from עֶרֶב, the homologue of ἑσπερος: *evening* Gn 1. 5, *darkness* Prv 7. 9, *the west* غرب. Owing to the conjunction of עֵין גְּדִי, however, I readily concede the possibility that עֵין עֲגִלִּים has likewise a pastoral and not a political import (Ez 47. 10).



שְׂרוּחַן is included in a list of towns recorded in Joshua, which is duplicated in I Chronicles with certain variations. For instance: בִּלְהָ in Jos 19. 3, בִּתּוּל in 19. 4, and שְׂרוּחַן in 19. 6, respectively appear as בִּלְהָה in ICh 4. 29, בִּתּוּאֵל in 4. 30, and שְׂעָרִים in 4. 31. It has apparently escaped notice that the internal gutturals—א, ה, ע—were consistently dropped in the earlier list, most probably due to popular pronunciation. The ך in שְׂרוּחַן stands for the diphthong *ai* in *ἀγοραῖν*.

In the result—seeing that עֵדָה is the homologue of *ἔθνος* ('number of people living together, company, body of men'), and that one of the four homologues of אֲבִיר is *ἀγός* ('leader, chief' IS 21. 8)—the true translation of the phrase עֵדָה אֲבִירִים בְּעָלֵי עַמִּים is: 'a company of leaders in the councils/assemblies of the nations.'

Clearly, at the time of the Israelite invasion Canaan was strewn with republican city-states—no 'city of forests' among them—modelled on the Greek pattern, whose founders spoke different dialects of a language closely resembling Greek—i.e. Continental Greek—of which Arabic and Hebrew are examples. The last democratic city was Shechem, whose בְּעָלִים/πολιται were betrayed to and annihilated by Abimelekh.

αἷμα—The ך in חַיִּי exchanges with the *spiritus asper*, as in ἄβος/דְּבִשָׁה, and as it does with the *spiritus lenis* in ἔπος/דָּבָר (Gn 37. 14, 44. 18 Dt 4. 12), דְּבָרָה (Ps 110. 4 Eccl 8. 2), דָּבָר Jer 5. 13; so does ט in ὁμῶς/טָבוֹר (Jud 9. 37). As to the ה in חַיִּי, it is not—as has hitherto been taken for granted—the definite article, but the initial letter of the radical. This is doubly corroborated: once, by the similar phrase, אָפֶס כֶּסֶף (Gn 47. 15, 16); and again, by the fact that שֵׁד—the subject of the next verb in the verse—and רָמֶס, the subject of the next verb but one, are indefinite: אָפֶס הַכֶּסֶף, כֶּלֶה שֵׁד, תָּמִיד רָמֶס.

חַיִּי, חַמֶּס, and חַמָּת homologize with αἵματος—the genitive of αἷμα—as do כֶּבֶד (Ex 29. 13), כָּבוֹד (Gn 49. 6), כְּבוֹד (Ps 16. 9, 30. 13, 57. 9, 108. 2, 149. 5), with ἡπατος, the genitive of ἡπαρ. They corroborate each other phonetically, and are confirmed by חַמוּץ (Jes 63. 1), the homologue of αἵματός, *bloodstained*.

That חַמֶּס is actually a synonym of חַמָּת derives support from the fact that, whereas one version of the Bible has חַמֶּס in

Ez 9. 9, another has מִמֶּנִּי. That it is also synonymous with מִמֶּנִּי—in fact, a variant of it—finds support in the fact that מִמֶּנִּי, too, is coupled with מִמֶּנִּי; indeed, no less than five times: Jer 6. 7, 20. 8 Ez 45. 9 Am 3. 10 Hab 1. 3.

The *Lexicon* adopts the general belief that מִמֶּנִּי—the word stripped of the initial מִ, of course—derives from מִצֵּץ and means 'squeezer, i.e. extortioner, oppressor'. But, to harmonize with this personal-agent noun, the *Lexicon* refers to an authority who opines that מִמֶּנִּי ought to read מִמֶּנִּי. The N.E.B., on the other hand, translates מִמֶּנִּי by 'extortion', in harmony with the abstract noun מִמֶּנִּי (ἀρπαγή). However, both are in error.

ἀκούρος: Homologies like ἀκούρος/عَاقِرٌ/עֲקָרָה, ἐξορύσσω/עֲקָרָה, and ἐπιγυνίς/فَخْدٌ/עֲקָרָה—composed as they are of analysable Greek compounds which can be broken down into their constituent prepositions, other affixes, and nouns or verbs, on one hand; and apparently simple Arabic and/or Hebrew words, on the other—prove that Arabic and Hebrew are modelled on Greek, and not vice versa.

The *Lexicon* derives עֲקָרָה from the radical ע ק ר, of 'doubtful meaning'; and states that עֲקָרָה (Ps 113. 9) is the construct of עֲקָרָה; but I think that עֲקָרָה is the homologue of οἰκουρὴς ('mistress of the house, housekeeper; used in praise of a good wife').

Moreover, according to the *Lexicon*, עֲרִירָה means 'stripped, specif. childless', and derives from עָרַר, a verb which means 'strip oneself'. Hence,

'Qal imperative עָרַר Is 32. 11 . . . Poal Perfect 3 pl. אֶרְעֲרֹקֶנָּה Is 23. 13 *they have laid bare* (the foundations of) *her palaces*, i.e. destroyed them; so Pilpel Infinitive absolute and Hithpalpel Imperfect 3 feminine singular תִּקְעֲרֶנָּה Je 51. 58 *be laid utterly bare*, cf. עָרַר Piel 1.'

In fact, the second ע in עָרַר and עֲרִירָה stands for the ε in their homologue καθαιρέω, whereas עָרַר homologizes with καθαιρέω as if it were spelt καθαίρω. The homologue of עָרַר is ἐρημόω, a cognate of ἔρημος.

ἀμαρτία—Where 'failure' and 'fault' end, and 'error' begins, and when any of them borders on 'guilt' or 'sin', the context is not always helpful; so that surmise takes over from judgement in

the determination of some of these homologies. But mark the elimination of a syllable and the change in gender from מַרְדּוֹת to מַרְדַּ, and the further shortening to מַרִּי and מַרְ, while the spiritus asper changes to lenis in מַרְ—a phonetic phenomenon not unknown in Greek, e.g. ἡμέρα, Doric ἀμέρα. Moreover, reference to Greek shows that there is no metathesis between מַעַל and עַמַּל.

עֲבָרָה/ἀμαρτία is similar to בֵּית/μετά (in the midst of, among, between Prv 8. 2), and Μαγνήτης λίθος/אֶבֶן בִּהָן (the magnet Jos 15. 6)—μ dialectally turning into ב, and γ into ה, as in ἀγαπάω/אהב. Relevant examples are: βασανισμός, ó, torture מִסָּה Job 9. 23 בִּהָן Ez 21. 18. Also βάσανος, ἡ, generally, test, trial of genuineness מִסָּה Dt 4. 34; inquiry by torture מִסָּה Job 9. 23 (cf. Ez 21. 18); touchstone, on which pure gold leaves a yellow streak אֶבֶן בִּהָן Jes 28. 16 (cf. Zach 13. 9). Another example is βόλιμος = μόλιβος, ó, Epic form of μόλυβδος, ó, lead בְּדִיל Ez 22. 18; plumbago, used as a test of gold בְּדִיל Zach 4. 10. Note, too, that βόλυβδος is a variant of μόλυβδος. Lastly, μάρμαρος = Latin marmor and English marble.

According to the *Lexicon*, מַעַל is akin to 'Ar. نَغَلَ whisper, backbite, نَفَالَه perfidy, fraud'; whereas עַמַּל is akin to 'Ar. عَمِلَ labour, make'. It states that מַעַל in Lev 5. 15 means 'unfaithful, treacherous act'; and that עַמַּל in Nu 23. 21 and Job 11. 16 means 'trouble (parallel with sorrow): one's own suffering', whereas in Ps 7. 17 it means 'trouble, mischief, as done to others', 'labour' in Eccl 2. 21, 'toil, labour' in Eccl 4. 6 and 6. 7. In the N.E.B., however, מַעַל is rendered by 'offence' in Lev 5. 15, and by 'grievous fault' in Lev 5. 21; while עַמַּל is rendered by 'mischief' in Nu 23. 21 and by 'trouble' in Ps 7. 17 (cf. ἀμύλλας).

Again, the *Lexicon* states that מִסָּה in Job 9. 23 derives from מִסָּס and means 'despair (lit. melting, failure)';—only in לְמַסָּה Job 9. 23. Yet this exclusive meaning seems to have been forgotten by the learned editors when dealing with מִסָּה in Dt 4. 34, where it is said to derive from נִסָּה and means: 'test, trial, proving; construct מִסָּה Job 9. 23'. As to בִּהָן, it means 'trial' in Ez 21. 18, while אֶבֶן בִּהָן in Jes 28. 16 means 'a tested, tried stone, i.e. approved for use as a foundation-stone'. However,

the N.E.B. translates מסה in Job 9. 23 by 'plight', and in Dt 4. 34 by 'challenge'; and בהן in Ez 21. 18 by 'test', and in Jes 28. 16 by 'granite'. A confusing variety of imaginary explanations, leaving the inquirer in a state of bewilderment.

ἀριθμέω—חדה, חצה, and ג̃ corroborate each other; so do חרף and ערך, θ and χ interchanging dialectally. The *Lexicon* has:

s.v. II. חדה: 'rejoice . . . jussive אל־יִחַדְךָ Jb 3. 6 *let it not rejoice* among (בְּ) the days of the year, i.e. not take its place joyfully among them (fig. of day of Job's birth)'; s.v. חצה: 'vb. divide . . . 2. 'apparan. denom. from יָחַץ' ψ 55. 24 *shall not halve their days*, i.e. enjoy even half of the normal number'; s.v. חרף: 'vb. set in motion, start . . . only Qal Imperfect 3 m. s. לא יִחַרֵּץ רַבִּיחַ צִידוֹ Prov 12. 27 *slackness* (i.e. a slack or slothful man) *doth not start its game*'; under חרף: 'vb. cut, sharpen, decide . . . 3. *decide* . . . participle passive הַרְצִיחַ Jb 14. 5 *his days are determined, fixed*'; under ערך: 'vb. arrange or set in order . . . 2. a. *compare* (as a result of arranging in order) . . . b. intrans. *be comparable* . . . cum suffix of thing compared Jb 28. 17, 19.'

All this is utter rubbish; but the *Lexicon* excels itself in the above quotation from the entry under חצה. For in order to achieve its perverse objective, not only does it follow a tortuous process, but it also makes חצה do double-duty for 'halving' as well as 'enjoying'.

ἀρπάζω—According to the *Lexicon*, חרף in IIS 23. 9 means 'reproach—prop. say sharp things against—taunt'. (The N.E.B. arbitrarily adopts here the different version set out in ICh 11. 13.) שפחה נחרפת לאיש means 'a maidservant acquired for a man (viz. as his concubine) Lev 19. 20'. (The N.E.B. translates 'has been assigned'. In fact, it is passive of אָרַץ, and means 'chosen'.) ערך means 'break the neck of an animal . . . Impf. 3 ms. יַעֲרֹךְ Hos 10. 2 fig. of breaking down altars'. (The N.E.B. translates 'hack down'.) רבע means 'lie stretched out, lie down (Aram. form of רָבַץ . . . Ar. رَجَعَ, abide, dwell) . . . for copulation (woman with beast) לְרִבְעָה אִתָּהּ Lev 20. 16, but read אִתָּהּ (with suffix of beast)'. The N.E.B. translates 'to have intercourse with it'. As a matter of fact, the suggestion that the reading should be altered is, as usual, presumptuous; for here, as in 18. 23, the

verb is transitive and the text speaks of the woman ravishing the animal. This is realistic, because the initiative and the inducement originate in her, and she controls the operation throughout.

קָרַף, עָרַף, and عَرَف corroborate each other. Strangely enough, عَرَف has been overlooked by the authorities in their approach to the interpretation of the two similar Hebrew verbs. The fact is, they have not faced up to the existence of so many homonyms in the language. Rather than reconcile themselves to the reasonable possibility of a given word having a homonym—or yet another homonym—they distorted its meaning, in a vain attempt to fit a square peg into a round hole. Hence such monstrosities as equating the ‘breaking of an animal’s neck’ with the ‘breaking down of altars’.

ἀρχαῖος—The *Lexicon* refers to קָרַף twice, without explaining the expression: once, s.v. כָּלַב: ‘כָּלַב . . . applied, fig., to men, in contempt . . . still more emphatically . . . 2S 9. 8’; and again, s.v. קָרַף: ‘קָרַף . . . head, of animal . . . dog 2S 3. 8’. But the N.E.B., unaccountably it seems, renders קָרַף כָּלַב by ‘baboon’.

The *Lexicon* states: ‘בִּרְאשׁוֹ Lev 5. 24 in its sum. i.e. in full, so Nu 5. 7.’ Strangely enough, no reference is made to رَأْسُ مَالٍ, which indicates the specific sum both קָרַף and ἀρχαῖον refer to. (Cf. ἀρχή.) The important thing to bear in mind is that, according to the *Lexicon*, קָרַף means ‘head’ in all texts: it has secondary meanings, but no homonyms. Thus it means ‘head’ in Gn 2. 10, but there ‘head’ means ‘river-heads’; it equally means ‘head’ in IS 11. 11, but there ‘head’ = ‘division of army, company, band’. I, however, hold that קָרַף has several well-founded and distinct homologues.

ἀρχή—Grammatically, בִּרְאשׁוֹ in Lev 5. 24 is not the same as בִּרְאשׁוֹ in Lev 13. 44: in the former the בִּ is the homologue of ἀπό, whereas in the latter the בִּ is the homologue of ἐν or ἐπί. As a rule, the homologue of ἀπό is the prefix בִּ, π and μ interchanging dialectally; but בִּ represents ἀπό in at least three other verses: IIS 22. 16, Ps 10. 1, Job 36. 15. In fact, Ps 18. 16 reproduces IIS 22. 16 with one variation: מַעֲרָת instead of בְּנִעְרָת; and both are correct; in one the π changes into בִּ, in the other into בִּ.

It is the LXX which translates שׂרָאִים in Gn 2. 10 and IS 11. 11 by ἀρχάς; but the true homologue of שׂרָאִים in both verses is κέρας.

The homology הַחֲרָאִים/ἀρχή is corroborated by the reference in the following verse to the inhabitants of Arabia, and in the next verse but three to its archers. Now הַחֲרָאִים in Gn 37. 25 most probably means 'caravan' and is the likely homologue of ὀρχάδην (adv., *in a row, one after another, man by man*) which aptly describes the Ishmaelite cameleers trudging in single file by their laden mounts. Now 'caravan' is in Arabic قَرَّاد, the homologue of κεφαλή (*band of men, right hand half of a phalanx*). In olden times caravans were often escorted by a body of troops (cf. Esr 8. 22), and might therefore have been identified with and by their protective guards. Hence, it is arguable that הַחֲרָאִים in this meaning is also the homologue of ἀρχή. The *Lexicon*, however, derives הַחֲרָאִים from חֲרָאִים (Job 34. 8), the homologue of ἔρχομαι (*walk*). In fact, κέλευθος—which, I submit, is kindred to ἔρχομαι and ἐλθεῖν (κ exchanging with the spiritus lenis according to rule, while λ and θ dialectally exchange with ρ and χ respectively)—means 'road, path' (חֲרָאִים Jud 5. 6 Jes 30. 11); and κελυθειότες is explained as meaning ὁδοιποροῦντες [*travellers*]. Yet there is no noun derived from ἔρχομαι, or from a collateral, to homologize with הַחֲרָאִים. On the whole, therefore, I do not feel enthusiastic over the relationship הַחֲרָאִים κελυθειότες, any more than over הַחֲרָאִים (caravan) being the homologue of ἀρχή. In such circumstances it is advisable to keep an open mind, pending further inquiries. (*Vide κελυθήτης: wayfarer.*)

ἀρχός—Strangely enough, the *Lexicon* does not refer to שׂרָאִים in IICh 22. 1, while the N.E.B. translates it by 'elder sons'. There is in IICh 21. 17 a semblance of an excuse for this blunder; and if I thought that—in view of this verse—it was to be inferred that the historian had written שׂרָאִים הַחֲרָאִים, and the scribe had omitted חֲרָאִים, I would have concluded that שׂרָאִים was homologous with ἀρχαῖος (*former*). But neither of the said inferences is warranted by history as expressly recorded. For according to IICh 21. 17 the raiders *took captive* all Jehoram's sons, except the youngest (Jehoahaz/Ahaziah—mark, incidentally, the prefix-suffix phenomenon at work); whereas IICh 22. 1 informs

us that they *killed* כל-הֶרָאֲשָׁתַיִם. In fact, IIR 10. 13–14 relate how Ahaziah's forty-two *brothers* (so have the original and the A.V., but the N.E.B. arbitrarily mistranslates 'kinsmen')—who must have been ransomed from their captors—were butchered at Jchu's behest. On the other hand, two clues point to the killing of the *leaders* of Judah by the raiders: First, because of their disappearance from the scene, Ahaziah was proclaimed king by the *inhabitants* of Jerusalem. Secondly, for the same reason, his counsellors were his mother and the members of Ahab's dynasty (IICH 22. 3–4). Thus, history and philology help each other; while the N.E.B. falsifies one and perverts the other. The homology ἀρχός הָרָר, although phonetically passable and semantically plausible, is actually a spurious homology.

βῆμα—I think this word was borrowed from בַּהֲמָה, pronounced twice בַּמָּה. The genuine homologue of בַּהֲמָה is βόσκημα, while the homonym of בַּמָּה (IR 3. 4, 11. 7) has for homologues the truly Greek words, βῆμα, βᾶμα and βωμός which derive from βαίω. The phrase בְּבֵרֵי יַעַר (Jer 26. 18) means 'wild animals'. Another homologue of βῆμα (βαίω) is בָּ (Ez 16. 31, 39).

γεμίζω—Strong corroboration is to be found in the following homologies: מְעִמָּסָה γέμισμα (load Zach 12. 3), עֲמֹס/γεμιστός (laden Jes 46. 1).

As usual, the *Lexicon* finds fault with the scribes, suggesting that עֲמָסִים (Neh 4. 11) should probably read עֲמָסִים, although the suggestion runs contrary to the context. For Nehemiah states that half his men worked, while the other half stood guard variously armed; and that even the builders at the city-wall and the porter-loaders had weapons. Evidently, the editors of the *Lexicon* had a mania for 'correcting' the text—*mania corrigendi*, to coin a phrase parallel to the bad surgeon's *mania secandi*.

Mark that γεμίζω, since it ends in -ζω, is capable of having both simple and compound homologues: עֲמָס, עֲמָר, עֲמִיס. However, the context of עֲמִיס seems to favour the compound καταγεμίζω as its homologue, for it means 'load heavily'. Mark also that μ interchanges with ב in صبر (v. p. 243).

The following analysis illustrates a frequent phenomenon in Graeco-Hebraic-Arabic homology.

חַמַּל and עָמַר belong to different scales (חַמַּל and עָמַר) and have different final letters. חַמַּל and עָמַר belong to the same scale and have one common consonant, but they begin with different gutturals and terminate with different linguals. חָשָׂה and חָסַר belong to different scales and differ in all their letters. Each one of these six verbs differs appreciably from שָׁחַן. Nevertheless, my theory shows that all seven are cognates, deriving their genetic relationship from a common Greek homologue with several meanings (v. p. 360).

δέμας—The ך in ךַּזַּז is prosthetic, and the ז stands for δ, as in δειρή, ῆ: *neck* זַזַּר Jer 28. 10; *throat* זַזַּר Ps 73. 6; *collar* זַזַּר Cant 4. 9. The ז in זַזַּר, as in זַזַּר, is terminal. ל in ךַּזַּז interchanges dialectally with δ.

זַזַּר may well be the homologue of δόμος or δῶμα (זַזַּר Ps 115. 17), *the nether world*. ךַּזַּז, too, has a rival candidate to homology with it, namely, σῶμα. So strong are its claims, that it is right to accept it as a co-suitor with δέμας. In fact, Homer always uses δέμας for the living body and σῶμα for the dead body. But it looks as though זַזַּר was specialized among the Hebrews to indicate a corpse.

As the student might by now anticipate, the last sentence in the *Lexicon's* entry s.v. זַזַּר reads: 'זַזַּר Ez 19. 10 prob. text. error cf. Variorum Bible; A. B. Davidson prop. זַזַּר *in her height*.' The mischief of such systematic fault-finding whenever a difficulty arises is that it inhibits, if it does not altogether block research where it is most needed. So that a budding investigator is discouraged by his mentors from making every effort to find out what the word, *as it stands*, means. He is fobbed off with substitutes the real validity of which is their emanation from the whim of pundits (v. p. 360).

זַזַּר is a homologue of both δίδωμι and τίθημι. The initial ז is the MV ז. It drops regularly from the imperative because it is not an integral letter of the radical, and is also omitted from the infinitive זַזַּר (Gn 4. 12) and quite exceptionally from the past



תתה (IIS 22. 41). The second ת in the infinitive is only accountable by the presence of two δs in one homologue, and that of τ and θ in the other. The elimination of the final ך in תת shows that it is merely a terminal letter, but it turns up exceptionally in the infinitive תתן (IR 17. 14) and לתתן (Ib 6. 19).

אתנה is the plural of אתנ in precisely the same way that the plural of a neuter noun is formed in Greek; but גדה is a variant of גד, the final ד turning into ה as it does in אגדה (Prov 27. 20), the variant of אגדן (Ib 15. 11).

The scholars are uncertain about the derivation of ἑδων [giz]. I diffidently suggest that it is the European Greek rendering of אתנ, just as ἀραβών is of ערבון. However, the structure of אתנ suggests that sometimes the homologue of δίδωμι was תת (with prosthetic נ, like its fellow-homologue, אֲדִי), at others תת—as צב and צב are the twin homologues of ἵστημι—which would explain why the Septuagint give ἡθινίμ (Esr 8. 17) and Ναθινίμ (Ib 8. 20) for תתנים and תתנים respectively. It would be rash to dismiss such exceptions as mistakes or freaks.

Apparently the ancient Hebrews occasionally dropped the sound of t, as do the Cockneys and the Americans, e.g. εταίρος תבר (Cant 1. 7) and εταίρα/תברת (Mai 2. 14). The ת also drops out of מתנה to form מנה. Is it possible that, in the same way, ת drops out of מתן to form מן? It might have been absorbed by the *shaddah* in מן. However, מנה has another homologue, εἰμαρμένη (μείρομαι (A))—ἡ εἰμαρμένη (sc. μοῖρα) *destiny*.

High up among the intriguing texts stands out the first half of the verse Ez 26. 9: ומהי קבלו יתן בהמהתך. To begin with, the LXX omits it altogether; then, the commentators and lexicographers vie with one another in their guesses as to its precise meaning. According to some, it refers to a kind of catapult, others think it refers to a battering-ram. The A.V. renders: 'And he shall set engines of war against thy walls'; whereas the N.E.B. has: 'He will launch his battering-ram on your walls.' As to the *Lexicon*, it states that מתי means 'stroke'—as the verbal noun of II. מתה (*strike*), a weakened variant of מחץ 'smite through, wound severely, shatter'—and קבל 'something in front, spec. an attacking-engine . . . Ez 26. 9 קבלו מתי the stroke of his

*attacking-engine* . . . 2. construct קִבְּלִי (kōbol) 2 K 15. 10, explained formerly as *before* the people, i.e. publicly (cf. Biblical Aramaic לְקִבְּלִי *before*); but the Aram. is surprising, and קִבְּלִי needed: rd. קִבְּלִי in *Ibleam*, with LXX of Lucian . . .

In this, as in other difficulties, the resolving efficacy of my theory is manifest. What is more, besides providing an accurate explanation of the text in hand, I think it improves our understanding of two Greek words, i.e. ἐμβολή and ἐμβολος.

קִבְּלִי is a variant of קִבְּלִי (Job 21. 24) or its construct, and its homologue is μυελός (*marrow, brain*); קִבְּלִי is the homologue of κεφαλή (*head*), the Macedonian of which is κεβλή or κεβαλή. Accordingly, the prophet predicts that Nebuchadnezzar will ram Tyre's walls so much and with such force that the head of his battering-ram will wear out, so that the battering will continue with the brain or inner part of the head. So the passage would read: δώσει τὸν τῆς κεφαλῆς μυελὸν αὐτοῦ ἐν αἱμασίαις σου. (Cf. ἐμβολῶν δόσις *ramming* in naval tactics, Diodorus Siculus 13. 10.)

Now ἐμβολή has several meanings, one of them being 'battering-ram' or 'the head of a battering-ram'. It is supposed to derive from ἐμβάλλω; but in my submission, whatever may be the word from which ἐμβολή is derived in its other meanings, it has no etymological link with ἐμβάλλω as regards the above meaning. Similarly, one of the meanings of ἐμβολος is 'the brazen beak, ram' of a ship. ἐμβολος, too, is supposed to be derived from ἐμβάλλω; but here again, I suggest that as far as the above meaning is concerned, its derivation is totally different.

It seems that the Phoenicians used to call the animal-head at the prow of their ships קִבְּלִי or קִבְּלִי (from κεφαλή); but the sailors probably pronounced the ק like K, as it is done to this day on the south-eastern shores of the Mediterranean; so that these two words were pronounced קִבְּלִי or קִבְּלִי and קִבְּלִי or קִבְּלִי. In due course, the Greeks 'borrowed' them, as they did קִבְּלִי, inserting a μ to facilitate pronunciation. Hence, ἐμβολος and ἐμβολή. This must have taken place in pre-Homeric times, when Greek and Phoenician approximated each other even as do nowadays the Celtic dialects spoken on both sides of the English Channel. Is it a mere coincidence that Polybius uses the expression ἐμβολὰς δοῦναι—for the ramming of one ship by another—

which is practically identical with יתן (מחי) קבלו, the expression used by Ezekiel for charging a city-wall with a battering-ram?

δῶρον has several meanings which vary greatly one from the other; indeed, as much as 'present' does from 'hand's breadth'. Yet its respective homologues are شبر and شبر—the internal ω changing into ب, as it does into ב in גדבה, on account of the ω in δίδωμι. What better proof that these two Arabic words are perfect homologues of δῶρον?

εἷς—אח homologizes with εἷς, אהר and אהר with εἷς, אר with εἷς, and מאה with μία. It seems that the Continental Greeks used μία in a specialized way, to mean 'one hundred'. This is slightly corroborated by the fact that in vernacular Arabic مئة (hundred) is pronounced like مئة.

עשר is not a simple word: it is composed of εἷς and τε (and); so that עשר-עשרה (Ex 26. 7) or עשר-עשר (Nu 29. 20) means 'one-and ten', as distinct respectively from אחד עשר (Dt 1. 2) and אחת עשרה (Jos 15. 51), the homologue of which is ἑνδεκα. Accordingly, אחת עשרה (Ez 30. 20) is, but עשר-עשר (Dt 1. 3) is not, a homologue of ἑνδέκατος (eleventh).

The spiritus asper is dialectally replaced by σ; but in תחת it is replaced by ח, which exchanges dialectically with σ. The same process operates in תל, תל, תל—and תלע.

The initial letter in באחת stands for ἀπó—as in בגערות (IIS 22. 16), בענין (Job 36. 15), בלחץ (Ib.)—and not for ἐπί, as in בשדה Ex 9. 3; or for π, as in ברחק (Ps 10. 1) πόρρω.

Obviously, the expression פתע פתאם in Nu 6. 9 and Jes 29. 5 indicates emphasis by tautology.

ἑνδικος—Note that Arabic has preserved the Arcadian pronunciation in حديق and حديق.

The *Lexicon* states that צדיק means 'just, righteous', and צדק 'rightness, righteousness'; then these meanings are varied, supposedly to suit the context. Thus, צדיק in Jes 41. 26 means 'right, correct'; while צדק in Ps 52. 5 and Prv 16. 13 means 'rightness in speech', in Lev 19. 15 and Dt 1. 16 it conveys 'righteousness, in government'.

The entry s.v. צדק ends as follows:

'... 6. *righteousness* as vindicated, *justification* in controversy with enemies and troubles, *deliverance*, *victory*, *prosperity*: a. . . d. of Cyrus, יקראוהו לרגלו Is 41. 2 (who) *in victory calleth him at every step* (T. K. Cheyne, *Isaiah*, Paul Haupt's *Sacred Books of the O.T. on whose steps attends victory*, so A. Dillmann, B. Duhm.) As to צד, the comment is characteristic: 'usu. (malicious) purpose', being akin to צדקה; 'preferably, it should read צדקה.'

θεός—θ interchanges dialectally with כ in פִּיכָל (פִּיכָל), and is dropped in אול, איל, and אל, where the ל is terminal—as it is in פִּיכָל. θ changes into צ and ש, e.g. θεράπεια, שַׁעֲלָה, θεράπεια, שַׁעֲלָה, θεράπεια, שַׁעֲלָה, θεράπεια, שַׁעֲלָה. (In θεός and σιός) exchanges with כ and ל, e.g. μύσος, מִשְׁכָּה, מִשְׁכָּה, מִשְׁכָּה; σ changes dialectally to ט.

The homologue of פִּיכָל is ἡμόθεος, a compound resembling בַּפִּיכָל, פִּיכָל, פִּיכָל.

According to the *Lexicon*, צור means 'rock, cliff'; it derives from Aramaic ܥܘܪܐ *urā*, and has no homonyms. But it should read צוֹר in Ps 81. 17; while it indicates a 'look-out' in Nu 23. 9, and a 'home of goats' in IS 24. 3. צור is fig. of God as support and defence of his people; yet the erudite editors do not seem to find it incongruous that heathen gods should also be referred to as *rock* in Dt 32. 31, 37. כִּי בֵּית יְהוָה צוֹר עוֹלָמִים (Jes 26. 4) is rendered by 'for in Yah there is a rock of ages'—instead of 'healer Zeus is the everlasting God'—but no explanation is vouchsafed for plain בֵּית שֶׁמֶן (Ps 68. 5), except that it is suggested that יהוה in Jes 26. 4 'may be a mistake for שֶׁמֶן, cf. Ps 68. 5'. It is therefore not surprising that צוֹרֵי־אֵל Nu 3. 35 is translated '*my rock is El*'—instead of '*my God is Hēlios*' or '*God's gift*'—and צוֹרֵי־שֶׁמֶן 1b 1. 6 '*my rock is Shaddai*', instead of '*my God or creator is Zeus*'. Lastly, צוֹרִים in Jes 45. 16 are 'idols'. In the N.E.B., however, צור is rendered by 'rock' throughout and בֵּית שֶׁמֶן is translated in a footnote: 'In the LORD is his name'—instead of 'Παῖς is his name'. *Pæan* or *Pæon*, the physician of the gods, title of Apollo, Zeus and other gods. Obviously, ν and ה interchange, since ה is a guttural; and the first syllable is dropped in יה (Ex 15. 2) because it includes π.

Cf. Gn 20. 17 Ex 15. 26 Nu 12. 13 Dt 32. 39, 33. 3 IS 6. 3 IIR 2. 21, 22, 20. 5, 8 Jes 6. 10, 19. 22, 30. 26, 57. 18, 19 Jer 3. 22, 17. 14, 30. 17, 33. 6 Ez 47. 8, 9, 11, 13 Hos 6. 1, 7. 1, 11. 3, 14. 5 Mal 3. 20 Ps 6. 3, 30. 3, 41. 5, 60. 4, 103. 3, 107. 20, 147. 3, Job 5. 18, IICh 7. 14, 30. 20—in all of which God's healing power is referred to.

There is an incredible touch of irony compounded with a comedy of errors about the presumptuous correction of צור into צור: The fruits of my research constitute an interminable indictment against countless scholars of all nationalities and races down the ages, who have had as many opportunities of making my discoveries as it contains valid counts. Yet none seized a single opportunity. For there exist many, many words in Arabic and Hebrew—the only two so-called Semitic languages I know—not to speak of others, which closely resemble their respective Greek homologues, but their similarity has nevertheless escaped these galaxies of truly learned men. One instance to hand is צור/κηρίον (κηρός, Latin *cera*, for good measure). For צור in Ps 81. 17 is wrongly rendered by πέτρα in the LXX, and wrongly thought to be צור (όρος) by the *Lexicon*; while צור in its turn is wrongly rendered in the LXX by κηρίον! (V. p. 363.)

θεραπεύω—I have included נפג (IR 18. 30) although it is in the נפג. because the compound ἐκθεραπεύω, which homologizes with it, is a strengthened form of θεραπεύω.

ג, is strongly corroborative, and has rightly been invoked by the *Lexicon* and heeded by the N.E.B. (v. p. 344).

When scholars doubt whether Hebrew is really Greek, let them ponder the homologues of θεραπεύω—that נפג, its homologue by dropping the θ-syllable, should happen to convey such varied meanings as 'to serve the gods, reconcile, treat medically, cultivate, mend, or repair'—and consult the *Lexicon* and the N.E.B. Let them carefully consider the homologues of other Greek words dealt with herein, and compare them also with the relevant entries in the *Lexicon* and translations in the N.E.B. It would not be long before they distinguished the genuine from the spurious.

θεωπέω—As might be expected, the *Lexicon* confuses and distorts the meanings of these different verbs. Thus:

'I. [סר] vb. perh. travel, journey . . . וְתָסַר לְמַלְךְ בְּשָׁמַן Is 57. 9 and

*thou* (the apostate faction) *didst journey to* (the god) *Melek with* (thine) *oil*, i.e. bring, offer it (T. K. Cheyne, K. Marti read וַתִּשָּׂא). . . .

‘תְּשִׁיבָה n.f. gift, present (?) (from above root = thing brought, offered? very dubious);—ה’ IS 9. 7 (meaning inferred from context).’

‘II. [שׁוּר] vb. behold, regard (esp. Jb);—Qal *Impf.* 3 ms. שׁוּר Je 5. 26 . . . 3. *watch stealthily, lie in wait*, אֲשׁוּר על־דֶּרֶךְ Ho 13. 7 (subj. ^; J. Meinhold, K. Marti אֲשָׁקָד; Greek Version of the LXX, Syriac Version, Vulgate, J. Wellhausen, W. Nowack, al. אֲשׁוּר), Je 5. 26 (subj. wicked).—Jb 33. 27 v. שׁוּר.’

In my submission, the homologue of שׁוּר in Jes 57. 9 is *χρίω*, and that of אֲשׁוּר (a noun) in Hos 13. 7 is *λόχος*; while שׁוּר in Jer 5. 26 is also a noun and a variant of אֲשׁוּר. On the other hand, תְּשׁוּבָה is in no way related to שׁוּר; its perfect suffix-prefix homologue being *δόσις*.

But it is typical of the perverseness of the *Lexicon* that the meaning inferred from the context—though questioned by the *Lexicon*—should be absolutely correct, whereas the derivation which sprang from the head of its erudite editors should turn out to be entirely whimsical. What seems to be equally remarkable and no less perverse is the fact that—although the context indicates that אֲשׁוּר in Ps 17. 11 bears one of the meanings of *λόχος*, i.e. ‘the men that form the ambush’; and cannot possibly mean ‘step’, or ‘going’—the *Lexicon* persists, as above (v. also pp. 363, 403).

θύρα—*θ* exchanges dialectally with ט and ת, and ד. It also exchanges with שׁ, e.g. *θεράπεια/שׁפחה*, *θραύω/שׁבר*, *θεάομαι/שׁעה*.

Only by reference to Greek can קָלַע be justified as a variant of צָלַע, for *θ* exchanges with both צ and ק, e.g. *θησαυρίζω/אצר*, *צרר/אצר*, *θερίζω/קצר*. Besides, *θ* exchanges dialectally with χ, and χ exchanges with ק, e.g. *χέω/קאה*. Here we meet again with the *Lexicon's mania corrigendi*, since it states: ‘II. [קָלַע] n.[m.] curtain, hanging . . . IK 6. 34b read צָלָעִים.’ Furthermore, the *Lexicon* has:

‘דָּלָה n.f. . . . door (. . . Assyrian *daltu(m)* . . . from root יָדַל, As. *edilu*, *to bolt, bar*) . . . partic. *doors* of house of ^ . . . temple . . . so of Ezek.’s temple, Ez 41. 23, 24 . . . *gates of city* Dt 3. 5 . . . in other senses (mostly fig.) . . . aperture of womb Jb 3. 10.’

'I. דְּבִיר n.m. (cf. Ar. دَبْرٌ *back*, دَبَّرَ *part behind*) *hindmost chamber*, *innermost room of the temple of Solomon* = קֹדֶשׁ הַקְדָּשִׁים *holy of holies*, *most holy place*, the place of the ark and the cherubic images, the throne-room of Yahweh 1 K 6. 5 . . . Prob. rd. דְּבִיר 2 K 10. 25 also, for Massoretic Text עֵיר; so Klostermann after LXX of Lucian (P. de Lagarde). (It is translated *oracle* in AV RV after Aquila Symmachus χρηματοσκήριον, Vulgate *oraculum*, on the incorrect theory that it was derived from דָּבַר  *speak*.)'

'[סִירָה] n.f. encampment, battlement (fr. idea of *surrounding*, enclosure; Syr. . . . *sheepfold*, *ἐπιστάς*). . . . 1. *encampment*, esp. of circular encampment of nomad tribes, mentioned with הָצֵר Gn 25. 16; . . . *encampment* (poet.) = habitation ψ 69. 26 . . . 2. in metaph. ט' קֶסֶה Ct 8. 9 *a battlement of silver* . . . ' (v. p. 363).

θώραξ—טֹר and סִירָה occur in the same verse, and appear to refer to the same thing. This is probably because they are the homologues of θωράκιον which is in the neuter, or because the former is the homologue of θώραξ and the latter of θωράκιον.

אֶשְׂרָא and סֹר corroborate each other, just as שֹׁר and אֶשְׂרָא corroborate שְׂרִיָּה and שְׂרִיָּן. Corroboration is also to be found in the homology *θεθωρακισμένοι*/סֹרִיָּים *cuirassiers* (IS 29. 2); as distinct from *κοίρανος* or *τύραννος* (Jos 13. 3). It is interesting to point out in passing that, apart from the prosthetic א, שֹׁר and אֶשְׂרָא resemble שְׂבָעָה and שְׂבָעוֹה (Job 42. 13).

Is it not of fundamental significance that besides שְׂרִיָּן, the other names given to Mount Hermon by different local inhabitants all maintain the Greek connection? Thus: הֶרְמוֹן *Ἑρμαῖον*, שִׁיאָן *χίονεος*, שֹׁר *χίονεος*. Hermes was a favourite god with the Phoenicians, and was titled בַּעַל הֶרְמוֹן (Jud 3. 3); hence also הֶרְמוֹן (IS 5. 11).

The *Lexicon* states that סֹר means 'armour', and is a parallel form of שְׂרִיָּן which derives from שָׂרָה—a root of dubious meaning. שְׂרִיָּה, however, derives differently, and means 'perhaps lance, javelin . . . yet the Greek version of the LXX [has] θώρακα, the Vulgate *thorax*, i.e. שְׂרִיָּן.' No doubt, the learned editors thought their explanation was an improvement, oblivious of the fact that ה has merely replaced ן—as it does in צִידוֹן (Jud 1. 31) آيدو/ (Ib 27. 20) אבדו/ (Prv 15. 11) صيدو (1. 31).

According to the *Lexicon*, neither טור nor טירה has any homonym, and both are derived from

‘סור’ (... cf. Ar. طَار go or hover about, approach, طَوْر limit, border).’ \*

‘סור . . . row . . . 1. row, course of building-stones, in temple and in Solomon’s house 1 K 6. 36, 7. 12; forming enclosures in corner of court Ez 46. 23a.’

‘[טירה] n.f. encampment, battlement (fr. idea of surrounding, enclosure; Syriac . . . sheepfold, εἰσαυλῖς). . . . 3. row of stones, only pl. טירות Ez 46. 23, virtually pl. of סור 1, q.v.’

As usual, all this is utterly unrealistic and artificial. Admittedly, טור (not טירה) is related to طور, but neither has anything to do with طار anywhere, or for that matter with a course of building-stones. Fancy such a row forming an enclosure, or suggesting an encampment, a battlement, or even a sheepfold. This is not the language of architecture or poetry, but the product of wild, if not actually sick fantasy. (V. p. 364.)

καθαίρω—طهر also means ‘to circumcise’, but the LXX uses περικαθαίρω exclusively in connection with trees (although in the New Testament καθαίρω is used for ‘pruning’—John 15. 2):

καὶ περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς αὐτοῦ τοῖς ἔτη ἔσται ὑμῖν ἀπερικάρτος (Lev 19. 23).

Otherwise περιτέμνω is used for ‘circumcise’, ἀπερίτμητος for ‘uncircumcised’, and ἀκροβυστία for ‘foreskin’.

The *Lexicon* renders עָרַל by ‘count as foreskin, i.e. as uncircumcised’, and states of עָרַל עֲפָתִים: ‘fig. of incapacity to speak’ (s.v. עָרַל), and ‘unskilled in speech’ (s.v. עֲפָה). But I think the homologue of עָרַל is κείρω, and that of עָרַלָּה is κουρά, while that of עָרַל must be ἄκουρος. The key-words are κουρά (that which is cut off, cut-off end) and its homologue عُرْدَة, because they indicate that κείρω (cut off one’s hair) and ἄκουρος (unshaven)—derived from κουρά, as distinct from ἄκουρος: (κουρος) עָקַר—have respectively developed in Hebrew the secondary meanings: ‘cut off the prepuce’, ‘uncircumcised’ (v. p. 685).

κελευθήτης—This word is derived from κέλευθος which is supposed to be a radical word, but I believe both words to be



cognates of *κολεῖν*, *ἐλθεῖν*, and *ἔρχομαι*—on the basis that the spiritus lenis exchanges with *κ*, as it does with *ך* in *ὠνέομαι/קנה*; while *θ* and *λ* dialectally exchange with *χ* and *ρ* respectively. It is pertinent to note that, in the vernacular spoken in the territories bordering the south-eastern Mediterranean, *ق* is pronounced *أ*; e.g. *قال* is pronounced *آل*. (Cf. *לאל/כל* Gn 30. 40/*ὄλος*.)

The family of *κενός* is one of the most interesting in Graeco-Hebraic homology, because—*inter alia*—it discloses the unsuspected origin, and provides the characteristic meanings, of eighteen words, that is, seven nouns, six adjectives, and five verbs.

Thus, *הלל*—as a direct homologue of *κενός*—is an adjective used as a substantive. Whether leavened or unleavened bread or cake, it was so called because of its hollowness. In fact, the hollow loaf is common in Egypt to this day.

*צליל*, however, is a verbal adjective, also spelt *צלול*; and *לחם צליל* means 'hollow bread'. But *הליל* is a verbal adjective used as a substantive, the flute or pipe being a hollowed instrument. This suggests that *αὐλός* was borrowed from *הליל*; the fact that *ἐπαυλέω* and *הלל* (IR 1. 40) are homologues neither strengthens nor weakens the suggestion.

Actually, a reed was called *קנה*, because of its hollow stem; just as a pen was called *قلم*, because it was made from a section of reed, *κάλαμος*.

As a specialized *cavity* in the wall of a house, *הלון*—like *חור*—has the secondary meaning of *window*. But the real words for 'window', though uncommon, are the two homologues of *θυρίς*, namely: *טור* (IR 7. 4) and *צהר* (Gn 6. 16).

Another adjective used as substantive is *הלל*, an empty corpse, the body having been drained of its blood by starvation or by the sword. Strong corroboration for this interpretation is to be found in the meaning of *ἐκκενωτέον*: 'one must empty, of venesection'.

Primarily, *מקום* means 'empty space', and hence it has come to mean 'place'. A similar observation may be made about 'room'; it means 'space that is or might be occupied by something', and 'part of a house enclosed by walls or partitions, floor, and ceiling'. As a matter of fact, the phrase *במקום דויד* (IICH 3. 1) is ambiguous and susceptible of two equally reasonable

interpretations, that is: either 'in the room of David', seeing that Solomon built the Temple instead of his father; or 'in the place of David', the site chosen by him. (Cf. οἶκημα.)

לָנֶחֱם is the third word in these series to have acquired a secondary meaning, 'gratis' (Jes 52. 3). This is quite exceptional; because the independent acquisition of a secondary meaning by a Hebrew word, which is not to be found in its Greek homologue, is very rare indeed.

לָלַח presents a real and insurmountable difficulty. It certainly means 'defile' in Ez 22. 16, but the phrase אֶל מִקְדָּשָׁי כִּי נָחַל (Ez 25. 3) closely resembles וְנָחַל מִקְדָּשֵׁיהֶם (Ib 7. 24); and the contexts of both these passages reasonably admit of לָלַח meaning κενόω, κηλιδόω, or ὀλλυμι. κηλιδόω cannot be eliminated from the competition for homology, on the ground that, since the shrines of other gods are inherently profane, they cannot be defiled. For the same prophet, addressing the idolatrous king of Tyre, says: חָלַלְתָּ מִקְדָּשָׁי (Ib 28. 18), which undoubtedly means: 'You have desecrated your sanctuaries'. The problem is not eased by the fact that—apart from לָלַח ἐπαυλέω, which is irrelevant—לָלַח has for homologues compounds of the three other verbs, thus: διακενόω (Ez 28. 9), κατακηλιδόω (Gn 49. 4 Lev 21. 12), ἀπ-, δι-, ἐξολλυμι (Ps 74. 7).

צַנֹּף is also a source of uncertainty because, while it is not possible to reject the meaning traditionally ascribed to it, the two contexts in which the word occurs make it difficult to accept that meaning without reservation. Thus, there may have been a pipe through which water reached Jerusalem, and which it was vital for David to seize, in order to compel the surrender of the Jebusite stronghold. On the other hand, one side of the citadel may have been so inaccessible that it was felt safe by too confident defenders to leave it unguarded (cf. IIS 5. 6). Hence the prize promised to the daring warrior who would scale the escarpment and reach the unguarded spot. Again, the mighty roar of tempestuous seas suggest the discharge of gigantic pipes. Similarly, when deep calls to deep the void spaces above resound with a tumultuous din.

Fortunately, such dilemmas are rare in Graeco-Hebraic homology. As a rule, the context is helpful. Thus, it is remarkable

that just as *κενός* means 'empty', as opposed to *πλέως*, *צִנְמוֹת* in Gn 41. 23 should have been contrasted with *מִלְאָת* in the previous verse—*צִנְנוֹם* being the homologue of *κενός* and *מִלְאָ* that of *πλέως* (v. p. 364).

Here are, for comparison, the relevant entries in the *Lexicon*, without comment:

'I. *נָחַ* vb. reject, spurn (Arab. *نَحَى* *repelled*, to be preferred to As. *zinú*, *to be angry* . . .) . . . Qal . . . *reject*, Israel rejects good Hos 8. 3 . . . elsewh. God rejects people . . . La 3. 31 . . . altar La 2. 7. Hiph. . . . (late) *reject* (= earlier Qal), Jeroboam *rejects* the Levites 'מִבְּהֵן לִי' ICh 11. 14; Ahaz the sacred vessels ICh 29. 19; ' rejects Solomon ICh 28. 9.'

'II. [*נָחַ*] stink, emit stench (cf. Ar. *نَجَسَ* *become rancid*, of oil, etc. . . .); —only Hiph. Pf. 3 mpl. *הָאֲנָדָהּ הָאֲנָדָהּ* *rivers stink* Is 19. 6 . . .'

'I. *חָלַהּ* vb. be weak, sick . . . Pu. Pf. *be made weak*, 2 ms. *חָלִיף* Is 14. 10.'

'I. *חָלַל* vb. bore, pierce (Ar. *خَلَّ* *perforate, pierce through, transfix*, Eth. . . . (hollow) *reed*; Aram. *חָלַל* *hollow out*, *חָלִיל* *pipe*; . . . adj. *hollow* . . . *cave* . . . *sheath*, etc. . . .) . . . Pi. Pt. pl. . . . *בְּיַד הַחֹלְלִים* Ez 28. 9 *in the hand of the ones wounding thee* . . . Pu. Pt. *בְּחַבְרֵי הַחֶבֶר* *pierced by the sword* Ez 32. 20 . . . Po'al Pt. *בְּפִשְׁעֵינוּ* *חָלַל* Is 53. 5 *pierced, wounded because of our transgressions*.'

'I. *חָלַל* n.m. pierced . . . Is 22. 2 . . . *pierced, fatally wounded* . . . Je 51. 52 . . . *slain* Nu 19. 18 . . . *חָלִיל רָעַב* La 4. 9; . . .'

'*חָלָה* n.f. a kind of cake (prob. as *perforated* . . .).'

'*חָלֹק* n.m. . . . and f. . . . window . . . of the gates of Ezek.'s temple Ez 40. 16, 22, 25, 25, 29, 33, 36, of the temple itself Ez 41. 16, 16.'

'II. [*חָלַל*] vb. denom. play the pipe.'

'III. [*חָלַל*] vb. pollute, defile, profane; Hiph. also begin (lit. *untie, loosen, open*, v. Arab.) (Ar. *حَلَّ* *untie, undo, become free, lawful, free from obligation or tie*; IV. *make lawful*; X. *esteem lawful or free, profane, desecrate, violate*; . . .) Niph. . . . Pass., *be polluted, defiled*, of holy places Ez 7. 24, 25. 3 . . . Pi. . . . 1. *defile, pollute*: a. sexually, Gn 49. 4 . . .'

'*חֵנָם* subst., used chiefly in the accus. as adv. (cf. Assyrian *annūma*, *in vain* . . . from *חֵן*, with aff. *חֵנָּה*, which is sometimes found in substantives proper, as *חֵלָם*, and pr. names, but is more partic. used with substs. applied adverbially, as *חֵנָם*, *אֶמְנָם*, *דּוּמָם*, *רִיקָם* . . .)—lit. out of favour; i.e. a. *gratis, gratuitously, for nothing* . . . Gn 29. 15 . . . Is 52. 3 *to be sold* (fig.) *for nought* verse 5; Ex 21. 2, 11 *חֵנָם* *to go out* (from slavery)

*freely, for nothing* . . . Je 22. 13 . . . b. *for no purpose, in vain* . . . Ez 6. 10. c. *gratuitously, without cause, undeservedly*, esp. of groundless hostility or attack IS 19. 5 לְהַמִּית חָזָם to slay David *without cause*, 25. 31 . . . Ez 14. 23 . . .

‘[נָבֹב] vb. hollow out (cf. Assyrian *imbubu*, *flute* . . . hence also Ar. أَنْبَبَ *knots in reed, part of reed between knots, reed*; . . .) Qal Pt. pass. נָבֹב . . . Je 52. 21 . . .’

‘פָּנָה vb. turn ( . . . Ar. فَنى *pass away, banish* . . . Assyrian *panu*, *face* . . .) . . . Pi. . . . *turn away, put out of the way*, c. acc. pers. Zp 3. 15 . . . hence *make clear*, c. acc. הִפְנִיתָ, i.e. clear away things scattered about, make orderly . . . Gn 24. 31; *empty it* Lv 14. 36; fig., c. acc. הִפְנִיתָ *make clear*, free from obstacles, Is 40. 3 . . . Mai 3. 1; acc. om. *clear away* (ground) before it, i.e. to plant it ψ 80. 10 (fig.).’

‘[צָוַב] vb. dry up, harden (cf. Aram. צָבָא *stone*); Qal Pt. pass. fpl. צֻנְמוּ Gn 41. 23 (Elohistic) of ears of grain.’

‘צֹנֶר n.m. pipe, spout, conduit . . . abs. צֹנֶר IIS 5. 8 (i.e., si vera l., of Jerusalem, but very dubious . . .); pl. with suffix קוֹל צֹנֹרֶיךָ ψ 42. 8 *the sound of thy* (water-) *spouts* fig., of sluices of heaven opened, cf. אֲרָבָה, פֶּלֶא.’

‘קָיָם, קָיָם . . . standing-place, place; . . . *standing-place* . . . Ex 33. 21 . . . 3. *place* = a. *city* Gn 18. 24, 26 . . . Dt 21. 19 . . .; Ne 2. 14 (passable) *place*; . . . of places, spots, on the body: leprous spot 2 K 5. 11 . . . 5. a. *space, room*, Gn 24. 23, 25, 31 . . . Is 5. 8 cf. 23. 3. Je 7. 32, 19. 11 . . .; אֶתֶר *קִבֹּל* Est 4. 14 *from another quarter, source*. 7. peculiar uses are: a. לֵבָיִם Jud 20. 36 *give place* (yield ground) to . . .’

κεραμεύς—This is the only instance of two verbal nouns derived from the same verb, one with the MIV 2 and the other without.

A similar phenomenon of utmost philological significance occurs in Greek, where κῆρυμνος = κῆρυμνος. κῆρυμνος is supposed to be varia lectio for κῆρυμνος in Il. 2. 2 and Od. 4. 793, 12. 311, through false division in the Homeric text. Moreover, it is derived by Aristarchus from κη-δύρω. But since κῆρυμνος is related to κῆρυμαι, is it not possible that the initial κ in κῆρυμνος is the counterpart of the MIV 2?

S.v. נָצַר, the *Lexicon* has: ‘I. [נָצַר] vb. watch, guard, keep . . . of God נָצַר הָאָדָם Jb 7. 20 (thou) *watcher of men* (iron.).’ And s.v. V. צוֹר: ‘I. צוֹר . . . rock, cliff . . . fig. of God (33 t.) as support and defence of his people . . . לְבָבִי צוֹר ψ 73. 26 . . .’ The N.E.B.

translates the former phrase: 'thou watcher of the hearts of men?'—explaining in a footnote: 'of the hearts: *so Sept.; Heb. om.*' It renders the latter: 'God is my possession' (τ. p. 364).

κόμη—κ interchanges with 1, as in κοινή/יְנִי, κομίζω/יָמַן, καιρός/יָכַר; and with ʒ, as in καχάζω/קָחַצ, κελαδέω/לָלַצ, κίων/יָיון. Incidentally, note that 1 and ʒ interchange in קָחַצ/קָחַצ, as do ʒ and ʕ in رَزين/رَزين (*grave*). ف (as the aspirate of π) and μ exchange dialectally, the ʔ is terminal, and ʔ and ʕ interchange as gutturals (v. p. 365).

It is most significant that Latin *coma* (from κόμη) means, *inter alia*, the wool of sheep: poetical in Cicero, *de Natura Deorum* 3. 27. 68.

κυρέω—יָרַךְ and جَرى support each other. As to יָרַךְ, יָרַךְ and יָרַךְ, remember that ʒ and ʔ are interchangeable in יָרַךְ and יָרַךְ IR 6. 34 (v. p. 416). The latter part of Ps 5. 5 is rendered in the A.V. thus: 'neither shall evil dwell with thee'; and in the N.E.B. 'evil can be no guest of thine'—regardless of the fact that יָרַךְ (*to sojourn*) is intransitive—unlike its homologue, οἰκέω, which is both transitive and intransitive.

The *Lexicon* committed a grosser blunder by deriving יָרַךְ (Dt 23. 11) from יָרַךְ, κυρέω, and equating it with 'chance, accident'. In fact, it is the undoubted homologue of ἐκροή and ἔκροος (*outflow, issue*), ῥοή (*flowing of sap*) and/or ῥόος (*flux, discharge of morbid humours*); and is akin to יָרַךְ (Lev 20. 18), the homologue of ῥεῦμα (*humour or discharge from the body, flux, rheum*).

As to יָרַךְ (Eccl 2. 14), meaning 'accident, chance, fortune', its homologue is κύρμα (*that which one meets with or finds*), derived from κύρω, κυρέω. But יָרַךְ (IS 6. 9) has possibly another homologue, χρῆμα (*used in periphrases to express something strange or extraordinary of its kind*); v. p. 365.

λόγος—לֵב and لُغ corroborate each other, as do לֵב and לֵב. Now λόγος also means: '*thinking, reasoning, reflection, deliberation*'. Broadly speaking, this would be consistent with 'study', the traditional translation of לֵב; and μελέτη, the rendering in the LXX. However, I have preferred 'talk', in deference to لُغ; but

since the context is neutral, one would not feel justified in being dogmatic (*v. p.* 365).

*vaós*—Bearing in mind that  $\sigma$  and  $\tau$  interchange dialectally, mark the complete identity of נִוֹת with *vaíos*, and of נִוֹת with both *vaūs* and *vaḥós*. Neither word is in the plural, the place referred to being the temple near which Samuel resided (IS 9. 10–19). According to the *Lexicon*, נִוֹת is a proper name of place in Ramah, where prophets lived, and נִוֹת is

'abode of shepherd, or flocks, poet. habitation; . . . 1. a. *abode*, of sheep 2S 7. 8 . . . of people under fig. of sheep Je 23. 3, 49. 20 . . . b. *abode of shepherds* Je 33. 12 . . . 2. *habitation*, usu. of country, or of domains in the country (chiefly poet.), Jb 5. 3, 8. 6 . . . of ~ in Canaan 2S 15. 25 . . .'

This confusion is dispelled by reference to the homologues of *váπη*, *váπος* and *νομός* (*v. pp.* 365–6).

*νομός*—It is characteristic of the language that many a Greek word bears a variety of meanings, and *νομός* is such a word; because it derives from *νέμω* which means, mainly: *distribute, dwell, graze, possess*. For the same reason, the second syllable of *νομός* is not a suffix and the  $\mu$  is part of the radical. Accordingly, מְנַחֵם, מְנַחֵם, and מְנַחֵם are not examples of the suffix-prefix phenomenon: the initial מ is not a prefix but part of the radical. This is confirmed by the homology *منح* *νέμω* (*allot, bestow, vouchsafe*), and we are faced with a metathesis—or the change of  $\nu$  into מ, and of  $\mu$  into נ.

$\mu$  occasionally changes into ב; here it changes into נ. Cf. *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שֹׁעַ* (ICh 3. 5), *בְּרִדָּה* (IIR 20. 12) and *מְרִדָּה* (Jes 39. 1); *אֲבִנָּה* (IIR 5. 12) is read *אֲמִנָּה*. It is also relevant to point out that  $\mu$  and  $\pi$  interchange dialectally and in Graeco-Hebrew homology, e.g. *מֶתִי* (Gn 30. 30) *πότε* (*when, at what time*). Indeed, *שִׁדְכָה* in IIR 19. 26 is spelt *שִׁדְכָה* in Jes 37. 27 (*v. p.* 366).

*ξανθός*—In *אֲשַׁכְנֹו* the order of the components of  $\xi$  is reversed— $\sigma\kappa$  instead of  $\kappa\sigma$ —and the  $\sigma$  changes into ש. *זֶהָב*, *צֶהָב*, *צֹהָב*, and *ذهب* homologize with the genitive *ξανθοῦ*—the ב and the פ exchanging with  $\nu$ .

Mark the corroborative similarities between *זֶהָב* and *צֶהָב*,

שֶׁמֶר and צֶמֶר, שְׁמֵרִית and צֶמֶרִי, חֶמֶה and חֵם, חוֹם and שֶׁמֶשׁ, אֶחָד and אֶחָדָה, אֶחָד and אֶחָדָה, אֶחָד and אֶחָדָה.

סֶמֶר and סֶמֶדֶר homologize also with Σκάμα:δρος, which leads me to believe that it is a variant of ξανθός. This belief is strengthened by the fact that in vernacular Arabic 'beet' is شندور, probably on account of its colour.

I think the first אֶדָם in Gn 25. 30 is a noun, homologue of ἔδεσμα (*food*); and the second is an adjective, a variant of צוֹבָא meaning 'red'. So that, literally, Esau begged Jacob to let him taste of the *red meal* he had cooked. He did not emphasize the redness of the concoction by repeating the adjective, but merely used an ingratiating pun. The ה attaches to both n. and adj.

According to the *Lexicon*, 'חֹם adj. darkened, dark brown or black, only of colour of sheep', is not a cognate of חֶמֶה which derives from 'חָמַם vb. be or become warm'. Moreover, it states that סֶמֶר, a cognate of מִסְמֶר, means 'bristling, rough;—יֶלֶק ס' Je 51. 27 *bristling locust*, perh. with allusion to horn-like sheaths enclosing wings of the pupa'. As to סֶמֶדֶר, it is 'n.m. . . . blossom of grape'. The suggestion of an 'allusion to horn-like sheaths enclosing wings of the pupa', perhaps goes slightly beyond the *Lexicon's* usual flights of fancy. Yet it is as nothing compared with its treatment of אֶדָם, whereby it perverts the reading of the text in order to invent a word which it claims to be akin to an Arabic noun; with the net result of creating a fantastic and farcical situation. Here are the relevant extracts from the two entries concerned:

'אֶדָם adj. red . . . cf. as subst. *red, redness* on garment: Is 63. 2; אֶדָם = the (*red*) *lentils* Gn 25. 30, 30, but rd. אֶדָם . . .'

'אֶדָם n.[m.] name of a condiment (Ar. إدام . . .) אֶדָם Gn 25. 30, 30 . . .'

So at the end of this highly suspect acrobatic operation, we are presented with an exhausted Esau, just back from the field, not begging for some of an appetizing, ready meal, but for a condiment (mentioned twice). What is he supposed to do with it? Add it to food which he would have to prepare? Bunkum!

Nor has סֶמֶר the remotest relation to מִסְמֶר, the probable homologue of ἐπιούριον—Dim. of ἐπίουρος: *wooden peg, pin*—by the prefix-suffix metathesis (י/ס, π/מ) (v. p. 366).

ξηραίνω—The ב in הרב and נצרב exchanges with א, as it does in ערבון/ρύσιον and עלבון/ήλιος. (I. p. 366.)

Mark the similarity between סער, שער, and שחר, wherein the sibilants—like the gutturals—interchange. On the other hand, the similarity between שוב and نشف is not obvious, owing to the intervention of the מן; cf. Proposition 44, pp. 100–1.

According to the *Lexicon* סער means 'storm, rage' and 'סערה' Is 54. 11 *storm-tossed* (fig. of Jerusalem). Moreover, שער means 'bristle, with horror', and שחר 'be black . . . of skin' Jb 30. 30.

ξύλον—As I see it, the אשרה/ξύλον, the planting of which was prohibited, was a sacred tree venerated in its own right. On the other hand, אשרה/ἀστήρ (ICh 33. 3)—a variant of which is עשתרת (Jud 10. 6)—was a statue dedicated to and/or representing the planet Venus, ὁ τὰς Ἡρόδοίτας [ἀστήρ], Timaeus Locrus 97a. It was worshipped as מלכת השמים Jer 44. 17) and an associate of בעל, the two essentially Canaanite (i.e. Phoenician) deities.

It is most interesting that Hesychius has ἀσκηρά (εἰδός πινυκαστανίων) and ἄσκρα δρύς ἄκαρπος)—both of which homologize with אשרה—which might indicate the kind of tree the אשרה was.

According to the *Lexicon* שֶׁלַח is 'table; properly . . . skin or leather mat spread on ground' from 'Ar. شَلَح strip of hide, شَلْحَة piece of hide stripped of; Aram. שֶׁלַח . . . take off garment'.

In fact, the homologue of שֶׁלַח is στέλλω, send; while that of Aram. שֶׁלַח and Ar. شَلَح is ἀποστέλλω, doff. (I. p. 366.)

όδός—The spiritus asper changes dialectally into σ/س—as δ does into ב/ב and ל/ل, π into ק, and final σ into ר. It is replaced by the spiritus lenis or ב or פ, e.g. ὀψή, אִפְה, ὀקה, אִכְה, ὀππη, אִכְכְּה, אִירָעוּ, בְּהַר, ὀράω, שׁוּר. The initial vowel turns into י and ו, e.g. ὀρθός, יֶשֶׁר, διορθόω, אִישֶׁר Jes 45. 2, ὀράω, וְרָאה IIR 11. 1, and the so-called הֶהפוך ו which exchanges with the augment. δ changes into צ and ש, e.g. δίψα, צמא/צמאון, שֶׁקַע, שֶׁקַע. The terminal ל/ל is evident in some homologues. Lastly, since ο turns far more frequently into שׁרוק than into חריק—e.g. the homologues of verbal adjectives—שבול, which



is supposed to be a copyist's error, has a better claim to regularity than *עביל* and *עביל*.

*עביל* requires a special and separate treatment, because it homologizes with the Greek word in the genitive—*ὀδοῦ*. In it the *ι* is prosthetic or instead of *ο*, the spiritus asper is replaced dialectally by *ס*, and *δ* by *ל*, while *υ* changes into *ב*—as in *καὶ δὸς* *עביל*. *עביל* is quite different: in it the initial vowel turns into *ו*, *δ* into *ס*—as in *καὶ δὸς* *עביל*—and the final *σ* into *פ* which changes to *ל*, or the *ל* is terminal. We have seen that an initial *ο* turns into *י*; there is at least one instance in which an internal *ο* undergoes the same metamorphosis, *ὀλοός* *עליון* (IR 9. 8 IICh 7. 21).

Mark that *רחבת ידיים* (Gn 34. 21) is homologous with both *εὐρυάγυια* and *εὐρυσόδεια*. *בִּיד כַּסֵּם* (Job 8. 4) is corroborated by *מִדְרֶךְ פֶּן* (Ps 107. 17). This is yet another instance of interpreting the Bible by the Bible.

According to the *Lexicon*, none of the homologues of *ὀδοῦ* has any homonym. Thus:

*עָשָׂה* [עָשָׂה, עָשָׂה] . . . step, going (cf. Ar. *عَاشَرَ*, Eth. *ἄσῃ*) only sf. *עָשָׂה* 23. 11 Pr 14. 15; *עָשָׂה* 17. 5; *עָשָׂה* 40. 3, 73. 2; *עָשָׂה* 44. 19; *עָשָׂה* 37. 31, all poet. & fig. of mode of life, etc. [עָשָׂה] n.f. *עָשָׂה* 31. 7 step, going, same usage, *עָשָׂה* 31. 7; *עָשָׂה* 17. 11.

*עָשָׂה* vb. swell(?), honour, adorn ( . . . Ar. *عَاشَرَ* *be of no account*; but also *ferbul* (vinum) & *عَاشَرَ* *inflatus, tumens* (venter))—Qal . . . *Participle passive* *עָשָׂה* Is 63. 1, pl. *עָשָׂה* Is 45. 2 (poss. *עָשָׂה* Greek Version of the LXX *ἠὲ* . . . ) 1. *swell*, only pt. pass. pl. Is 45. 2 (si vera l.) in neuter sense, of hills, *swelling places*, *swells* of land (made level before Cyrus).

*עָשָׂה* n. [m.] the outside, sts., esp. in pl., spec. a street, never with suffix in sg., with *עָשָׂה* loc. *עָשָׂה*, *עָשָׂה*, pl. *עָשָׂה*, *עָשָׂה* . . . 2. Of a definite locality, viz. a. that which is outside the houses of a town, i.e. a street . . . Je 37. 21 *עָשָׂה* the Bakers' street . . .

*עָשָׂה* . . . hand. . . d. special phrases: . . . simply *עָשָׂה* the hand (= *עָשָׂה*) . . . (יב) *עָשָׂה* elsewhere. (of men) in prayer *עָשָׂה* 28. 2; cf. 68. 32, and *עָשָׂה* 77. 3 . . . 2. Fig. = *strength, power*:—*עָשָׂה* Jos 8. 20 (Jehovist Elohist) *there was not in them strength to flee*; *עָשָׂה* 76. 6 *none of the men of might have found their hands*, i.e. their powers are paralyzed in death . . . of *dominion* of king *עָשָׂה*

לְהַצִּיב יָדוֹ 2S 8. 3 rd. prob. as synonymous 1Ch 18. 3 יָדוֹ *to establish his dominion at*; . . . 3. Fig. = *side*: a. of way יָד יָרֵךְ 1S 4. 13 Qr (Kt יָד; but rd. prob. לִיד הַסֶּעַר . . .). b. of gate בַּעַד יַד־הַסֶּעַר 1S 4. 18 (text dub. . . .). c. of stream or wady יָד נָחַל יָבֵק Dt 2. 37. Esp. dual: d. of land, יָדַי רְחֹבֵת יָדַיִם Gn 34. 21 (Priests' Code or Narrative) *the land is wide of (on) both hands*, i.e. in both directions, Ju 18. 10 Is 22. 18 1Ch 4. 40; of city Ne 7. 4; of sea ψ 104. 25; of streams יָדַיִם רְחֹבֵת Is 33. 21 . . . e. *side* = *place*, properly *place at one side* יָד הַיָּמִינָה לָהּ כְּחוֹץ Is 33. 21 . . . e. *side* = *place*, properly *place at one side* יָד הַיָּמִינָה לָהּ כְּחוֹץ Dt 23. 13; יָד אֵשׁ אֶת־יָדוֹ Je 6. 3 *each (in) his place*; so כָּל־אֵשׁ לְכַחֲמָהּ Nu 2. 17 . . . 4. יָד is used in various special senses:—a. *sign, monument* 1S 15. 12 2S 18. 18 Is 56. 5 Ez 21. 24 . . . b. *part, fractional part or share*: of seed Gn 47. 24 (Jehovist); share in King 2S 19. 44; of fighting men 2K 11. 7; of people Ne 11. 1 . . . c. *time, repetition* Gn 43. 34 (Jehovist), Dn 1. 20 . . . 5. יָד with prep. . . . יָדָם בְּיָד יְהוָה Jb 8. 4 *and he delivered them into the power of their transgression*, gave them over to it; . . .

In my submission the homologue of יָד in Gn 34. 21 and Ju 18. 10 is *ἀγία* as well as *ὁδός*; in 1S 4. 13, 18 IIS 8. 3, 18. 18 Ez 21. 24 1Ch 18. 3, it is *ἀγαιεύς* (therefore יָד is correct); in Ps 77. 3 אֶגְבִּי; in Jos 8. 20 Ps 76. 6 γυῖον; in 1S 4. 13 εἰσω; in Gn 43. 34 IIS 19. 44 IIR 11. 7 Ne 11. 1 ἀγός. However, יָד—the homologue of *παγίς*—which occurs twice in Prv 6. 5, is not referred to in the *Lexicon*; but the N.E.B. follows the Septuagint in translating the first by 'toils' (*βρόχων*); then it unaccountably proceeds to translate מִיד יָקוֹשׁ by 'the grasp of the fowler', although the LXX consistently renders ἐκ παγίδος (omitting *δικοτυτωτοῦ*). (V. pp. 618–19.)

יָדָם n.[m.] front, east, aforetime;—abs. יָד Dt 33. 27+, יָדָם Ju 8. 10 . . . 1. loc. a. *front*, יָדָם Is 9. 11 *from the front* (i.e. East), *in front* (opp. מֵאַחֲרֵי), יָדָם אֶחָד וְיָדָם אֶחָד 139. 5 *behind and before*; יָדָם אֶחָד Jb 23. 6 *I go forward* (opp. מֵאַחֲרֵי). b. *East*: יָדָם הַר־הַקֶּדֶם Gn 10. 30 (J) *mount of the East*; יָדָם = dwellers in the E., tribes E. or NE. of Canaan Gn 29. 1 (E), Ju 6. 3, 33. 7. 12, 8. 10 1K 5. 10 Is 11. 14 Je 49. 28 Ez 25. 4, 10 Jb 1. 3; יָדָם הַר־הַקֶּדֶם Nu 23. 7 . . . יָדָם Gn 25. 6 (J) . . . לְ יָדָם *the E. of* Gn 3. 24 . . . 2. temp., *ancient time, aforetime*: a. יָדָם הַר־הַקֶּדֶם Dt 33. 15 *ancient mts.*, cf. יָדָם אֶל־הַיָּם v. 27, יָדָם Is 19. 11, יָדָם בְּשֵׁמִי קָמָה ψ 68. 34. b. יָדָם בְּשֵׁמִי קָמָה ψ 44. 2 *in ancient days*; cf. יָדָם מִיָּמֵי קָמָה Is 23. 7 . . .

יָדָם has three homologues, i.e. *ἀκρίς*, *ἰν*: *East* Gn 3. 24,

12. 8; *πάλαι*: Adv., *long ago* Dt 33. 27 Jes 23. 7; *Σκύθης*: *Scythian* Gn 25. 6, 29. 1 Nu 23. 7. (V. p. 367.)

ὁδοῦς—The rendering here of *עֲלֵה שָׁן* by *ὁδοῦς πέτρας* was probably a literal translation by the LXX, for in Job 39. 28 the rendering is *ἐξοχή* (*prominence*) *πέτρας*. Similarly, *תָּא* is rendered by *ὁδοῦς* in the LXX, and only in IS 13. 21; for in Jes 2. 4 the reading is *ἀροτρον* (*plough*). However, I maintain that the true homologue of *שָׁן* both in IS 14. 4 and in Job 39. 28 is *στόνυξ*, and that the true homologue of *תָּא* is *ἐχέτλη*. (V. p. 367.)

The *Lexicon* derives *שָׁן* from *שָׁן*—‘whet, sharpen’—and states that *שָׁן* is its Piel. Accordingly: ‘*לְבַנֵּיךָ לְשִׁיפָהּ* Dt 6. 7 i.e. teach the words *incisively*, Germ. “einschärfen”. . . .’ Furthermore: ‘*שָׁן* n.f. sharp (cutting) word, taunt;—Dt 28. 37 . . .’

In my submission, however, *שָׁן* is not related to *שָׁן*, the homologue of which is *θήγω, θάγω, θηγάνω*. On the other hand, *שָׁן* is the homologue of *ὑμνος*, while that of *שָׁן* is *ἐξυμνέω*.

ὅλος—The word *הָלִיל* may be analysed with reference to its homologous phrase, *ὅλος οὐ*, in two ways: *ὅλος הָלִיל*, *οὐ הָלִיל*—similar to *לֵל*; and *ὅλος הָלִיל*, *οὐ הָלִיל*—similar to *לֵל* (Prv 31. 4).

According to the *Lexicon*, *הָלִיל* is a substantive derived from *הָלַל*, ‘pollute, defile, profane’. It is ‘used as exclam. lit. *ad profanum!* i.e. far be it (for (*sic*) me, thee, etc.)!’ This is one of countless examples which prove that, without Greek moorings, biblical commentators are helplessly cast adrift at the mercy of phonetics, and in constant danger of capsizing.

The *Lexicon* states that *אֵל* derives from the radical *אֵל, אֵל*—‘be in front of, precede’—then it goes on: ‘I. [*אֵל*] n.[m.] body, belly; with suffix *אֵל* (in contempt) *ψ* 73. 4 (lit. *their front, prominent part*)’. It also states elsewhere: ‘*אֵל* adj. fat—*ψ* 73. 4 . . .’ According to it, therefore, Ps 73. 4 refers to pot-bellied men; whereas the A.V. has: ‘their strength is firm’, and the N.E.B.: ‘they are sleek and sound in limb’.

In my submission, none of them is right, and the conflict between them is largely subjective, ultimately resulting from individual hunches. The value of my theory is that it reduces guesswork to a minimum, if it does not altogether eliminate it. Incidentally, *אֵל* is the homologue of *βαρύς*.

ὄπλον—Mark the close similarity between זָבִיר and זָבִיר, זָבִיר and זָבִיר, זָבִיר and זָבִיר. Each member of every pair corroborates the other. Moreover, the homology ὄπλων/פְּלִי is corroborated by the associated homologies פְּלִי/כֹרִי and פְּלִי/כֹרִי. Kindred homologies are: פְּלִי/כֹרִי (Jud 3. 19), פְּלִי/כֹרִי (IIS 23. 11), פְּלִי/כֹרִי (Ib 23. 13), פְּלִי/כֹרִי (Job 1. 17). They corroborate each other as presenting together an impressive catalogue of military formations—similar to other comprehensive nomenclatures—all consistent with the identity of one language with the other. (V. pp. 263–4, 367.)

ὄράω—The ו in (כְּתִיב) וּרְאֵתָה (IIR 11. 1), like the נ in וּרְאֵתָה (Jes 60. 1), replaces the ο in ὄράω. This is supposed to be a scribe's *lapsus*, but is actually an archaic relic of transcendental significance. Its tell-tale value cannot be exaggerated. It constitutes one of several vestigial links—וּרְאֵתָה (Job 21. 23) is another—which testify to the identity of Hebrew with Greek. We ought to be most grateful to the successive generations of scrupulous scribes who piously preserved such priceless philological relics, instead of presumptuously accusing them of negligence. Cf. וּרְאֵתָה Jud 18. 30. וּרְאֵתָה μέγας.

ὄράω is nearer וּרְאֵתָה than ὄράω, and is relevant to the homology ὄραμα/וּרְאֵתָה. (V. p. 367.)

ὀργίζω—This is an example of a verb with the suffix -ίζω having both simple and compound homologues. It is also one of the words the homologues of which appear to undergo metathesis, but in fact might not. Thus, in the homology ὀργίζω/וּרְאֵתָה the initial vowel drops out; whereas in the homology ὀργίζω/וּרְאֵתָה, it is possible that the spiritus lenis turns into ז (e.g. γέαρ ἔαρ, Γέλαρος/Ἐλάρος, ἔλας/וּרְאֵתָה), and the γ drops; yet metathesis cannot be ruled out. ὀργίζω = ὀργαίνω. (V. p. 250.)

The *Lexicon* states: '[וּרְאֵתָה] vb. drive out, cast out . . . Niph. וּרְאֵתָה . . . be driven, tossed, as the Nile Am 8. 8; of the sea Is 57. 20.' But 'to drive out' is not the same as 'to drive', neither can it by any stretch of sane imagination be assimilated to being tossed. There is a limit to playing about with words, distorting or extending their meanings to accommodate this and that context. Besides, because two words are spelt the same, it does not neces-

sarily follow that they are identical in origin or meaning. This is no less true in Hebrew than it is in English or French. However, the N.E.B. renders: 'scethe like the Nile', and 'a troubled sea', respectively. Naturally, neither the *Lexicon* nor the N.E.B. appears to perceive that *גַּרַשׁ* in the said texts is a variant of *רָגַשׁ*, a verb subjected by the *Lexicon* to similar treatment:

'[*רָגַשׁ*] vb. be in tumult or commotion (Ar. *رَجَسَ* *make a vehement noise*; Biblical Aramaic, Aramaic *רָגַשׁ* . . . *be disturbed, in tumult* (Targum Ithp. often for *הָקַה*, as *פִּ* 46. 6, *שָׁאָה* Is 17. 12 f.; . . . for *הָבִין* *ibid.*; but Syriac usu. *perceite* . . .);—Qal Pf. 3 pl. *פָּ* 2. 1 *רָגַשׁוּ* why do the nations *throng tumultuously?*'

Here again 'throng' is slipped in by a side wind supposed to blow from Targum and Aramaic. As to biblical Aramaic *רָגַשׁ*, its homologue is *σπέρχω*, and that of *הָרָגַשׁוּ* (Dan 6. 7) *ἐπισπέρχω*, 'hasten'.

To continue the series to its perverse end, and show up this philological fraud:

'[*תָּרַגַּשׁ*] n.[m.] throng;—*פִּ* 55. 15 *תָּרַגַּשׁוּ* used to walk in the throng (cf. *הָבִין* 42. 5, also to *אלהים*).' And '[*תָּרַגְשָׁה*] n.f. throng; . . . *פִּ* 64. 3 . . .'

So the *Lexicon* starts with a verb which it says means 'to be in tumult or commotion', and refers in support to similar verbs in kindred languages which convey the concept of vehement noise, disturbance, and tumult. Then the verb 'to throng' replaces the verb 'to be in tumult', and the idea of tumult takes an adverbial function and is tacked on to the new verb ('throng tumultuously'), so that it merely indicates the manner of *thronging*. Finally, the usurpation is complete: all thought of tumult or commotion is jettisoned from the mind, in a rebellious catharsis; and the two derivative nouns of different gender emerge as meaning 'throng'. It simply will not do.

Compare the above travesty of the truth with the truth as it appears in the light of my theory: *ὀργίζω* is a verb with several meanings and a few homologues, as aforesaid. In one of the meanings—'grow angry, be wroth'—one of the homologues is *גַּרַשׁ*; while in another meaning, 'in a passion', one of the homologues is *גַּרַשׁ*. Similarly, *χωρίζω* has several meanings and a number of homologues. In the meaning 'separate' or 'exclude',

one of the homologues is גרש (Jon 2. 5). Obviously, this גרש has no etymological connection with the identical word in Isaiah and Amos. Again, ὀργή, a derivative of ὀργίζω, means 'anger, wrath, passion'; and has several homologues, one of them being רגש which couples with the last meaning. רגשה, however, has no etymological connection with רגש; its homologue is ἐργαστήριον, 'gang'. As to the homology שִׁהֲרוֹן/ἐπισπέρχω, the first syllable of the simple verb is dropped because it includes the double consonant σπ, whereas χ is treated by poets as a double consonant: one exchanging with λ, as in χαρίζω/גרש and גיל/χαίρω; the other with ש, as in χέω (Ep. χείω, later Ep. χεύω)/שפך and χράω/שאל. Therefore—without inventing, distorting, or even extending or straining any meaning—these five words are explained agreeably to their respective contexts, against an unquestionable Greek background. Incidentally, we learn that worship in the Temple was—on occasion, at any rate—touched with fervour, perhaps with Bacchic enthusiasm.

רגע involves three homonyms in the *Lexicon*, as follows:

'I. רגע vb. disturb (... perh. transp. from Ar. رَجَّحَ *disturb* ...);—Qal ... Jb 26. 12 ... Hiph. denom. from רגע *make a twinkling* ...'

From this first homonym derives:

'רגע n.m. moment (... Targum רגעא Ec 9. 12: prob. properly a *movement*, i.e. *twinkling*, of the eye; cf. *momentum*, i.e. *movimentum* ... רגע Nu 16. 21+ ...; Is 54. 7 ...'

'II. רגע vb. be at rest, repose (prob. = Ar. رَجَعَ *return*, prop. *return to rest*, after wanderings, etc.);—Niph. *Imv.* 2 fs. Je 47. 6 (of sword, be gathered into thy scabbard, רָגַעְתְּ וְנָדַחְתְּ *repose*, and be still. Hiph. 2. trans. *give rest to*;—Inf. construct Je 31. 2 קֵלֶךְ לְהַרְגִיעַ I will go to *give him* (Isr.) *rest*, 50. 34 לְשֹׁן הָרָגִיעַ אֶת-הָאָרֶץ (... read prob. 'הָ; Is 51. 4 אֶרְגִּיעַ עִמּוֹ לְאֵד עַד-עַד usu. I will *cause* my judgment (religion) *to repose* as, etc. (i.e. I will establish it; cf. שָׁם 42. 4); but metaph. *strange* ...'

'III. רגע vb. harden (Eth. ... *coagulate, congeal*: poss. development of root رَجَعَ, v. II. 'ר);—Qal. pf. in Jb 7. 5 עוֹרִי רָגַע וְנִקְאָס my skin *hardens*, and (then) runs again (II. נִקְאָס), of the ulcers in elephantiasis.'

To begin with, on whose authority is it stated that رَجَعَ properly means '*return to rest*, after wanderings, etc.'? Then,

putting my theory aside, and assuming that metathesis operates as between רגע and رجع, how far-fetched are رجع and رجع, and how utterly misleading the reference to either of them. How does רגע come to be related to 'twinkle'? A man must be borne on a fantastic flight of fancy to suggest that any verb meaning 'to harden' could have possibly developed from رجع, or that 'judgment' could be stretched to equate 'religion'. Having regard to the context, he must have been used exclusively to double-think to imagine that הרגיע in Jer 50. 34 means 'to give rest'. Indeed, a metaphor must be extra super-strange if the *Lexicon* admits it to be strange—mark you, its own metaphor! In short, all this is a clownish dream in wild cloud-cuckoo-land.

Incidentally, the homologue of רגע is πάρα = ἀμύη: *the time*; while הרגיע has two homonyms homologizing with παραψύχω: *cool* Jes 34. 14; metaph., *console* Jer 31. 2 (1); and ἀσπράττω, σπράττω: *flash, illuminate, lighten* Jes 51. 4. The first syllable of this homology is omitted because it includes the double consonant σσ, and π changes dialectally into γ—e.g. στενάζω/הננה, στένεγμα/הנהנה/הנהנה/הנהנה; γρύψ/פרס.

When no homonyms are suspected, naturally commentators will confuse them and attempt to reconcile the meaning of one homonym with the context of another—a process which usually involves pathetic mental acrobatics, and is abundantly illustrated on practically every page of the *Lexicon*. The entry about רעם is no exception.

רעם (root of foll., prob. onomatop.; . . . prop. *more violently* as orig. meaning, but ref. to thunderous *sound* everywhere, exc. Ez 27. 35 where text dub., v. infr.; cf. Aram. רעם, רעים n. *thunder*, רעם vb. *thunder*; esp. Aph. Ithpa. *utter* (loud) *complaints*; . . . n. *thunder*, . . . vb. *thunder, lament*, cf. New Hebrew רעם Hiph. *thunder*, Hithp. *complain*; Eth. . . . n. *thunder*, As. rimu, id.; Ar. رَجَمَ vex, dislike, etc.).'

'[רעם] vb. denom. *thunder*;—Qal *make the sound of thunder, thunder* . . . רעם Ez 27. 35 is dub.: *faces tremble* (. . . *are convulsed*), or *they tremble* (cf. . . . AV RV *are troubled*) in *face*, lacks etym. support . . . the LXX, Syriac Version, C. H. Cornill רעם פניהם Hiph. . . . *thunder, cause thunder* . . . הרעמה IS 1. 6 is appar. *Inf. construct suf.* . . . but not understood by the LXX and dub.: AV RV *to make her fret*, cf. Aram. *utter* (loud) *complaints* . . . perhaps corrupt H. P. Smith.'

Referring to the interpretation of the phrase in Ez 27. 35, the *Lexicon* states that it lacks etymological support. Quite apart from my theory which renders the whole *Lexicon* obsolete, this comment can, in my submission, be reasonably made on many interpretations put forward by the *Lexicon*. However, by what right is the word 'loud' slipped in parenthetically? It props up the analogy with Aramaic, and is therefore deceptive. Again, the *Lexicon* adduces رَغَم as etymological material helping to understand רָעַם. This attempt is worse than useless for two reasons: firstly, because it is valueless and misleading in this particular case; secondly, it deceives the student into believing that such far-fetched evidence is relevant, so that he might be tempted to accept such a perverse process as a valid standard of research.

The irony of it is that here, as often elsewhere, Arabic fails to come to the assistance of Hebrew, because the Arabic homologue of the Greek word concerned differs from the Hebrew one. Thus the *Lexicon* ignores رَعَد, the Arabic for thunder, presumably because it includes a consonant which is not found in רָעַם. Yet رَعَد is a direct and better homologue of βροντή than רָעַם. In fact, Arabic can be positively misleading, because رَعَد has two homologues: βροντάω and βρομέω. Thus, the *Lexicon* adduces رَعَد 'thunder (said of sky), VIII tremble, quiver', in the entry s.v. רָעַד; but رَعَد 'to thunder' has no etymological or emotional affinity with رَعَد 'to shudder, shiver', notwithstanding the identity of spelling between them. Therefore, it is quite wrong to adduce رَعَد (in its meaning 'to thunder') as having any affiliation with רָעַד which means 'to tremble' exclusively, just as it is absolutely right to adduce رَعَد in its meaning 'to shudder'. And what is one to say about the perversion of רָעַם פָּנִים into רָעַם פָּנִים? (I. p. 367.

طور—طور corroborates צור, and the second ר in רָרֵר replaces the terminal σ. It cannot be too strongly emphasized that only Greek accounts for the presence of the second ר, and that רָרֵר is a more complete homologue than רָר. The *Lexicon* states that רָרֵר is the root of רָר, and adds that its meaning is dubious.

πληγή—The *Lexicon* wonders whether שָׁלֵט means 'shield', and quotes authorities who opine that it means 'quiver' and 'arms, equipment'. The N.E.B. translates it sometimes by 'shield'



(IIR 11. 10 Ez 27. 11 Cant 4. 4), at others by 'quiver' (IIS 8. 7 Jer 51. 11 ICh 18. 7), and once by 'buckler' (IICh 23. 9). In the A.V., however, the rendering is uniformly 'shield', the challenging phrase מלאו השלטים (Jer 51. 11) being translated 'gather the shields', although under no circumstances could the verb מלא conceivably mean 'gather'. Such perversion of language and violation of reason are the penalty of misunderstanding the original text. Obviously, they do not help solve the difficulty presented by הברו החצים, מלאו השלטים. For it resembles two other phrases, i.e. באשפתו הסתירני (Jes 49. 2), and אשר מלא את־אשפתו מהם (Ps 127. 5); and אשפה (θήκη, θήκη) has hitherto been the universally acknowledged word for *quiver*. Yet this word too presents a similar difficulty in two verses, i.e. Jes 22. 6 and Job 39. 23. The verb נשא—which occurs in the former—is used in connection with צנה IS 17. 7 ICh 12. 24 (25) IICh 14. 7; while רנה—which occurs in the latter—seems to suggest a *shield* rather than a *quiver*, since it is the homologue of βρέμω: *clang, clash, ring*. In fact, I hold that אשפה also means 'shield', it being the homologue of ἀσπίς; for it seems that the shield did duty for a quiver also, housing arrows on the inside of it. Jes 49. 2 seems to lend support to this explanation.

πόλις—π exchanges dialectally with (μ) מ, א, (κ) ק, צ, and (γ) ע; so does φ with (θ) ט. π changes into ט, e.g. πάλαιος/בלה, παρδαίος/ברד, πόσις/בשת. To this day the Sephardim pronounce ע ng; yet it is difficult to assert that π exchanges with ע, because it is possible that the π drops and that ע exchanges with the vowel that follows the π. λ exchanges dialectally with (δ) ד and (ρ) ר, ר; so does σ with (δ) ד. Moreover, σ exchanges indirectly with ט, since it exchanges dialectally with δ and θ, and either of them dialectally changes with χ. (In fact, the second person suffix ט stands for σ.) Alternatively, the suffix -is exchanges with ה, and this interchanges with ט as gutturals. The ל in מדינה, like the ن in مدينة, is terminal, followed by the feminine suffix ה. Therefore, all the Hebrew and Arabic words reproduce their common Greek homologue in full—except, perhaps, עיר which possibly drops the π; but the genuine homologue of עיר and קיר is קר.

It is rather significant that *βρία* is Thracian for *πόλις*; because, bearing in mind the consonant/vowel metathesis (*ρι/ιρ*), the identity of *βρία* with *בִּירָה* becomes self-evident. In fact, this is one of more than one hundred atavistic Greek words that can only be explained through Hebrew or Arabic. This reflects the regular intercourse between Asiatic and European Greeks before and after the destruction of Troy. (*V.* p. 369.)

*μέω*—זרב corroborates זרם, as جرى does גרע and גר. גר, גרע, גרל, גרר, and גרל exhibit the MV 2—as זרם does the terminal מ, גרע the terminal ע, and גרר the terminal ר. ג in גרע, גרל, and גר; ז in זרם and גרל; ע in ערף and רעף; רשח in ש, גל in ס, זרב in ז, דלף in ד, גר in ח, גר in ג, and גר in ש—one and all stand for the *spiritus asper*. פ in ערף and רעף, stand for the thematic ω, μ changes dialectally into ל in גלל and גרל, and into ל in גל and דלף. In ערף and רשח, there is metathesis between the *spiritus asper* and μ (cf. pronouncing 'where' *huzere*).

Here are nine Hebrew and eight Arabic verbs, pronounced more or less differently one from the other, each of which is nevertheless a tested variant of *μέω*. However, since גרע in Job 36. 27 is in the Piel, its homologue is *καταρρέω*: *flow down*; *stream, rush down*.

This is what the *Lexicon* says about some of these verbs:

גר has no homonym and means 'diminish, restrain, withdraw . . . Pi. Impf. גרע; Jb 36. 27 *withdraw* = *draw up* c. acc. גרע cf. A. Dillmann (on other hand, Franz Delitzsch *et alii* *draw down, let down*).

גרל has no homonym and means 'roll, roll away . . . Niph. . . גרל כמים סקסס Am 5. 24 *let judgment roll along (flow down) as the waters*.'

גרל means 'flow, trickle, drop, distil (poet.) . . . Ar. نَزَلَ descend (milk into udder, but also in gen.) . . . flow, subj. water . . . of mts. (i.e. their torrents) Ju 5. 5.'

גרף means 'drip, drop (cf. Ar. غَرَفَ ladle out water with the hand (as with ladle), cf. Phoenician ערפת portico (whence rain drips) . . . cf. also Ar. غُرْفَةٌ upper-room . . .);—Qal Impf. 3 mpl. גרפו טל Di

33. 28 *his heavens drop dew*; fig., of speech, intrans., יִצְרֹף בְּמִסְרָ לְקָחִי 32. 2 *let my teaching drop like the rain* (see parallel אֶמְרָתִי אֲזַל כִּסְלָה).—Cf. רָעַף.

רָעַף means 'trickle, drip, synon. of נוֹל, II. עָרַף (cf. Ar. رَجَفَ *flow* (of blood), *bleed* (of the nose)); Qal Impf. 3 mpl. יִרְעֲפוּ, of clouds Jb 36. 28.'

To expose the errors of the *Lexicon*, it is necessary to appreciate two opposites:

- (1) That there exist two entirely different verbs which are pronounced and spelt identically, that is: גָּרַע, the homologue of *réw*; and גָּרַע, the homologue of both *ai péw* (*take away*) and *áγγριζειν* (*subtract, deduct*)—גָּרַע being a Continental variant of *ai péw*, and *áγγριζειν* having been atavistically borrowed from גָּרַע.
- (2) That רָעַף is not a mere *synonym* of נוֹל and עָרַף, any more than שָׁאֵן is a mere *synonym* of שָׁאֵן. The former three words are the *same* verb which happens to be pronounced and spelt differently, just as the latter two words are the *same* adjective which happens to be pronounced and spelt differently.

Once this is appreciated, it is not difficult to realize that נוֹל has nothing to do with נוֹל, or to recognize the old trick in operation once more: twisting 'roll away' to mean 'flow down'. On the contrary, it is difficult to overlook the dragging of נוֹל into the explanation, because it means 'descend' exclusively; so that the example of the *milk descending into the udder* is as misleading as it is selective. Again, faced with the difficulty of 'flowing' (or is it 'descending') mountains, the *Lexicon* ascribes the *flowing* to their torrents. Yet in thus doing violence to the text, it unwittingly robs it of the implied wonder; for there is hardly a miracle in torrents flowing on account of the Lord. Those responsible for the N.E.B. resolved the difficulty by altering the text altogether to read: 'Mountains shook in fear before the Lord.' As a matter of fact, the A.V. had fared much better than both the *Lexicon* and the N.E.B.; for it has: 'The mountains melted from before the Lord.' It was not a bad guess, but the merit of Greek is that it dispenses with guessing. (V. p. 369.)

Even if **ערפ** were not the homologue of *ōroφος* or *πρόθυρον* and *πρόπυλον*—*θύρα* (*θύρη*) and *πύλη* being the same word, differently pronounced and differently applied—the suggestion that ‘portico’ is called **ערפ**, because rain drips from it, is pathetic. However, to render absurdity even more absurd, we are referred to **גרף** (*ὑπερῶν*) as meaning ‘upper-room’, with the implication that it is so called because rain is liable to leak through its roof!

**ρίζα**—Note that the spiritus asper is dialectally replaced by **β**—e.g. *ρόδον/βρόδον*—and that Arabic has preserved the first vowel of the Greek word in its original pronunciation.

The *Lexicon* states: that in Ex 25. 31 **קִרְיָן** means ‘base (loins) of candlestick’; that in Ps 80. 12 **קִצִּיר** means ‘boughs, branches’—confusing it with **קִצִּיר**/όζος, e.g. Job 29. 19; that **קִרְקַע** means ‘floor’, ‘floor of temple’ 1 K 6. 15 . . . **קִרְקַע הַיָּם** Am 9. 3 *the floor, bottom of the sea*; that in Ex 30. 23 and Cant 4. 14 **רֵאשִׁית** means ‘chief, choicest, best’; that in Ps 118. 22 **פֶּנֶה רֵאשִׁית** means ‘top of (the) corner, i.e. most conspicuous stone (fig.)’; and, in a separate entry: ‘**רֵאשִׁית** n.f. top; appos. **הָרֵאשִׁית הַקָּדָם** Ze 4. 7 i.e. the topmost stone’; that **שֹׁרֶשׁ** means ‘root . . . 3. root, fig. = lowest stratum, of mt. Job 28. 9, of sea 30. 30 = bottom’ text strange and dub.; B. Duhm **רֵאשִׁית הַיָּם**, with **רֵאשִׁית** in v<sup>1</sup>; of feet, **רֵגְלֵי שֹׁרֶשׁ** 13. 27, i.e. soles . . . (elsewhere **רֵגְלֵי**), K. Budde place of treading, footholds; B. Duhm (arbitrarily) **רֵגְלֵי שֹׁרֶשׁ**, *del.*: **רֵגְלֵי**. Curiously enough, the LXX translates **רֵאשִׁית** by *κληρονομία* (*inheritance, possession, property*)—apparently confusing it with **רֵשִׁית** *παράδοσις* (Dt 2. 12); and the N.E.B. meekly follows the LXX. [I. p. 370.

**צבאות** (IS 1. 3) may be (or also be) the homologue of *σεπτός* (*σέβομαι*) or *σεβαστός* (*σεβάζομαι*), *august*. [I. p. 370.

In contrast with the above simple, clear, direct exposition involving four homologues—*σέβας*, *σέβομαι*, *σημα*, and *σημείον*—the following fictitious and confused explanations occur in the *Lexicon*:

‘[**צבא**] vb. wage war, serve (Sabeian **צבא** *wage war with*, also n. *army, campaign* . . . As. *šābu*, *man, soldier*; . . . Ar. **قَبَا** *conceal oneself*, hence *lie in wait*; this is phonetically suitable, but better in mng. would be **قَبَا** *go or come forth* (against one), etc. . . . S. Fränkel<sup>22</sup>

compare *young man* . . . 1. *wage war, fight, c.* *על* *against*, Nu 31. 7 . . . 2. *serve at sacred tent*, Levites c. acc. *עָבְדָה* Nu 4. 23, 8. 24 (P); women Ex 38. 8, 8 (P) IS 2. 22 . . . (Cf. *ἑφῆβος*).

*עָבְדָה* n.m. 2 Ch 28, 9 (Poss. f. Is 40. 2 Dn 8. 12 . . .) *army, war, warfare* . . . pl. *עָבְדָהִים* Nu 20. 9 [for 2. 9] + 278 times; . . . 1. *army, host*: a. organized for war Ju 8. 6 . . . *עַל(ה) הָעֵל* *over the host* (as captain) Nu 10. 14, 15 + 10 times Nu 10 (P) . . . b. *host* (organized body) of angels (cf. Luke 2. 13), *צְבָא הַשָּׁמַיִם* (כל) *all the host of heaven* 1K 22. 19 . . . *host of the high* (angel-princes; contrasted with earthly monarchs) . . . c. of sun, moon and stars . . . *כל צְבָאֵם* Neh 9. 6 . . . *צְבָאֵם* Is 40. 26 . . . d. of the entire creation. *כל צְבָאֵם* Gn 2. 1. 2. . . 3. *servicer*: a. of Levites in sacred places Nu 4. 3 . . . 4. *עָבְדָה*, in name of *י* as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained *יְהוָה צְבָאוֹת אֱלֹהֵי מִעְרַבְתָּא יִשְׂרָאֵל* IS 17. 45 *יְהוָה צְבָאוֹת God of the battle array of Israel* (the thought of angels and stars as army of God is later); a. earliest form c. art.: *אֱלֹהֵי הַעָבְדָהִים* Am 3. 13, 6. 14, 9. 5 (*אֱלֹהֵי* om. by error, cf. J. Wellhausen), Hos 12. 6 . . . (Cf. *ἑφῆβος*).

So to crown the revealing researches and complete the scholarly speculations to perfection, the inevitable copyist's mistake is discovered: *אֱלֹהֵי* is missing from Am 9. 5. And once more the errant copyist emerges as the ignorant's scapegoat, the cover for the fraud and/or the palladium of the presumptuous.

*στυγερὰ*—Note that Jud 5. 14 discloses a common custom between the Hebrews and the Greeks (cf. the Spartan epistle, pp. 1-2 *sup.*).

The *ט* changes into *ב*, silent *י*, and pronounced *י*. There is at least one other example of *ב* and *י* interchanging: *בַּת-שֶׁבַע* (IIS 11. 3) and *בַּת-שֶׁבַע* (Ich 3. 5). Incidentally, note the prefix-suffix phenomenon at work in *עֲמִיאל אֱלֹהֵים*—*עֲמִי* being the homologue of *γαμῆτος*.

In the proverb *בְּפִי אֵרִיל חֶסֶד נְאוּה* (Prv 14. 3), *חֶסֶד* means 'scourge, whip'. Analogous phrases are: *חֶרֶב נְאוּתָהּ* (Dt 33. 29), *בְּשֶׁבֶט פִּי* (Ib 9. 7), *הֵץ שׁוֹחֵט לְשׁוֹנָם* (Jer 9. 2), *פִּי כִחְרַב חֲדָה* (Ib 49. 2), *הֲרַגְתִּים בְּאִמְרֵי פִי* (Hos 6. 5), *שָׁנָה כִּחְרַב לְשׁוֹנָם* (Ps 57. 5), *שָׁנָה כִּחְרַב חֲדָה* (Ib 64. 4), *בְּשׁוֹט לְשׁוֹן תַּחְבָּא* (Job 5. 21).

שטט must be read שטם for six reasons, that is to say: (1) the object concerned is to be in 'your sides', and therefore should naturally be in the plural; (2) this is immediately followed by another object in the plural, which is to be stuck in 'your eyes'; (3) the expression ולשטם בצדיכם ולצנינם בעיניכם closely resembles לשכים בצדיכם ולצנינם בעיניכם (Nu 33. 55), where the object to pierce the sides, as well as that to pierce the eyes, is in the plural; (4) ט closely resembles נ and ם, so that the final נ might well be mistaken for ט or ם written for נ; (5) the omission of plural ך is not fatal to the suggestion—in fact, it is absent from ולצנינם in Nu 33. 55; and (6) the LXX translates שטט by ἑλούς (nails).

The *Lexicon* lumps up together שטט [σκαυτάλη with שטט [σκαῖτρον, and arbitrarily declares that שרביט (Esth 4. 11)—the homologue of ῥάβδος—is an extension of שטט. As usual, when semantic difficulties arise, blame is almost automatically attached to the dead, defenceless copyists. Thus שלקים is preferred to שבטים in IIS 18. 14, under the lame excuse that the LXX has βέλη (βέλος, *missile*, esp. *arrow*, *dart*). Needless to add that שטט and שוט are differently derived in the *Lexicon*, and both given fanciful origins. As to הטר, it means 'branch or twig, rod—metaphorically', and is to be compared with 'خَطَرٌ *lakh* with the tail, move spear up and down, shake, quiver (said of spear), etc.' A more ridiculous comparison can hardly be imagined. Had the erudite editors pursued their search for the truth, they would have discovered that خَطَرٌ is 'branch or twig'.

And yet, it is on the false foundation of such pseudo-scholarship, mere semblance of science, that a sham 'Semitic' folly was erected. It is on such nonsense that generations of students have been fed, until they took that folly to be a veritable fortress and looked upon it with awestruck wonder. Indeed, it is only after a great deal of systematic questioning and independent research that I dared lay siege to it and subjected it to Aryan bombardment. (V. p. 370.)

It is to be observed that ט and נ are interchangeable, e.g. נטט (Jer 49. 24) and נתת (Hos 13. 1); so are צ and ק, as in צלע (IR 6. 34) and קלע (Ib.), צלה (Jes 44. 19) and קלה (Jer 29. 22), צלי (Ex 12. 8) and קלי (Ruth 2. 14) or קליא (IS 17. 17),

מחץ (Jud 5. 26) and מהק (Ib.); so are צ and ש, as in יצהק (Ex 3. 6) and שחק (Jer 33. 26), פצה (Ps 66. 14) and פשק (Prv 13. 3); so are ה and ע, as in אשתמה (Jos 15. 50) and אשתמע (IS 30. 28); so are ה and ק, as in פצה and פשק (*sup.*).

σπάραγμα—According to the *Lexicon*, גזרה here is 'separation . . . separate place . . . i.e. yard, or space adjoining temple on three sides'. So the meaning shifts from 'separation' to 'separate place', and this in its turn is explained away as 'yard or space'. It is clear from the homologue that the area located and measured in the text was covered with a kind of concrete reinforced with stone-chippings. It is not the *space* that was *separated* into a kind of *yard*, so that גזרה means 'yard'. It means nothing of the sort. What the text actually tells us is that the area therein delineated was paved in a certain way, which gave it its name.

פגר means 'corpse, carcass', and derives from '[פגר] vb. Pi. be exhausted, faint'; while פרק means 'plunder (as *snatched away*)', Na 3. 1'. (I. p. 371.)

σπαράσσω—σ and π constitute a double consonant, and behave as such. Thus, in שפץ, שפץ and شقّ, شقّ stands for both σ and π, as a digraph, or for σ alone, while π drops out. On the other hand, in גזר, פגר, פרק, פרק, فلع, σ is dropped. In גזר, π exchanges dialectally with λ—as in γωνία, פנה—ρ is dropped; at the same time a terminal ר is added, as in ישר/ὀρθός; then י stands for σσ, ππ—or the γ they conceal, as in σείω/ῥῥ, γωνία/ῥῥῥ; زاوية/ῥῥῥ; ζαμέλας/μέγα μέλος ἔχων. פגר exhibits the terminal מ; in פרק, ק changes dialectally with the concealed radical γ, as does ק in شق, ρ being absorbed by the ש. There is a double exchange in فلع: فلع, and فلع.

IIR 6. 4 tells us that Elisha's disciples were *rending* the trunks of trees into planks of wood, to build themselves a shack. According to the *Lexicon*, the verb גזר is akin to جزر, means 'cut, divide', and has no homonyms. More particularly, it means 'divide' in Ps 136. 13, 'cut down' in IIR 6. 4, and 'cut off', i.e. 'destroy, exterminate' in Hab 3. 17. Here again, the meaning alters from 'cutting' to 'cutting down' and 'cutting off', and this is extended to import 'destruction and extermination'. *Per*

*contra*, it is typical of Hebrew-Greek homology to provide the exact meaning and accompanying contextual nuances.

As to  $\eta\tau\tau$ , in the *Lexicon* it means 'tear, rend, pluck', has no homonyms, and is akin to 'طَرَف *depasture*, said of camel'. I can imagine the fury of my critics had I put forward, as homologue to  $\eta\tau\tau$ , a Greek verb meaning 'depasture'. Their howl would have reached high heaven and reverberated to the ends of the world. *Aliter*, with  $\eta\tau\tau$  which means 'tear, rend garment', and is akin to 'قَرَم *chop up* onions, etc.'; and  $\eta\tau\tau$  which means 'tear apart, away', and is akin to 'فَرَق *split, divide*'. (I. p. 371.)

$\sigma\upsilon\gamma\kappa\lambda\acute{\iota}\nu\omega$ —There is complete confirmation of these homologies:  $\sigma\upsilon\gamma\kappa\lambda\iota\nu\omicron\varsigma = \sigma\upsilon\gamma\kappa\lambda\acute{\iota}\tau\eta\varsigma$ , *one who lies with one*  $\eta\tau\tau$  Ps 45. 10; *companion at table*  $\eta\tau\tau$  Jes 49. 20.

This is a unique set of homologies:

1. Mark the close likeness between  $\eta\tau\tau$  and  $\eta\tau\tau$ —remembering that  $\gamma$  interchanges with  $\kappa$ —and the even closer resemblance between  $\eta\tau\tau$  and  $\eta\tau\tau$ .
2. Because the Hebrew homologues incorporate the preposition of the compound verb, they appear in the  $\eta\tau\tau$  and  $\eta\tau\tau$  as well as in the  $\eta\tau\tau$ ; cf. pp. 240, 646.
3. One who shares one's couch sexually might not share it as a commensal; hence the difference in spelling to distinguish one act from the other.
4. Usually, there is a similar inflection of the bodies of the participants in coitus; but the similar inflection referred to in Genesis applied to Jacob's arms.
5.  $\eta\tau\tau$ , like  $\eta\tau\tau$ , means 'to dwell'; and both are the homologues of  $\omicron\acute{\iota}\kappa\acute{\epsilon}\omega$  and  $\sigma\kappa\eta\nu\acute{\epsilon}\omega$ ,  $\eta\tau\tau$  being the homologue of  $\omicron\acute{\iota}\kappa\eta\mu\alpha$  and  $\sigma\kappa\acute{\eta}\eta\mu\alpha$ . At first sight, therefore, one would be inclined to think—as Arabic scholars do—that  $\eta\tau\tau$  is a compound of  $\eta\tau\tau$ , with an implied sexual relationship; just as the verbs 'cohabit' and 'live with' import such a relationship. Nevertheless, Greek proves that the two Arabic verbs are of different origin, and that there is no etymological connection between them.



6. Mark that *ساكن* is on the scale of *فاعل*, because it is the homologue of a compound Greek verb.

However—against the clearest context of solicited fornication and shameless prostitution in Jer 3. 2—the *Lexicon* states that *שגל* means ‘violate, ravish’; yet according to it *שגל* means ‘(queen-) consort’. Furthermore, an authority is referred to who opines that *שגל* is a loan-word, and not derived from *שגל*. To cap it all—again, against a context of obvious booty and apportioned plunder—it suggests that *שָׁלַל* in Jud 5. 30 might be a mistake for *שגל*.

Then occurs the following entry: ‘[שָׁכְלִים] n.pl. abstr. bereavement, childlessness;—*בְּנֵי שָׁכְלִיךְ* Is 49. 20, i.e. *sons of thee, the bereaved*’. For the noun is alleged to be derived from *שָׁכַל* (the homologue of which is *χρηεύω*, -*πόω*). True, part of the context appears to afford an excuse for the error, but this error leads to another which is not warranted in any way. For the particular identity of those who are being requested to make room for the ‘sons of thee’ is not at all clear; nor is it possible to know or even guess where it is that the place is narrow for *thy sons*. The N.E.B. has: ‘The children born in your bereavement shall yet say in your hearing, “This place is too narrow; make room for me to live in.”’ But the plain version runs: ‘The sons of your commensals shall yet say in your hearing: “This place is too narrow for me; please move a little that I may sit down.”’

Here is another relevant entry: ‘II. [שָׁכַל] vb. Pi. lay crosswise (so, and not root I. *שָׁכַל*, [vb. be prudent] . . . Ar. *شكّل* bind legs of beast, *plait* locks of hair);—*פְּסַל אֶת-יְדָיו* Gn 48. 14 (Jehovist); W. Gesenius, *Thesaurus Linguae Hebraeae*, S. R. Driver, however, *prudentes fecit*, from root I. ‘שָׁכַל’. In fact, *محيط المحيط* by *شكل* . . . الدابة شد قوائمها بحبل . . . والمرأه: بطرس البستاني says: *شعرها ففرت خصلتين من مقدم رأسها عن اليمين والشمال*. Therefore, it is not a question of merely plaiting, but plaiting in a special way, consonant with *συγκλίνω*: that is, plaiting two locks of hair from the front of the head (crosswise) away from the right and the left.

Now *شكل*, in so far as it means ‘fetter the legs of a beast of

burden', is the homologue of ἐκδέω (עקד Gn 22. 9); but the homonym which means 'plait two locks of hair from the right and left', is the homologue of συγκλίνω. These two homonyms are etymologically different, in spite of their phonetic identity; just as עקד and شکل are etymologically and semantically identical, despite their phonetic dissimilarity. For in עקד the spiritus lenis has changed into ע, and κ into ק; whereas in شکل the respective replacements are ش and ك, while δ exchanges dialectally with λ, ل.

It is because sometimes Arabic and Hebrew homologize with Greek in different ways, that phonetic similarity between an Arabic and a Hebrew word is not a sure guide as regards meaning. For instance, the fact that شلح and שולח are phonetically identical, does not make it likely that שולח means 'strip', or شلح 'send away'. Yet phonetic similarity between an Arabic and a Hebrew word of different meanings is an excellent test as to the soundness of their homology with a phonetically similar Greek word which bears the two meanings concerned. For example. στέλλω and שולח are phonetically similar, and they both mean 'send'. This concurrence of phonetics and semantics leads to the firm belief that these two words are homologues. But the fact that شلح and שולח or شلح and שולח are spelt and pronounced alike does not indicate that they—two by two—bear similar meanings or share a common kinship. On the other hand, the fact that شلح, שולח, and στέλλω are pronounced similarly, plus the fact that ἀποστέλλω and שולח are the respective compounds of στέλλω and שולח, and bear the same meaning as each other—i.e. 'send away'—makes it practically certain that the two compound verbs are also homologues. This is confirmed and established, beyond a shadow of doubt or flicker of suspicion, by the additional facts that شلح means 'strip' and that ἀποστέλλω means 'doff' as well as 'send away'.

Accordingly, we may formulate the rule that—when an Arabic homologue of a Greek word happens to be a homophone (or quasi-homonym) of a Hebrew word which is also a homologue of the same Greek word, then each of these two co-homologues

acts as a check on and a confirmation of the accuracy of the homology formed by the other with the said Greek word, e.g. *κουφίζω*/קָפַץ/خفف.

Two propositions, one particular and the other general, logically follow:

1. *שָׁקַץ* is as genuine a homologue of *συγκλίνω* as *קָפַץ* itself.
2. Through Greek and not Arabic is Hebrew correctly interpreted, although Arabic may be useful as a test of the accuracy of certain Graeco-Hebraic homologies (c. p. 371).

*σχιζώ*—Contrast the straightforward meanings herein obtained, and distinct differences clearly defined—by reference to Greek—with the babel and fantasy which pervade the *Lexicon*. According to it, for instance: *קָפַץ* means 'divide' and is related to *חָצִי*, 'be fortunate, happy with one's husband or wife, etc., i.e. have a share in happiness'. This far-fetched comparison is completely out of place here, but would be apt in relation to *קָפַץ* (Job 34. 6)—the homologue of which is *τύχη*, *حَظ*, *جُود*—and which the *Lexicon* misinterprets as meaning 'wound'.

*לֹא יִחְצֶוּ יָמֵיהֶם* (Ps 55. 24) means 'shall not halve their days, i.e. enjoy even half of the normal number'. Of course, this is merely guesswork, and very funny guesswork to boot. Nobody out of bedlam speaks like that. The N.E.B., however, has: 'they shall not live out half their days'. This is also a piece of divination, though not an unreasonable effort. But I suggest the homologue of *קָפַץ* in this context is *ψηφίζω*, Ar. *أحصى* (cf. *ἀριθμέω*); similar to *וּמִסְפַּר חֳדָשָׁיו קָפַץ* (Job 21. 21), which the *Lexicon* renders: 'the number of his months, they have been cut in two (fig. for curtailed)', but the N.E.B. has: 'if his very months and days are numbered?'

*עַד-צוֹאֵר יִחְצֶה* (Jes 30. 28) means 'shall halve unto the neck = shall reach to the neck and so divide the man in half'. It might seem incredible, but the erudite editors not only persuaded themselves of the accuracy of this interpretation, but also appear to have managed to induce thousands and thousands of other right-minded men to accept it. The N.E.B., however, has: 'rising neck-high'. I suggest the homologue of *קָפַץ* here is *ῥέω*: *reach a point*; *ἵκω*: *attain, reach* *حصل, وصل*—terminal *ل*. (V. p. 371.)

σχολή—In these homologues we have examples of the two consonants σχ exchanging as a digraph with צ and ש, or severally with ש and ש; also of λ/θ exchanging dialectally with χ, while the σ drops out. But since צ exchanges with χ—as in χαλκίον/תחלצ (IICh 35. 13)/תחלצ (IIR 2. 20)/תחלצ (Ib 21. 13)/לצלצ (IIS 6. 5)—it can cogently be argued that here, too, it exchanges with χ alone while the σ drops out. Alternatively, that it exchanges with σ alone—as in σήμα/אבצ (Dt 4. 19), σημεία אבצ (Gn 21. 22 Nu 10. 14), σπίζω/שפצצ (Jes 10. 14), σοφίζω תפצצ (Prv 31. 27), σπυράς, שפועצפועצ (Ez 4. 15), σπυρίς תפועצפועצ (Jes 22. 24), σάπων/صابون. Similarly with ש, which also exchanges with σ and χ, e.g. σάρξ/שר (Lev 18. 12 Jer 51. 35 Mich 3. 2, 3) שר (Prv 3. 8); χαμαίδους/שום (Nu 11. 5), χοῦς ששל (Jes 40. 12), χράω/לשר (Ex 3. 22 Nu 27. 21 IS 22. 15 Ez 21. 26 ICh 10. 13).

In considering the interchangeability of σ and צ, one should remember that between ש and צ, e.g. שפן שפן (also שחק שחק, v. pp. 35–6), תהעלש (Prv 7. 18 ἀγλαίω) and עלץ (IS 2. 1). Similarly, in considering the similarity between שצלל and سعل, one should remember that צ and ש are interchangeable, e.g. שפן (κόπτω Jos 9. 21), שפן (Jes 10. 15), שפן (IIR 6. 6).

The א substitutes χ, as the ת does in the homology χωλεύω תלה, and as כ substitutes the spiritus asper in ὅλος כלל (Lev 6. 15), ὅλος כלל (Jes 2. 18), and ὅλος כלל.

τελέω—תלה has six other homologues, i.e. κλαίω (Thr 2. 11), κλάω (Jer 14. 6), κλείω (IS 6. 10), κωλύω (Gn 23. 6), πυρόω (Ps 37. 20), χρήζω (Ps 84. 3); תלה has two: κλείω (Jer 32. 3) and κωλύω (Ps 119. 101); תלה has six: δαίω (Gn 19. 15, 26 IR 18. 42), ελαύνω (Gn 31. 10), ἔρχομαι (Ex 2. 23, 12. 38 Jos 15. 3), ὀλοκαυτέω (Lev 17. 8), πυρόω (Lev 17. 3 Jer 48. 15), τέλλω (Gn 19. 15, 41. 5); תלה has two homonyms, both adjectives, namely: ὅλος (Gn 33. 18 Dt 25. 15 IR 8. 61) and τέλειος (Am 1. 6).

In the *Lexicon* none of the three verbs תלה, תלה, תלה has any homonyms. For instance, both תלות קציר (Ruth 2. 23, τέλειω) and תלות תלה (IICh 29. 28, πυρόω) mean 'be complete, at an end . . . of action or event, with emphasis on time'. Again תלה means:

'be complete, at an end, finished, accomplished, spent . . . Qal . . . 2. b *waste away, be exhausted, fail* . . . esp. of eyes exhausted by weeping La 2. 11, strained by looking (fig.) for relief or refreshment, *fail, languish* . . . Je 14. 6 (of wild asses); . . . similarly (sq. ל) of נפש exhausted by *longing* Ps 84. 3.'

Yet כלה in Jer 14. 6 simply means '*enfeeble*', with special reference to eyes (Aristotle, *Physiognomonica* 808<sup>2</sup>g), and has nothing to do with weeping, pining, or languishing, or being strained in any way. Nor has כלה in Ps 84. 3 any connection with exhaustion; it is the homologue of *αρχίζω* which means '*desire, long for, crave*'. (I. p. 372.)

τῖθμι has sixteen homologues, namely: טמן, הדה, אצר, אצל, תקע, שיה, שיב, שום, צוה, נתן, ושה, ושא, וטל, וטה, תהן. It is instructive to compare them with each other and to classify them.

The MV 1 features in six, the terminal ל appears in two, the terminal ז in three, the terminal מ, ע, and ר once; whereas the נ and ה are prosthetic. That the ל in וטל is terminal is clearly and conclusively proved by collating the two verses, IIS 24. 12 and ICh 21. 10. They refer to the same incident, tally in almost every word, and the former has וטל while the latter has וטה instead. Note that while הדה ends in ה and טמן in נ, وضع and ضمر have terminal ع and ر, respectively.

ישם . . . אל in Jes 44. 19 is exactly the same as ישם . . . אל לבו in IIS 13. 33—both ישם and ישם being in the Qal, like שיה in Gn 46. 4—and the structure of the infinitive is either שום, like שום; or שיב, like שיה. The ב and the terminal מ interchange here, as they do in רבה קשת (Gn 21. 20) and רמה קשת (Jer 4. 29)—רבה and רמה being homologues of *ῥαβ* (A): *drag* ירה רמה Ex 15. 1, 4; *draw* the bowstring, the bow ירה IIR 13. 17 רמה, רבה. Furthermore, the river mentioned in IIR 5. 12 is spelt אבנה, but read אמנה; and מכ, the homologue of *μακτεῖον*, was also known as מכ. (Yet מכ may well be a homologue of *Βακχεῖον*, and a cognomen given to מכ by its pre-Islamic critics.)

The first syllable is dropped in all the homologues, except the

last three; and ם is epenthetic in ממן—as it is in ἐρῶ/רמא, and as μ is in τύμπανον, etc.—to facilitate pronunciation.

θ exchanges three times with ט, צ, ש, and נ; twice with ש; and once with ד and ק—cf. θεός/רצ, θώραξ/שר, θεωρέω/רעב, θύρα/תלד; besides θ exchanges dialectally with τ and χ—cf. מן/מסמן/מכמ/θέμα—and χ exchanges dialectally with κ.

It is interesting to note in passing that among the Hebrews mortgage affected movable property, and was in the nature of a pledge effected by way of deposit—very much like ὑποθήκη/עבוס (Dt 24. 10) and ῥύσιον/ערבן (Prv 17. 18): ערבן (Gn 38. 17). Like the Greeks, they used to give their hand as a pledge, actually using the expression תקעת כפך (Prv 6. 1), literally: ἐτίθεις χεῖρα. Sophocles, however, has: προσθείς χεῖρα δεξιάν (*Philoctetes* 942). But a most remarkable philological double somersault occurred when the European Greeks adapted to their own pronunciation the Asiatic Greek ערבון—pronouncing it ἀρραβών—which was itself an adaptation to the Asiatic pronunciation of their own word, ῥύσιον. What is more, they proceeded to develop this so-called borrowed word into the verb ἀρραβωνίζεται, when centuries earlier the Hebrews had turned the begetter of ῥύσιον—namely, the verb ἐρύω (B)—to ערב (Gn 43. 9). Thus, in the course of numerous generations, the European Greeks could not recognize their kith and kin, any more than the Hebrews could their ancestors. Therefore, a protracted mutual disavowal is hereby turned into immediate mutual recognition; and I call this 'the philological law of return'.

There is not an inkling of the homonyms of the homologues of תִּתְּהַמֵּי in the *Lexicon*, according to which:

תהה means 'stretch out', and is to be compared with 'هدى *lead, guide*'. (In fact, the homologue of هدى is ἡγέομαι, a possible alternative.)

(s.v. נטל) 'lift, c. acc. Is 40. 15 (fig. subj. ~); lift over thee (על) i.e. offer 2 S 24. 12, but rd. נטה (as parallel 1 Ch 21. 10) ... lift (and lay) upon (על) La 3. 28.'

In Jes 40. 15, the homologue of נטל is δροσίζω, *besprinkle*.

'נטה vb. stretch out, spread out, extend, incline, bend . . . = offer, only נטה עליך 1 Ch 21. 10 *three things do I offer unto thee* (so rd. prob. also parallel 2 S 24. 12, v. נטל).'

'I. [נָסַח] vb. lend on interest, or usury, be a creditor (cf. Ar. نَسَّ postpone, delay; sell on credit; parallel form of I. נָסַח . . .) . . . 1 K 8. 31 2 Ch 6. 22 v. נָסַח Qal 1b (5).'

(s.v. נָסַח) 'בּוֹ אָלָהּ' put on him (require of him) an oath 1 K 8. 31 = 2 Ch 6. 22 . . . correct Massoretic Text נָסַח . . . but sense hardly possible'. This appears in the left-hand column of p. 670, yet in the right-hand one appears the following: 'וְנָסַח בּוֹ אָלָהּ' 1 K 8. 31 and he shall lift up against him an oath = 2 Ch 6. 22 (Massoretic Text נָסַח . . . but sense difficult; read rather נָסַח)'. Indeed, a house divided against itself.

The homologue here is εὐχόμεαι, and the passage means: 'and he shall utter an imprecation against him in prayer to curse him'.

'שָׂה n.m. garment . . . compare Syriac . . . appearance . . .;—construct שָׂה וְשָׂה Prv 7. 10; fig. שָׂה שָׂה 73. 6 (v. II. שָׂה).'

The homologue in Prv 7. 10 is θῆσσα, later Att θῆττα, ἡ, hired servant-girl; and the expression θ. γυνή, ὡς ὡς, occurs in Apollonius Rhodius 1. 193.

'II. [עָטַף] vb. envelop oneself . . . שָׂה שָׂה 73. 6 they put on for themselves (each) a garb of violence.'

The homologies here are: χιτών/שָׂה, δύω/עָטַף, αἵματος ΜΑ; and the passage reads: 'they put on a blood-stained coat of mail'. 'עָטַף לָמוֹ' is instead of 'עָטַפוּ לָהֶם'; and עָטַף לוֹ is the MIV of עָטַף, meaning 'put on oneself'. (V. p. 372.)

τροφόν—שָׂה has two other homologues, namely: τροφόν (Ez 17. 9) and τροφός (Nah 2. 13). These nouns derive from θρύπτω which has yet another derivative, θρύμμα, the homologue of שָׂה (Ib.). Here we have examples of unsuspected homonyms, and of words of different derivation hitherto wrongly treated as cognate.

χαράσσω—Whether χαράσσω is cognate with خرتي or not, I would not know; but I am trying to prove that—far from being a Semitic loan-word—it is a variant of several Greek words as pronounced on the Continent in Arabic and Hebrew. In fact, some of its homologues drop the ρ, גָּצַע drops the χ, while نقش begins with the MIV ن—all in accordance with tested rules of homology. (V. p. 373.)

According to the *Lexicon*, קרוע in Leviticus and קרוע in Isaiah are the same word, respectively meaning 'mutilated' and 'sharp', and it is so translated in the N.E.B. Similarly, the *Lexicon* states that קרע in Jer 4. 30 and קרע in Gn 37. 29 are the same word, respectively meaning 'make wide, large, eyes, with (ב) stibium', and 'tear, rend'. The N.E.B. translates the passage in the former verse: 'make your eyes big with antimony'. קרע in Gn 37. 29 is the homologue of ῥήγνυμι; while קרע in Jer 4. 30 is also the homologue of χροῖζω, χρώζω, χρώτνυμι—like כרע Job 31. 10, 39. 3—since χροῖζω means both *lie with* and *colour, stain*.

χῆλινος—I think this word was borrowed from כלי, the homologue of ὄπλον—as ἀπαβών was borrowed from ערבון (Gn 38. 17), the homologue of ῥύσιον. They are both atavisms.

χηλός—To lighten their cargo the crew of Jonah's ship did not throw overboard the kitchen utensils or the ship carpenter's tools, but jettisoned the heavy chests packed with commercial goods and personal effects, which constituted the freight. Similarly, the כל referred to in Lev 15. 4, 6, 26 was probably a chest. In my childhood days, chests containing clothes and linen were used not only as wardrobes, but also as settees in modest Jewish homes in Jerusalem and Cairo. (I. p. 373.)

χράω—קרא and כרא involve the consonant/vowel metathesis between ρ and α.

χ changes dialectally into ט, e.g. χῆλινος כל; and into ש, e.g. ψυχή, נפש (Ex 1. 5). ζ also changes into ש, e.g. Ζήν, שון (Jer 48. 45), שון (Jos 17. 11), שם (ICh 13. 6), שן (IS 31. 10). χράω also means: 'furnish the use of a thing, i.e. *lend*, usu. in a friendly way, δανείζω being the word applied to usurers'; but the homologue for *lend* is in the הפעיל—השאיל (Ex 12. 36). The homologues of δανείζω are: לווה, הלווה, נשא, נשה, נשך; cf. τοκίζω.

χρημα—Mark how ה, ח, and כ interchange. The כ in כמה preserves the χ, while the ρ is dropped or absorbed by the ט. On the other hand, the ל in למה and the ל in לו dialectally replace the ρ, while the χ drops out. The ב in בצע and בצר, like the ב in بضاعة—which corroborates בצע—exchanges with μ. These



three homologues, together with מְכַר, מְקַסֵּם, מְקַרָּא and مَسَارِي, illustrate the prefix-suffix metathetic phenomenon.

מְקַרָּא in Jes 4. 5 means 'the seat of an oracle', from קָרָא (IIR 3. 10)/χρηζω; the meaning 'convocation, sacred assembly'—ascribed to it by the *Lexicon*—is not justified by the context. Nor is קָרִיאָה a 'proclamation', but an 'oracular or prophetic utterance'—قِرَاءَان. Lastly, מְקַרָּה in IS 6. 9 and 20. 26 is generally accepted to mean 'accident, chance', a homologue of κύρμα, from κύρω, κυρέω/קָרָא (Ex 1. 10)/קָרָה (Gn 44. 29); but it possibly means 'a strange and unusual phenomenon'. (V. p. 374.)

χωλεύω—Just as ה interchanges with χ, here and in χρηματα/הָרִים, so does כ interchange with the spiritus asper in ἡπαρ/כַּבֵּד and כֹּהֵל. In fact, most interchanges are reciprocal.

ψυχῆ—כּוֹחַ and كَوْحَة are formed by dropping the π in ψ, while עֵשׂ and عَشْد are formed by dropping ψ—the second כּ and the second כּ, as well as the ע and ث, exchanging with χ, e.g. χάζω/עָשָׂה/עָשָׂה, χάζω/عَاشَى (IIS 1. 22), and χρίσι/كُرِيس. The כ in עָשָׂה is the MV כ, and it indicates that ψυχῆ must be derived from ψύχω. This is corroborated by the homology ἀναψύχομαι הוֹשִׁיעַ (Ex 31. 17). The *Lexicon* would have us read הוֹשִׁיעַ instead of הוֹשִׁיעַ in Ez 13. 20, an emendation which fails to clarify an obscure passage. (V. p. 374.)

In short, the *Lexicon* is typical for its failure to recognize the existence of innumerable homonyms; its reckless emendations of the text; its perverse and fantastic exegesis; its false etymologies; its distortion of any meaning of any word to meet the various requirements—or supposed requirements—of the different contexts. Common words and ordinary passages excepted, the A.V. and the N.E.B. are equally unreliable, their pages teeming with innumerable errors.

Students of this book will be left in no doubt as to the urgent need for the present philology of the Bible to be fundamentally overhauled and revised, and for a new translation to be undertaken, in the light of the theory herein expounded. Because this theory is inherently sound, and because it alone offers the right methodology whereby to discover the correct interpretation of biblical words.

## XIX. CATALOGUE OF GENERAL HOMOLOGIES

*LXII. The following is the last, largest, and most varied of several lists of explained and text-supported homologies. Taken together, these lists afford boundless opportunities for testing over and over again the validity of each Proposition, and for discovering further homologies.*

IF one reads a random number of these homologies aloud, one after the other in quick succession, they sound pretty chaotic and even cacophonous, owing to the frequent change of place by the Greek suffixes, and the constant interchanges which involve consonants, vowels, and vocalization. Yet when examined individually, one by one, each homology appears to be covered by one or more Propositions, which account for almost every difference that exists between its homologues, and show that these differences are frequent to the point of regularity. In the result, it becomes evident that perfect order and euphony reign throughout, and that one and all these Graeco-Hebraic, Graeco-Arabic and Graeco-Hebraic-Arabic entities exhibit the whole kaleidoscope of the philological phenomena herein dealt with—phonetic, morphological, and semantic—some familiar, others not so familiar. Thus, there jostle each other prothesis, aphasis and aphaeresis, apocope and syncope, the dropping of certain letters from Greek homologues, the addition of terminal letters to Hebrew homologues, the splitting and joining of words, consonant-vowel metathesis, change of place by affixes and change in the order of words, nominative and genitive homologies, single and multiple homologies, ordinary and atavistic homologies. At one extreme homologues are met with which sound and look alike, at the other the resemblance between them is concealed beneath complex and sophisticated camouflages. There lies in between these two groups a vast number of homologies of varying degrees of difference in sound and structure.

The validity of Propositions is tested by subjecting individual homologies to strict and systematic analysis. For instance, take a particular homology and find out: whether the meanings of

its constituent homologues are congenial one with the other and agreeable to the text or texts referred to; which letters of the homologues tally; which interchange, and why; by which points of vocalization are the vowels replaced, and why; which letters of the Greek homologue are missing in its Hebrew partner, and why; which letter or letters have been added to the latter, and why; which letter or letters have changed place, and why. This process has to be pursued relentlessly; nothing must be permitted to escape notice, nothing must be admitted that is not accounted for.

For the discovery of new homologues, it is a good exercise to try and find out the homologues of cognates of the Hebrew word in hand. Another good exercise is to compile a personal list of complete homologues. A third is to compile lists of kindred verbs and their derivatives; for instance, verbs relating to sight, motion, food, and so on: e.g. שעה, שר, ראה, צפה, חזה, שקה, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, מראה, מצפה, צופה, חזון, השגיח, הציץ, הביט, תור, שקף, etc. A fourth, to seek corroboration in other homologues, in reduplication or parallelism, in other biblical texts, and in Greek passages.

The texts referred to in support of meanings have been carefully selected, not only for their aptness *vis à vis* the particular homologues concerned, but also in relation to their contexts. It is in this sphere that the identity of one language with the other is repeatedly and conclusively proven by single and multiple homologues, homologues with one or more meanings, with delicate shades of meaning, or even with opposite meanings. Homonyms and homophones multiply, while Arabic fellow-homologues often afford corroborative evidence of great weight and decisive authority. Sometimes—as with homonyms and such homologues as  $\eta\kappa\alpha\tau\epsilon\pi\epsilon\lambda\epsilon\chi\omega$ —the context alone decides the meaning, so that the choice of the appropriate text to match the meaning becomes of vital importance. On the other hand, when it happens that a biblical text resembles a Greek passage, there is no difficulty; the choice is ready-made. Read in context, every other homologue shines with exceptional semantic sparkle, and the cumulative brilliance is intellectually dazzling. So that as one goes along one becomes more and more convinced that those who spoke the language of the Prophets had a good command of the tongue

of Hellas, and a clear perception of its subtleties and expressive character. One or two examples will suffice.

זנ and πατήρ resemble each other—account being taken of consonant-vowel metathesis, apocope, and the interchange of ז with π. These two homologues share no less than eight meanings. Greek and Hebrew apart, are there in mankind any two *different* languages where such phenomena occur between any word in one of them and another in the other? זנ sounds uncommonly like and means precisely the same as ὀρέω. Did Hebrew by any chance borrow it from Greek, or vice versa? Again, זז—in view of accountable differences—resembles ἀέπτω and bears two of its three meanings. Is this a coincidence? Similarly, זנז resembles σπάω, and only through that resemblance is it possible to explain rationally the expression זל זנז. Is not this significant? Now the verb זנז homologizes with πλέω, and זנזנז with ἐπιπλέω. The former expresses two shades of breathing, while the latter means two opposite kinds of breathing. In the circumstances, Jes 12. 1 becomes intelligible. So does another verse in Isaiah, 32. 12, thanks to the homology זזז ἀέπτω. Do not these three examples point to the identity of the two languages even more emphatically than the other four? And these are only a few reliable witnesses among thousands.

Comparisons ought to be made [with the Septuagint, the *Lexicon*, the A.V., the N.E.B. and/or the principal Jewish commentators: רש"י, ק"ד"ק and זנזנז among other authorities] and a verdict reached in respect of every homology included in the said lists. Only thus would gradually be unveiled the deep mystery which shrouds the biblical vocabulary.

In fact, numerous Hebrew words have more than one mystery behind them, and not until they are resolved can one begin to understand the Bible. Take, for instance, the entry זנז, זנז σπάω. The Greek verb is doubly intriguing. First, it has two entirely different meanings, 'breathe' and 'enjoy'; secondly, it has two other meanings: 'draw in, suck in', and 'draw tight', 'pull'. How σπάω came to have these various meanings is no concern of ours, and the question need not detain us. What primarily concerns us is the mystery behind זל זנז, because one does not breathe or suck in shadows. The solution of the conundrum confirms the soundness of the homology זנז/σπάω, and one can at last see clearly the picture over the strange device:

‘כעבד ישאף צל’, which has for more than two millennia lain hidden in the obscure cellars of linguistics. It is that of a slave who—having worked hard and long out in the open field, probably bare-headed, barefoot, and half-clad, exposed to the scorching summer sun—is now *enjoying* the shade.

The other mystery touches the relation of שאף to שאב, two slightly differently pronounced words, with two distinct meanings, yet each identical with a third word, σπάω—a lot shared by many other Arabic and Hebrew words participating in multiple homologies. At this early stage of the analysis you pause and ponder whether all the Israelites, everywhere and at all times: from Moses to the Maccabees, and from Dan to Beersheba, invariably pronounced שאב שאב and שאף שאף—in view of the liability to confusion of the labial letters ב and פ—or some of them, somewhere, sometime, pronounced שאף שאב and/or vice versa. Having posed the question, it matters not what answer, if any, you give to it. Your simply posing it *ipso facto* qualifies you to penetrate the biblical palimpsest, i.e. to appreciate that נהר is נהל, and that both are πόος; that משלח is the same as משלוח, and that both are identical with ἐπιχείρημα and unrelated to שלח; that יוהנן is a variant of כנניה, and that both are variants of Διογένης; that כהנה is a word with two meanings; that there are three kinds of שש: one like שיש, the other like ששי, and the third like ששה, שט, and شة.

True it is that in our present state of knowledge we cannot be sure whether or not שאב and שאף were ever confused one with the other. Yet the possibility of such confusion is not an idle speculation, in view of the actual confusion of שפטי IIS 7. 7 with שפטי ICh 17. 6, קקק Jer 17. 10 Job 5. 27 with קקק. For an Ashkenazi would pronounce שפטי שפטי, קקק, and (non-extant) קקקק—contracted into קקק. And that is precisely what the exiles who returned from Babylon literally did (Neh 6. 12). In fact, the homologue of קקק is σκοπέω: *examine, consider; inquire, investigate* (W)—and that of קקק, in Neh 6. 12, is διασκοπέω: *examine or consider well; inquire, investigate* (W). So that וואקרה, there, is וואקרה—the ח/כ being occluded by the דגש into the ק/כ, and the הלם turning into צר (cf. Dt 13. 15 as regards וואקרה). Besides, it is pertinent

to point out two similar homologues of *σπάω*, i.e.  $\Sigma\Pi\Theta$  and  $\eta\Pi\Theta$ , which differ respectively from the other two—the  $\Theta$  being substituted for the  $\Psi$ , and the  $\Pi$  for the  $\aleph$ .

A word as to the context of  $\aleph\psi\aleph$ . The homologue of  $\eta\eta\aleph$  in the second half of the verse is either *ἐλπίζω* (*hope to do* or *hope* or *expect*), or *ἐπελπίζω* (*buoy up with hope*), or *κατελπίζω* (*hope* or *expect confidently*), or *ἐπελπομαι* (*have hopes of*). So Job laments his fate: he has been allotted periods of futility, and apportioned nights of toil—a life of servitude, alternating between spells of relief from hard labour and prospects of working for a wage. Therefore, the Greek explanation fits in beautifully; but the factor of parallelism has misled commentators to interpret  $\eta\aleph\psi$  as meaning 'aspire'.

I am afraid Greek scholars will not be able to reap a bountiful harvest from this new branch of Greek literature—certainly not a harvest comparable to the one gathered by Western Europe from the rich literature of ancient Greece retrieved from oblivion, which ushered in the Renaissance—for two reasons: one, the Bible is a comparatively small book; it includes among its varied contents no tract on agriculture, astronomy, engineering, medicine, navigation, or any other art or science. Unfortunately we have no treatise on botany or zoology by King Solomon, although he is said to have discoursed on plants and animals (IR 5. 13). Two, the Hebrew language has been drastically impoverished and largely forgotten, through crushing defeats, brutal occupations of the Land of Israel, fratricidal internecine conflicts, wholesale deliberate destruction, captivities, dispersions, genocidal massacres, expulsions, forcible conversions, violent suppression, cruel persecution, assimilation (Dan 1. 3). Nevertheless, they will be able to glean one or two ears which escaped the raiding reapers, and a few berries which eluded the gargantuan grape-gatherers.

Yet in the light shed by the lists herein compiled, and they are by no means exhaustive, the Hebrew dictionaries and the numerous translations of the Bible will have to be radically revised; the bases of Hebrew and Arabic etymology will have to be completely recast; and the Septuagint itself will be tested and corrected. Moreover, the development of monotheism must now be studied against an Hellenic background, while it is manifest that the roots of the belief in Jesus as the Son of God reach far back

to Hebrew-Hellenic antiquity. People might nowadays call their children Daniel, John, Tom—as they do Dick or Harry—without reference to any theological concept. Not so in olden times: **יְהוֹחָנָן**, **פְּדִיָּה**, **פְּדִיָּהוּ**, **פְּדִיָּהוּ**, have distinctly theistic overtones. The first is the homologue of *Διογενής* (*sprung from Zeus*), the second homologizes with *παῖς Διός/θεοῦ* (*servant or son of Zeus/God*), while the third and fourth do with *παῖς Διός*. And it is as well to remember that **פְּדִיָּהוּ** was older than Sinai, and that the first recorded **יְהוֹחָנָן** and **פְּדִיָּהוּ** were coevals of King David and before the Temple (cf. Luke 1. 13, 57–63). Clearly, the two verses, Ps 82. 6–7, now acquire a palpable dimension: there were undoubtedly men in Israel who—like the King of Tyre nearby (Ez 28. 2, 6, 9)—believed themselves to be gods, of divine descent, and immortal (cf. ICh 29. 23). Indeed, monotheism had to fight off the influence of atheism as well as that of polytheism (Jer 2. 28 Ps 14. 1). As a matter of historical fact, the hard struggle on its behalf only triumphed as late as the advent of the Hasmoneans; but the harder struggle for the soul—for what lies beyond the daily bread, for the Kingdom of God, for Jerusalem, for the spiritual heritage of Israel—went on (witness the records of the New Testament) and continues to our day among Jews and Christians alike—freely and vigorously, even as Job's high-level debate with his comforters was conducted.

*Note:* The following list does not cover pp. 102–6, 135–67, 174–284, 631–80. A few words, not included in the book, are listed for convenience. The letters t and m after a page figure respectively indicate: *text* and *meaning*.

- אֵל θεός: א. לֵא; e.g. אֵלֵּל, i.e. אֵלֵּל, but possibly  
عبد الله 123
- אֵלֵּל ἀγός: (ἀγώ) *leader, chief* Gn 4. 20, 21 Nu 3. 24,  
30, 35 Jes 9. 5, 22. 21 Neh 11. 13 ICh 24. 31; = παῖς 14, 37
- „ πατήρ: *father* Gn 32. 10 IIS 9. 7; *grandfather* Gn 32.  
10, 49. 29 IIS 9. 7 ICh 32. 13; esp. as epithet of  
Zeus Jes 63. 16 Jer 2. 27 Mal 2. 10; respectful mode  
of addressing persons older than oneself IS 24. 12  
IIR 2. 12, 5. 13, 6. 21; metaph., *father, author* Jer  
2. 27 Job 38. 28; π. ἡ πόλεως אֲבִי הַגִּלְעָד Jos 17. 1  
אֲבִי בֵּית־לָחֶם... אֲבִי בֵּית־גִּדְרָן ICh 2. 50 אֲבִי קָרִית־יֶעֱרֵם





אביהו, אביהו, אבים	ἔφηβος Διός: originally, a young man dedicated to or a gift from Zeus IR 14. 31 ICh 3. 10 ICh 13. 20	123, 336 t
אביטוב	ἀγαθός, -θοῦ: <i>well-born; brave; good, capable; good, in moral sense</i> ICh 8. 11	82, 122
אביטל	ἔφηβος θεοῦ: originally, prayed for, or apprenticed in the worship of God IIS 3. 4; v. אביאל	122
אביטלך	ἔφηβος Μολόχ: originally, a follower or gift of Moloch Gn 20. 2; v. אביאל	128
אביטעם	εὐνοος: <i>well-disposed, kindly, friendly</i> Jud 4. 6	123
אביר	ἀγός: v. אב IS 21. 3 Ps 68. 31 [a play on words: אביר/ἀγός/βουs, עגל/μόσχος/ὄχλος] Thr 1. 15	378-9
„	ἀμρπος: poet. Adj. <i>immortal, divine</i> Ps 132. 2, 5	37, 39, 108
„	βουs	40, 662 tm
„	ἵππος: v. סוס Jud 5. 22 Jer 47. 3	40
אביר	ἀμρπος = ἀμρπος, sup. Gn 49. 24 Jes 1. 24	37, 39, 108
אביטור	εὐδωρος: <i>generous</i> [cf. תשורה]; εὐτώραξ: <i>well-mailed</i> [cf. שורן, שור]; εὐπους: <i>fleet of foot</i> [cf. אשיר] ICh 2. 28	124
אביטור	εὐδωρος: <i>generous</i> IS 26. 6 IIS 10. 10; ἔδωρος Διός; v. אביהו	
אביתר	εὐάτος: <i>easy to heal</i> IS 22. 20	41, 73, 123
אביתר	καπνόμαι: Pass., <i>to be turned into smoke, burnt to ashes</i> Jes 9. 17	60
אבק	καπνός: <i>smoke</i> Jes 5. 24 [corroborates καπνόμαι]	60, 77
אבקק	κάπνισμα: <i>incense</i> Cant 3. 6 [corroborates אבק]	60
אבל	ἀβδελον, ἀμβλύs	94 tm
אבן	λαῖγξ: Dim. of λάas (poet. Noun, <i>stone</i> ), generally, <i>stone</i> Gn 29. 2; v. ענה	55, 294 tm
אבן בן	Μαγνήτις λίθος, ἡ [prefix-suffix metathesis in order of words, v. אביתר]: <i>the magnet</i> Jos 15. 5	381 tm
אבנה, אבנה	ἄμνος	29 t, 400 t, 423 t
אבנים	ἄβα, ὀπήεις	94 tm
אבר	ἀβρταί, πτέρον, πτέρυξ	56, 94 tm
אברם	εὕρημα, later -ρεμα: (εὕρισκω) <i>intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly</i> [much like Ἑρμαιον (prop. gift of Hermes, i.e. unexpected piece of good luck, windfall, treasure trove חירם)]; foundling Gn 17. 5	121
אברך	εὐλογέω; <i>praise, honour; bless, praise a god;</i>	

436 XIX. CATALOGUE OF GENERAL HOMOLOGIES

προσκυνέω: <i>make obeisance</i> to the gods or their images; esp. of the Oriental fashion of <i>prostrating oneself before</i> kings and superiors Gn 41. 43	116
אֲבָשָׁלוּם εὐγάλενος: <i>very calm</i> IIS 18. 18	123
אָגֶר ἀγύρτης	127 tm
אָגֶר, אָגֶר ἀργυρίς: = δραχμή ( <i>drachma</i> , worth six obols, (דרכמן) Ex 30. 13 IS 2. 36 Esr 2. 69	63, 81, 92
אָגֶל ὄχλος: generally, <i>mass, multitude</i> ; v. עָגַל Job 38. 28; אָגֶלִים ἀγοραῖν Jes 15. 8	93
אָגֶן σχοῖνος: <i>rush, reed, rushbed; land measure</i> Jes 58. 5 Job 40. 26; v. קָבַץ	77
אָגֶן ἀγγεῖον: <i>vessel; jar or vase</i> for water Ex 24. 6 Cant 7. 3	38
אָגֶן ἀγαθός: v. אֲבִיטוֹב Ez 12. 14; τόπος, ου: <i>place, region</i> Ib 38. 6	64
אָגֶן ἀγείρω: <i>gather, assemble</i> ; of things, <i>collect, gather</i> Prv 6. 8	43, 127, 326
אָגֶן γυρτόν [an atavism]: = σκύφον (כֹּסֶה, כֶּסֶף, כֶּסֶף סִפְרָה צוֹהֵת, צוֹהֵת, צוֹהֵת): <i>cup; κρατήρ: (κεράνυμι) mixing vessel, esp. bowl, in which wine was mixed with water, bowl of wine</i>	66
אָגֶן χειροπληθής: <i>filling the hand, handful</i> Ex 21. 18	57, 66, 69
אָגֶן γραφή: v. p. 113	66
אָדָד אָדָד, אָדָד 27 t, 30 t, 42 t; אָדָד אָדָד 28 t	
אָדָדִים ἀγοραῖν	355 tm, 377
אָדָם ξανθός: <i>yellow</i> , of various shades, freq. with a tinge of red; in Ep. mostly used of <i>fair, golden</i> hair; of complexion; after Hom. of all kinds of objects, of gold Nu 19. 2 IIR 3. 22 Zach 1. 8 Cant 5. 10; cf. Gn 25. 25; v. זָהָב, זָהָב 56, 67, 93, 310	
אָדָן Ἄδωνις: <i>Adonis</i> [possibly an atavism, the homologue of ἡίδεος]	31 t, 46, 121, 332-3 tm
„ δυνατός: (δύναμις) <i>strong, mighty, powerful, influential</i> ; οἱ δυνατοί, <i>the chief men of rank and influence</i> (אֲדָתִים IR 22. 17); δυνάστης: <i>lord, master, ruler</i> , of Zeus; μεδέων: (μέδω) <i>guardian, ruler</i> , always of Zeus; generally, <i>ruler</i> (אֲדָתִים Gn 15. 2) Gn 42. 30, 33 Ex 23. 17 Dt 10. 17 Jos 3. 11 Mal 1. 8, 3. 1 Ps 114. 7; πάστας (πάομαι): <i>super</i> Gn 39. 20 IR 16. 24	86 t, 326, 330 t
אָדָן אָדָן	24 t

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 437

אֲדוֹת *διά σε, διὰ ταῦτα, διὰ τοῦτο* 169 tm  
אֲדָן *τότε, τόκα: at that time, then* Dan 2. 15, 17 64  
אֲדָר, אֲדִיר, אֲדָרַת, אֲדָר, אֲדָר *ἄδορος: skin; δέρος: skin, hide; δέρρις: skin; δορά (A): skin when taken off, hide* Jud 5. 25 IR 19. 19 Jon 3. 6 Mich 2. 8 Zach 13. 4 Esth 1. 6 15, 66, 81, 100, 326  
אֲדָרַת לְעֹר *δορά σατύρου: the skin of a* 15 t, 57  
אֲדִיר *ἀνὴρ, ἀνδρός* 82, 285-7 tm  
אֲדִירִי הַצֶּאֱנָה *αἰγῶν ἀνὴρ: Virgil's vir gregis* 82, 285-7 tm  
אֲדָם *ἀνὴρ, ἀνδρός* 63, 67, 76 t, 82, 285-7 tm, 289 t  
אֲדָם, אֲדָמָה, אֲדָם *ἄνθρωπος Gn 2. 9, 4. 2, 8. 13, 28. 15, 47. 20 Jes 14. 2, 32. 13 Ez 11. 17 Am 7. 17 Prv 30. 14* 92, 290 tm  
אֲדָם *ἔδεσμα; ξανθός* 310 t, 401 tm  
אֲדָן *ἔδαφος: bottom, foundation, base of anything* Ex 25. 19 Job 38. 6 Cant 5. 15 49  
אֲדָן *ἄθεος, ἄθεος: unmarried youth [= ἄδωνις]* 128  
אֲדָן, אֲדָן *ἄθεος Διός: originally, an acolyte at the temple of Zeus, or his gift* IR 1. 5, 8 128  
אֲדָרַת *ἄνδρες δικασταί: jurors, gentlemen of the jury* 58, 82, 286-7 tm  
אֲדָרַת, אֲדָרַת *δράχμη: v. אֲדָרַת* Esr 2. 69, 8. 27 66, 69, 78, 100  
אֲדָרַת, אֲדָרַת *ἄνδρες* 27 t  
אֲדָרַת, אֲדָרַת, אֲדָרַת *χείρ: hand and arm, arm* Jes 52. 10 Job 22. 8-9, 31. 22 Dan 2. 32 Esr 4. 23 IICh 32. 8 30 t, 46, 47, 66, 69, 99, 169 tm, 258 tm  
אֲדָרַת *ὄπλον* 315 tm  
אֲהָב *ἀγαπάω, Ep. and Lyr. for ἀγαπάω: show affection, generally, love; desire; seldom of sexual love, for ἐράω (but ἀ. ἐταίρας to be fond of them* IR 11. 1-2)  
Gn 34. 3, 37. 3 44, 49, 91, 100, 108, 326, 332, 334 t, 381  
אֲהָבָה *ἀγάπη: love* Cant 3. 10 73, 334 t  
אֲהָבָה *ἀγαπητός* 91, 102 tm, 107-8, 327  
אֲהָבָה *ἀγάπημα: darling, of a person; generally, delight*  
Jer 30. 14 Ez 16. 33 Hos 2. 7, 14 69  
אֲהָל *αὐλή: open court before the house, courtyard* Ps 132. 3; generally, court, hall Ps 132. 3; court of temple IR 2. 29, 30 Ps 15. 1; any dwelling, abode, chamber Jos 22. 8 IR 12. 16 30 t  
,, *αὐλὴ: tent or place for passing the night in* Gn 12. 8 Dt 1. 27 Jer 6. 3, 35. 7 [cf. αὐλίζομαι: (αὐλή) lodge, pass the night] אֲהָל Jes 13. 20; v. לֵן 30 t

438 XIX. CATALOGUE OF GENERAL HOMOLOGIES

לָקָח	φύλον: <i>race, tribe, clan</i> (pl.) Jud 6. 5 Ps 78. 67	66, 73
אֵין	οὐ: the negative of <i>fact</i> or <i>statement</i> ; used sometimes with the ellipsis of a definite verb; not (W) Prv 31. 4	39, 66, 334 t
בֹּא	φάτις: v. בֹּא Dt 18. 11 Jes 29. 4	69, 291 t
וְאֵין-אֵין, כִּי-וְאֵין	καὶ τότε: <i>even then</i> or (at the beginning of a clause) <i>and then</i> Lev 26. 41 Jos 1. 8 IIS 19. 7	64
וְאֵין	πύρδalon, -δανον: <i>small wood for burning</i> Jes 7. 4 Am 4. 11	62
וְאֵין	ἀβω, οἶω: cf. ἀγαπάω	94 tm
וְאֵין, וְאֵין, וְאֵין	ὄϊς: dat. pl. ὄϊσι; Lat <i>ovis</i> ; <i>sheep</i> , both of the ram and the ewe Ex 29. 22	31 t, 37, 39, 314 t
וְאֵין	πολλάκις: <i>perchance</i> Gn 16. 2, 32. 21	61
וְאֵין	ὅλος: <i>whole</i> , i.e. <i>safe and sound</i> Ps 73. 4	49, 67
וְאֵין, וְאֵין	αὐλή, συρ. IR 6. 3, 7. 6-8 Ez 8. 16, 40. 7, 48 IICH 29. 17	67
וְאֵין	ἀλλ' οὖν: (ἀλλά לבֹּא, <i>but</i> ; οὖν/כן, <i>then, therefore</i> ) concessive, <i>at all events</i> Job 13. 3; <i>but then</i> Ib 13. 4, <i>however</i> Ib 2. 5	327
וְאֵין	φauλότης: <i>meanness, poorness, badness</i> Prv 18. 13, 19. 3; וְאֵין φauλος: <i>ineffectual, bad</i> Jes 19. 11	65, 415 t
וְאֵין, וְאֵין (וְאֵין?)	δύναμις: <i>power, might</i> ; in Hom. esp. of <i>bodily strength</i> Gn 49. 3 Jes 40. 29 Job 9. 25; v. εὐνή	59
וְאֵין	ὠδὶς: <i>pangs</i> or <i>throes of birth</i> ; וְאֵין-בֶּן הָעֵמֶס ὠδίνων (וְאֵין) πόνος (בֶּן) [suffix-prefix metathesis], of a child (literally, <i>my stress of pangs of childbirth</i> ) Gn 35. 18 Dt 26. 14 Hos 9. 4	57, 62, 291
וְאֵין	ὀδυνη, ἔδυνη: <i>pain of body</i> ; <i>pain of mind</i> ; <i>grief, distress</i> (pl.); = εἰδία	59, 290 tm
וְאֵין, וְאֵין, וְאֵין	ἁμμων Gn 41. 45, 50; v. וְאֵין	124 t, 312 t
וְאֵין	ἀτη, αὐάτα (ἀτ-): (ἀάω) <i>reckless guilt</i> or <i>sin</i> Nu 23. 21 Ps 55. 11	41
וְאֵין, וְאֵין	ἐφθός <i>boiled</i> ; ἐφθός χρυσός <i>refined gold</i> v. וְאֵין; וְאֵין, וְאֵין ἀπεφθός: <i>boiled down</i> ; ἄ. (χρυσός) <i>refined gold</i> וְאֵין (וְאֵין) [וְאֵין, possibly 'from Ἐδεσος']	116-17 tm, 334
וְאֵין	ἄπυρος: <i>uncooked</i> ; ἄ. χρυσίον ( <i>unsmelted piece of gold</i> ) <i>unsmelted</i> , opp. ἀπεφθός; ἄ. χρυσός, of nuggets, or gold-dust וְאֵין	116-17 tm
וְאֵין	καπάνη, ἀπάνη: <i>chariot</i> Ex 14. 25 Nah 3. 2 [calling the part for the whole]	60
וְאֵין	ταχίζω: <i>make swift</i> ; θαάζω: <i>move quickly, rush, dart</i> Prv 19. 2, 28. 20, 29. 20	51, 63

אור	φῶς; אור ὁράω: v. ראה	101, 337 tm, 406 t
האיר	ἀναπυρίζω; ἐκπυρσεύω: kindle Jes 27. 11 Mal 1. 10	
	Ps 18. 29	56, 62
אור	φάος, φῶς מאורה, מאור, אורה, אור, אור	47, 65, 101, 290, 337-8 tm
אור-	εἰρη: Lacedemonian youth	
	who had completed his twentieth year (cf. Nu 14. 29, 26. 4)	127
אור	γῆ: land, country; city; estate, farm Gn 11. 28; cf. עיר	68, 290 tm
„	πῦρ: fire Ez 5. 2	62
אורה	ἐφ᾽ ἑδρα, ἐπέδρα: stable IR 5. 6 ICh 32. 28 IICh 9. 25	78
אורי	Διὸς εἰρη Ex 31. 2 IIS 11. 3, 8	128
אוריאל	εἰρη θεοῦ Esr 8. 16 ICh 6. 9	122, 125, 128
(אורי)	ראה: v. ὁράω ארה	
אורים	Ἥραι: Ἥρα personified as the goddess of destruction and revenge (אלה Zach 5. 3); the Ἐργῆες (avenging deities) say that Ἥραι is their own name Ex 28. 30 Nu 27. 21 Dt 33. 8 Esr 2. 63	121
אריסר	ἀπευθύνω: make straight, restore; guide aright, direct, govern, rule; καταρθόω: metaph., keep straight, set aright Jes 45. 2	31 t
אין	(על אדך) ἐκεῖ, τότε: then Ps 90. 11, 124. 3. 126. 2; ισχύς: might, power, vigour Ps 76. 8	24 t, 28 t, 64
אזוב	ῥίσαπος: hyssop Ex 12. 22 Nu 19. 18 IR 5. 13 Ps 51. 9	46, 49
אין	ῥῖς	98 tm
אין	ὤς, ὠτός: ear Dt 5. 1; from resemblance to an ear, handle Prv 20. 12	257 tm
אחי	ἡθεος: v. אחי; e.g. אחיה	122-3, 128
אח	ἀδελφός: brother Gn 24. 29; sister Ib 24. 60	23 t, 87 t, 299, 333 t, 384
אחד	ἄνδρ, ἀνδρός 285 tm; אחד, אחד, εἷς, εἷς 13, 38, 44, 75 t, 116, 169, 264, 290 tm, 361 tm, 389	
אחד עשר	ἐνδεκα: eleven Dt 1. 2; v. עשר	389 t
אחי	σχοῖνος: v. אגמן Gn 41. 2 Job 8. 11	77
אחי	ἔχω, σκέθω: hold, hold fast IR 1. 51 Cant 3. 4 Esth 1. 6; of a woman in travail Jes 13. 8, 21. 3; of arms and clothes, bear, wear IICh 25. 5; hold or keep in a certain direction Job 17. 9, 23. 11; extend, reach to IR 6. 6; stay, keep back, check, stop Neh 7. 3	53

440 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אֶחָד, אֶחָדָה	λάχος, εος: allotted portion; portion obtained by lot, share Lev 25. 46 Nu 27. 4; cf. οὐσία	56, 92
אֶחָד	ἡίθεος: v. אֶחָדָה; e.g. אֶחָדָה	128
אֶחָדָה	ἡίθεος Διός: granted by Zeus IIR 1. 2	•
אֶחָדָה	IICh 20. 35	128
אֶחָדָה	Διός ἡίθεος: a gift of Zeus IS 14. 3	122, 128
אֶחָדָה, אֶחָדָה	ἀγαθός, οὐ: v. אֶחָדָה IS 22. 9, 11	82, 122
אֶחָדָה	ἡίθεος Μολόχ: originally, a young man dedicated to the worship of Moloch, or his gift IS 21. 2	123
אֶחָדָה	ἀδάμας (δαμάω): properly, unconquerable; Subst., adamant, i.e. the hardest metal, prob. steel; diamond Ex 28. 19; cf. ברזל	49
אֶחָדָה, אֶחָדָה	αἱμάτη: = λεκάνη (dish, pot) Gn 21. 14, 42. 27 Esr 6. 2	95 m
אֶחָדָה, אֶחָדָה	μετά	171-2 m
אֶחָדָה	εἰς: v. אֶחָדָה	361 m
אֶחָדָה	εἰς	169 m
אֶחָדָה	ὕστερος: of Place, coming after, behind Gn 24. 61 Jud 3. 22 Cant 2. 9; last Dt 11. 24; of Time, next, later than Gn 5. 4, 9. 28; ὕστατος: of Time, last Ex 4. 8 Neh 8. 18; οἱ ὕστεροι posterity Jes 41. 4	57, 75 :
אֶחָדָה, אֶחָדָה	τάχα ἰσως: τάχα (quickly, presently, forthwith); strengthd. τάχα ἰσως Ruth 2. 2	63
אֶחָדָה	Ξέρξης Esth 1. 1	52
אֶחָדָה	ὀθόνη: fine linen Prv 7. 16	38, 288 :
אֶחָדָה	φάτις: v. אֶחָדָה Jes 19. 3	65
אֶחָדָה	πακτόω: fasten, close; stop up, caulk Prv 17. 28, 21. 13	61, 67
אֶחָדָה	πότερος, κό-: one or other, either of two; ἀριστερά: (with or without χεῖρ) left hand Jud 3. 15	62
אֶחָדָה	ῥ: dat. sg. fem. of relat. Pron. ὅς, ἥ, ὅ, in adverb. sense; of Place, which way, whither, whence Gn 4. 9 IR 13. 12; of Manner, how, as Jer 5. 7; v. אֶחָדָה	33
אֶחָדָה	πεῖ, ποῦ: where? Gn 3. 9, 22. 7	61-2
אֶחָדָה	γῆ: v. אֶחָדָה, אֶחָדָה	38, 55, 92, 112 t, 325
אֶחָדָה	πάθος: accident, misfortune, calamity	29 t, 61, 93
אֶחָדָה	Aἶας: Ajax IIS 3. 7	121
אֶחָדָה	ἡίθεος, contr. ἡίθεος, ἄθεος; of the θεωρεοί sent to Delos; rarely as fem. ἡιθέη: v. אֶחָדָה	122, 128

- אֲרַבְלָה *ἡθέη Baal*: an unmarried young woman attendant at the temple of Baal, or his gift IR 16. 31 128  
 אִי־זֶה, אִי־זֶה *ὅσγε*: *who* or *which*, with emphasis IS 9. 18  
 IR 13. 12 Jes 66. 1 Jer 6. 16 Esth 7. 5 76 tm  
 אִיךָ, אִיךָ *πῇ, κῇ*: interrog. Particle; of Manner, *in what way?*, *how?*, *how in the world*, *wherefore?* Gn 26. 9  
 IIS 1. 5, 14, 2. 22 Jer 12. 5 Ps 137. 4 Ruth 3. 18  
 Eccl 2. 16 ICh 13. 12; of Space, *which way?*, *whither?*;  
 less freq. like *ποῦ*: *where?* Jer 3. 19; cf. *ὅπως* 27 t, 49, 69  
 אִיכָּה, אִיכָּה, אִיכָּה *ὅπη, ὅκη*, Ep. *ὅπη* (better written  
*ὅπη, ὅκη*), *ὅπα, ὅπη*: Adv., relat. and indirect  
 interrog.; of Place, *by which* or *what way*, *in which*  
 or *what direction* or *part*; sts. nearly = *ὅπου* *where*  
 IIR 6. 13; of Manner, *in what way*, *how*, *as* Dt 1. 12  
 Cant 1. 7, 5. 3 Thr 1. 1 Esth 8. 6 27 t, 34 t, 39, 42 t, 47,  
 49, 53, 402  
 אִילָה, אִילָה, אִילָה *δορκάς, ἄδος, ζορκάς, ἰορκος*: an animal  
 of the deer kind; *roe*, *gazelle*, *antelope*, *dorcus*; =  
*δορκαίς*; *αἰόλος*: *quick-moving*, *nimble*; *speckled*,  
*striped*, *mottled* (W) IIS 22. 34; *αὐλός*: *pipe*, *flute*  
 Ps 22. 1 58, 79, 96 tm, 314  
 אִילָה, אִילָה, אִילָה *πυλών, -ωμα*: *gate-*  
*way*; freq. separated from the house or temple to  
 which it gave entrance; *gatelower*, *gatehouse*; *πύλη*,  
*πύλον*: *gate* Ez 40. 16-40 62  
 אִילָה *θύελλα*: *hurricane*, *squall*; *θύελλαι*, prob. *thunder-*  
*storms* Ps 29. 9 59  
 אִילָה, אִילָה *ωφέλεια, -λησις*: *aid*, *succour*, *use*; *help*, *service*,  
*advantage* Ps 22. 20, 88. 5 66, 93  
 אִילָה *ξύλον*: *tree* Dan 4. 7  
 אִיכָּה, אִיכָּה *δειμα, τος* [both nominative and genitive  
 homologues]: *fear*, *terror*; pl. *φόβοι καὶ δ. אִיכָּה*  
*דפח* [pref.-suf. phenom.] Ex 15. 16 Dt 32. 25 58  
 אִיכָּה *ἡγεμών* 28, 637-40 tm  
 אִיכָּה, אִיכָּה *ἵνα*: *in which place*, *where* Ez 13. 15 Cant 6. 1 28, 34 t, 38  
 אִיכָּה *κόφινος*: *basket*; Boeotian measure, containing  
 nine Attic choenices, i.e. about two gallons Ez 45.  
 11, 13 [To this day, *basket* is referred to in Egypt  
 both as *قَفْ* and *قَفْ*] 46, 60, 78

442 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אֵיפָה	ὅπου: v. אֵיף; ὅπου, ποῦ: <i>where?</i> v. איכה Jud 8. 18	34 t, 39, 42 t, 47, 402
אִישׁ	ἀνὴρ, ἀνδρός, ἄνθρωπος	63, 75-6 t, 82, 285-7 tm, 289 t
„	εἷς: v. חא	290 m
„	ἕκαστος	76 t, 290 tm
„	אִשׁ-בֶּשֶׁת, אִשׁ-בֶּשֶׁת הָיְתָה: v. אִשׁ-בֶּשֶׁת; e.g. אִשׁ-בֶּשֶׁת	124, 128, 312
אִשׁ-בֶּשֶׁת	ἡίθεος πόσιος: a gift of the Spouse (Baal)	
	IIS 3. 8	122, 126, 311
אִשׁ, אִשׁ-בֶּשֶׁת	ἡίθεος Διός: originally, a worshipper of Zeus	
	or his gift IS 16. 1 ICh 2. 13	122, 128
אִתְּךָ, אִתְּךָ	ἡίθεος: v. אִתְּךָ	122, 128
אִתְּךָ	ἡίθεος θεοῦ: originally, a person granted by, or devoted or dedicated to God Prv 30. 1	128
אִתְּךָ	αἰδῖος	49 tm
„	αἰτῖος: <i>culpable, guilty</i> Prv 13. 15 (?)	49, 68
„	ἑδωφός: <i>bottom, foundation, base; sea-bed</i> (W) Ex 14. 27	49
„	ἀθάνατος, φάτις: v. חא Job 12. 19	65
אִתְּךָ	ἐξοχος: <i>standing out from, raised above, most eminent; freq. in Hom. in pl., ἐξοχα as Adv., especially, above others, beyond compare</i> Dt 16. 15	49
„	οὐκ, οὐχ: οὐ is used before consonants, οὐκ before vowels with spir. lenis, οὐχ before vowels with spir. asper Jon 2. 5; עז Ez 28. 15; v. חא	32 t, 49, 326
אִתְּךָ	ἐχθρός: <i>hated, hateful; hating, hostile; as Subst., enemy</i> Jer 6. 23; ἐχθρός is one who has been φίλος, but is alienated; one who has long been alienated and refuses to be reconciled Job 30. 21	326
אכל	φαγεῖν: <i>eat, devour; eat</i> Ex 34. 28 Dt 8. 10 [φαγεῖν, ἐσθίω, ἔσθω, ἔδω—all homologues of אכל—are associated verbs respectively used in different tenses]	40, 43, 65, 67, 86 :
אכל	בָּכֶלֶת, מְכֻלָּה, מְכֻלָּה, מְכֻלָּה, מְכֻלָּה, מְכֻלָּה: <i>food, victuals</i> Gn 1. 29, 6. 21, 41. 35 IR 5. 25, 19. 8	
	ICh 2. 9; v. אכל/ἔδεσμαι	65, 69, 70, 71, 73
אכל	κατακαίω: <i>burn completely; ἐπι-: burn on the surface, scorch</i> Ex 3. 2 Nah 1. 10	
„	καταφαγεῖν: <i>devour, eat up</i>	86 t
אכל	καῦσις: <i>burning</i> Ez 15. 6	73
אל, אל	ἥλιος	38, 92, 128, 309-10 tm





444 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- distinctly to *what is present*, to *what can be seen* or *pointed out*, though this distinction is sts. not observed; of Place, to point out *what is present* or *before one* Gn 9. 19, 32. 18, 33. 5 Dt 1. 1 ICh 20. 3; of Time, to indicate *the immediate present*; ἀπόλλυμαι τάλας ἔτος τόδ' ἤδη δέκατον I, wretch, have been perishing now for *these* ten years, Sophocles, *Philoctetes* 312 (cf. Esth 4. 11) Ib 9. 27 75-6 t
- אלוהי, אלוהי: ἰδοῦ: ἰδοῦ is aor. 2 imper. Med. of ὁράω; but ἰδοῦ, as Adv., *lo! behold!*: with Nouns and Pron.; in the imper., esp. in offering a thing, *take it!* Dt 11. 30 Jos 10. 13 Dan 2. 31 27 t
- אלוהי, אליל: εἰδωλον: *image of a god, idol* Lev 26. 1 Jes 19. 3 Hab 2. 18 Zach 11. 17 Ps 96. 5, 97. 7 Job 13. 14 (γλυπτός is secondary) 31 t, 38, 112
- אלהי, πτελέα: εἰμι Gn 35. 8 Jes 44. 14 Hos 4. 13 62, 352-3 t
- אלהי, אלקנה: θεογενής: *born of God*; θεὸς ἐγέννησε: God begat, created, engendered (the bearer of the name) IS 1. 1 IIS 21. 19 40, 59, 129
- אלהי, אלהי: εἶρην: ε. אלהי; אלהי εἶσω 122, 127, 169 tm
- אלהי, אלהי: θεοῦ εἶρην: originally, God's young man, given by God as a gift to his parents ICh 5. 24 61, 128
- אלהי, אלהי: Διὸς εἶρην: originally, Zeus's young man, a person given by Zeus—not Ζεὺς θεὸς ἐμός ἐστι: my god is Zeus IR 17. 1 IIR 1. 5 125, 128
- אלהי, אלהי: θεός μου Μολόχ ἐστι: Moloch is my god; or, and more likely, εἶρην τοῦ Μολόχ: originally, a young man (*Lacedemonian youth who had completed his twentieth year*) dedicated to, adherent of or granted by Moloch Ruth 1. 2 128
- אלהי, אלהי: εἶρην γαμέτου: granted by the 'husband' or 'spouse' (i.e. Baal); cf. אלהי, אלהי 83 t, 125-6 t, 128, 415 t
- אלהי, αἰψοί: καλίστους, ποδός: *with beautiful feet* Gn 36. 4; -παις: *blessed with fair children* 60, 61, 128
- אלהי, אלהי: εἶρην Πλούτωνος: granted by Pluto (god of the nether world as the *wealth giver*) ICh 3. 8, 11. 35, 15. 18; πολυφύλητος: *much loved*; πολύφιλος: *dear to many* 62, 125, 128
- אלהי, אלהי: Διὸς/θεοῦ εἶρην: granted by Zeus/God Nu 1. 5, 3. 35 61, 122, 125-6

XIX. CATALOGUE OF GENERAL HOMOLOGIES 445

אֶלֶּצָפָן, אֶלֶּצָפָן, אֶלֶּצָפָן Ex 6. 22 Nu 34. 25 Zeph 1. 1	122
אֶלֶּקָא εἶρην τοῦ θεοῦ IIS 23. 25	61
אֶלֶּיֶשָׁה Ἑλλάς: <i>Hellas</i> Gn 10. 4	133, 300
אֶלֶּם, אֶלֶּם, אֶלֶּם αὐλή: <i>o. l. l.</i> Ez 40. 16, 21-2, 24-6, 29-31, 33-4, 36, 48-9	67
אֶלֶּמָה ἄμαλλα: <i>sheaf</i> ; οὐλος: <i>corn sheaf</i> Gn 37. 7	69
אֶלֶּמֶת, אֶלֶּמֶת, אֶלֶּמֶת ἀθανασία: <i>immortality</i> ; ἀθάνατος: <i>undying, immortal</i> ; of things, etc., <i>everlasting, perpetual</i> Prv 12. 28 Esr 2. 24	49, 59
אֶלֶּמֶן, אֶלֶּמֶן ἄγαμος: <i>unmarried, single</i> , prop. of the man, whether bachelor or widower Gn 38. 11 Jer 51. 5	34 t, 68
אֶלֶּעֶלָה, אֶלֶּעֶלָה ὁ μέγας 296 tm, 299, 300	
אֶלֶּעֶשָׁה, אֶלֶּעֶשָׁה ἡ θέος θεοῦ: <i>devoted or dedicated to, or granted by, God</i> IIS 2. 18 Jer 29. 3	125, 128
אֶלֶּף, אֶלֶּף χιλιάς: <i>a thousand</i> Gn 20. 16 Ex 12. 37 Ps 90. 4; χιλος: <i>green fodder for cattle</i> , esp. for horses and beasts of burden, <i>fodder, provender; pasturage</i> Ps 50. 10	56
אֶלֶּקֶם ἀλκιμος: <i>stout, brave</i> , of men and things Prv 30. 31	297
אֶלֶּקֶם, אֶלֶּקֶם	27 t
אֶמָה, אֶמָה μήτηρ: <i>mother</i> ; in titles Gn 3. 20 Jud 5. 7 57. 69, 100-1, 326	
אֶמָה, אֶמָה, אֶמָה, אֶמָה λαός: <i>pl., men or people; men, i.e. soldiers</i> , both of the whole army and smaller divisions Gn 25. 16, 23 Ex 1. 9 Nu 21. 29 Dt 20. 1-2, 5, 8-9 Jos 7. 3, 8. 1, 9-11 Jud 7. 2-8, 9. 36 IIS 18. 7, 19. 41 IIR 13. 7 Jes 13. 4, 51. 4 Ez 17. 15 Joel 2. 5 Ps 2. 1, 9. 9, 111. 9, 148. 11 Prv 11. 26	39, 55-6, 92
אֶמָה, אֶמָה, אֶמָה, אֶמָה δῆμος: <i>people, common people, rank and file</i> , opp. officers; in a political sense, <i>the sovereign people, the free citizens; the popular assembly</i> Gn 23. 13 Jos 8. 16 IIS 22. 28 Job 12. 2 Thr 1. 11; <i>o. l. l.</i>	58
אֶמָה, אֶמָה, אֶמָה, אֶמָה ἄν, κε(ν), κα, εἰ καὶ: <i>if so</i> Gn 25. 22, 43. 11; Hom. has generally εἰ κε, <i>if thus</i> IS 14. 9. 10	85-6 t
אֶמָה, אֶמָה, אֶמָה, אֶמָה εἰ: <i>if, whether</i> Gn 4. 7 Ex 19. 13 Lev 3. 1, 27. 26 Jos 22. 22 Cant 7. 13 Ruth 3. 10 Thr 1. 12 Eccl 12. 14; καὶ εἰ <i>even if</i> IS 2. 22, 22. 24, 37. 10 Ruth 3. 12; εἰ μὴ <i>except; unless</i> (W) Ps 127. 1; ἢ: <i>or</i> Gn 27. 21	12, 35 t, 85-6 t, 100
אֶמָה, אֶמָה, אֶמָה, אֶמָה ἢ: <i>or</i> Gn 24. 49 Jud 20. 28 IIR 18. 5, 14	

- אִם הִ: *in truth, of a surety*; freq. strengthd. by the addition of one or two other particles, as הִ אִפּא אִם-טָרָה Gn 17. 17; ע. אִמֵּן 12
- „ οὐ: *v. א* 12, 31 f, 33; 1
- אִמָּה אִמָּה δμωή: *female slave, serving woman*, only in Il. in Hom. Gn 21. 10 Ex 21. 32 Dt 12. 12 58
- אִמָּה ὤμια: (ὤμος) *shoulder*, i.e. (apparently) *angle* of a building Gn 6. 16 Jes 6. 4 57
- „ ὤμος: *the shoulder with the upper arm* (ὤλέτης being the lower) Gn 6. 15 IS 17. 4 57
- אִמֵּן אִמֵּן Ἄμμων: the Libyan *Zeus* Jer 46. 25; ע. אִמֵּן 12
- אִמֵּן הִ מֵהֵן: מֵהֵן, a Particle used to strengthen asseverations, *verily, truly*; הִ מֵהֵן, *now verily, full surety*; later in strong protestations or oaths Nu 5. 22 Dt 27. 15 IR 1. 36 Jes 65. 16 Jer 11. 5, 28. 6 Neh 5. 13, 8. 6 56, 93
- אִמֵּן τιθηνέω: *take care of, tend, nurse; nurse, suckle; tend as a nurse, tend, foster* Esth 2. 7; Pass. Jes 60. 4 [cf. κηδεμονεύω] 60, 64, 75 :
- אִמֵּן אִמֵּן τιθηνός, -νη: *one who nurses or brings up, foster-father; nurse* Nu 11. 12 IIS 4. 4 IIR 10. 1, 5 Jes 49. 23 Ruth 4. 16 [cf. κηδεμών] 59-60, 64, 92
- אִמֵּן δαίμων = δαήμων *[knowing, experienced in a thing, knowing, skilled in; cf. αἶμων (expl. by Gramm. as = δαίμων, for δαήμων, skilful)]* Cant 7. 2 53
- אִמֵּן אִמֵּן אִמֵּן מֵהֵן, Ep. μάν; original μάν has prob. been changed to μέν: used absolutely to express certainty, *indeed, of a truth*, synonymous with מֵהֵן (ע. אִמֵּן) Nu 22. 37 Jos 7. 20 IIR 19. 17 Job 19. 5; καὶ μὴν, sts. simply to add an asseveration; freq. to introduce something new or deserving special attention אִמֵּן-הִ Job 19. 4, 34. 12 אִמֵּן-הִ Gn 18. 13 אִמֵּן-הִ Gn 20. 12 אִמֵּן-הִ Job 36. 4 אִמֵּן-הִ IR 8. 27 31 :
- אִמֵּן αἱματόεις: *blood-red, of blood*; = αἱματτός *[blood-stained]* Zach 6. 3, 7; ע. אִמֵּן 28 :
- אִמֵּן αἰνίζομαι: *v. ללל* 110 1m
- „ εἶπον: (pres. εἶπω is used by Nicander . . . the pres. in use is φημί, λέγω, ἀγορεύω . . . , the fut. ἐρέω, ἐρῶ (fut. of εἶρω (B)), the pf. εἶρηκα) *speak, say; proclaim, order or command, promise; φημί: say, affirm,*





קָא	καί: <i>even</i> , also Gn 40. 16 Dt 33. 20 IS 2. 7 Jes 40. 24, 44. 15, 19 Job 6. 27 Cant 1. 16 (—κ, ι/ρ)	48, 59
קָא	κεν (κε) καί <i>even</i> כִּי קָא Prv 15. 11, 19. 7; καί εἰ <i>even if</i> אָא Job 36. 29; אָא אָמִי: <i>added to</i> IS 1. 5	60, 168 tm
קָא	πνοή: <i>breath</i> ; πνοή Ἡφαίστοιο <i>the breath of Hephaestus, i.e. flame</i> Gn 27. 45, 30. 2 Ex 11. 8 Nu 25. 4 Dt 29. 19, 32. 22 IIR 24. 20 Jes 30. 30, 48. 9 Ps 78. 21, 124. 3 Prv 14. 17, 21. 14, 27. 4 Cant 7. 9 Thr 2. 6; ἀνα-: <i>of the nose</i> Ps 115. 6	300 t
קָא	ὦψ: <i>pl., eye, face</i> Gn 3. 19, 19. 1 IS 20. 41, 25. 23	61
קָא	ἀπτήσιμος: <i>for roasting</i> Lev 2. 4	69
קָא	ἐπωδός: <i>enchanter, a charm for or against</i> Jud 18. 14 IS 23. 6, 30. 7 Hos 3. 4; ἐπενδύτης: <i>robe or garment worn over another</i> IS 2. 28 (—ν)	46
קָא	ἀφανίζω: <i>disappear, be missing</i> Gn 47. 15, 16 Jes 16. 4, 29. 20 Ps 77. 9 (—ν, זִי־ס)	51, 379 t
קָא	כִּי אָא אָא ὅπως, ὅ. κε: <i>however</i> Nu 13. 28, 23. 13 Am 9. 8	49
קָא	τόπος: <i>region; the universe divided into three τόποι</i> Dt 33. 17 Jer 16. 19 Ps 2. 8 Prv 30. 4 (—τ)	64
קָא	ποδοῖν: <i>dual of πούς, ποδός, foot; prop. from the ankle downwards</i> Ez 47. 3 (—א, δִי־ס)	37
קָא	ὄφης: <i>serpent</i> Jes 30. 6 Job 20. 16	93
קָא	ἀμπέχω: <i>surround, cover, enclose</i> Jon 2. 6; ἀμύβαινω	56
קָא	τέφρα: <i>ashes</i> Gn 18. 27 Nu 19. 9 (—τ)	60
קָא	ῥάπος, ῥά-: <i>commonly, a wide cloak or mantle without sleeves</i> IR 20. 38, 41; v. פָּאָר	80
קָא	ὑπερῶν	46, 89 tm
קָא	αἰφνιδίως (αἰφνιδίς, -δόν): <i>suddenly</i> Nu 6. 9, 35. 22 Jos 10. 9, 11. 7 Jes 29. 5, 30. 13, 47. 11 Jer 51. 8 Hab 2. 7 Prv 6. 15 Job 9. 23 Eccl 9. 12 Esr 4. 13 IIR 29. 36; v. pp. 361-2	82
קָא	μασχάλη: <i>arm-pit</i> [cf. Latin <i>axilla</i> ]: ( <i>pl.</i> ) <i>corner</i> Jes 41. 9 Jer 38. 12	39
קָא	ἀποτίθημι: <i>put away, stow away; lay aside; put away from oneself, avoid; put by for oneself; reserve, keep back; put by (W)</i> Gn 27. 36 Nu 11. 17, 25 Eccl 2. 10	392, 423
קָא	παρά	172 tm
קָא	θησαυρίζω: <i>store, treasure up, lay by; hoard; lay up treasure; Pass., to be reserved</i> : Jes 23. 18, 39. 6 Am 3. 10; cf. τίθημι, ἀπο-	392, 423

450 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אוצר	θησαυρός: <i>store</i> Dt 28. 12; metaph., Jes 33. 6; <i>treasury</i> Jos 6. 19, 24 Zach 11. 13 ICh 32. 27; granary ICh 27. 25; cf. θησαυρίζω: אצל, אצר, אצר	59, 77
אֶקֶדֶח	φλόξ: of precious stones Jes 54. 12	79
ארב	κρύπτω: <i>hide oneself, lie hidden, keep covered</i> , esp. for purposes of concealment Dt 19. 11 Jud 21. 10 Prv 1. 11, 7. 12, 23. 28 Job 31. 9 Thr 3. 10, 4. 19	46
ארג	ἔργον: of women's work, weaving Jud 16. 14 (cf. IIR 23. 7)	49
ארגמן	άλουργής: <i>cloth of purple</i> ICh 2. 6, 13	46, 50, 63
ארגמן	άλουργημα: <i>purple clothing</i> Jer 10. 9 Dan 5. 7	32 t, 50, 63, 68
אֶרֶץ	ἄγγος: <i>vessel, vase</i> IS 6. 8	48
אֶרְדִּי	ρόδοις: <i>rose-coloured</i> Gn 10. 18	40
אֶלְמֶטוֹ	ἔρυμα: ארומה, ארמנות, אֶלְמֶטוֹ	34 t, 80, 349 tm
אֶרְנוֹת	ἄρνοτα: אֶרְנוֹת, אֶרְנוֹת	31 t
אֶרְנוֹת	ἵπποτροφεῖον: <i>place for horsebreeding, stud-stable</i>	31 t
אֶרְנוֹת	ἄρκευθος: <i>Phoenician cedar</i> Jud 9. 15 IR 5. 13	353
אֶרְנוֹת	ῥα: <i>any period fixed by natural laws and revolutions, whether of the year, month or day</i> Gn 13. 11	50
אֶרְנוֹת	ἔρχομαι	384 tm
אֶרְנוֹת	ἀρχή; אֶרְנוֹת κέλευθος	384 tm
אֶרְנוֹת	θηρίον: in form Dim. of θήρ ( <i>beast of prey, of a lion</i> ) <i>wild animals</i> , freq. of elephants Gn 49. 9 Nu 24. 9 Jes 11. 7	57, 59, 80-1, 92
אֶרְנוֹת	ὄρος θεοῦ the Mount of God Jes 29. 1, 2, 7	122
אֶרְנוֹת	προσῆκων: freq. in Part. as Adj., <i>befitting, proper, meet</i> Est 4. 14; οὐ προσῆκον <i>it is not fitting</i>	62, 112
אֶרְנוֹת	φάρμακον: generally, <i>remedy, cure; a means of producing something</i> Jer 30. 17, 33. 6 Neh 4. 1; אֶרְנוֹת, ἀρκεσις: <i>help, aid</i> ICh 24. 13	112
אֶרְנוֹת	ἀρμός ρόου: <i>joining of two rivers</i> Gn 24. 10	129, 133, 300
אֶרְנוֹת	ἔρα: <i>earth</i> 35 t, 75 t, 77 t, 83 t, 86 t, 131 t, 319, 325	
אֶרְנוֹת	ἀράσμαι: v. אלל Gn 12. 3; אֶרְנוֹת Nu 22. 6; אֶרְנוֹת κατ-: <i>call down curses upon, curse, execrate</i> Gn 5. 29	68, 326
אֶרְנוֹת	κατάραμα: <i>curse</i> Dt 28. 20	69



## XIX CATALOGUE OF GENERAL HOMOLOGIES 451

אֹרֶת	ὥρα: = τὰ ὥραϊα, the produce of the season, fruits of the year IIR 4. 39; אֹרֶת in Hom., part of the year, season; mostly in pl. the seasons Jes 26. 19	50
אֶרְתָּחְסֶתָּא, אֶרְתָּחְסֶתָּא	Ἀρταξέρξης Esr 4. 11, 7. 1	52
אֲדֹנָי, אֲשֶׁר־	ἡθεος: v. אֲדֹנָי	122, 128
אֲשֶׁר־יֵאָמֵר, אֲשֶׁר־יֵאָמֵר, אֲשֶׁר־יֵאָמֵר	ἡθεος θεοῦ: God's man Gn 32. 29 Nu 26. 31 ICh 4. 16, 7. 11, 25. 2	66, 122
אֶשׁ	ἔθος: custom, habit Dt 33. 2 (עֲדָה, דָּת)	
אֶשׁ	ἔχω: there is; ἔχω, barbarism, أَكُو (Iraqi vernacular) 28 t, 290 tm	
אֶשׁ־אֶת־	ἡθεος: v. אֶת־	122, 128, 312
אֶשְׁבֵּל	ἡθεος Ἡλίου: the Sun-god's gift Gn 46. 21	128
אֶשְׁבַּעַל	ἡθεος Βάαλ: adherent, follower of Baal, his man, his gift ICh 8. 33 (cf. IIS 2. 8)	122, 128, 311-12 t
אֶתְרוֹד	Ἀθῆναι: Athens Jos 11. 22	129, 134
אִשָּׁה	γυνή, γυναικός: woman, wife, spouse; female Gn 2. 23, 28. 9 Nu 31. 18 IIS 11. 11 Cant 1. 8; cf. ἀνδρίς	75 t, 82, 110, 112 t, 288 tm, 333 t
אִשָּׁה	ἐκάστη Ex 26. 3 Ez 1. 9	290 tm
אִשָּׁה	ἐστίαιμα; ἀνίσσα: steam and odour of fat which exhale from roasting meat, smell or savour of a burnt sacrifice	60, 73, 268 tm, 300 tm
אִשָּׁר	λόγος: v. אִשָּׁר Hos 13. 7	79, 392 tm
אִשָּׁר	ὁδός: way, road Job 23. 11	367 tm
אִשָּׁר	πούς, ποδός: foot Ps 17. 5, 37. 31, 40. 3, 44. 19 Job 31. 7	79, 125
אִשְׁתִּי	Ἀθήνη: Athene IIR 17. 30	121
אִשְׁכּוֹל	σταφυλή: bunch of grapes Gn 40. 10 Jes 65. 8 Cant 7. 8, 9	37, 40
אִשְׁכָּח	ξανθός: v. אִשְׁכָּח Gn 10. 3	52, 93, 400
אִשָּׁה	ἀγνοέω: not to perceive, to be ignorant of; go wrong by mistake Lev 2. 4	62, 98
„	ἀθετέω; deal treacherously with, break faith with; ἀσμύσει: go wrong; to be ignorant of what is right, act amiss; draw breath, inhale Lev 5. 23 Nu 5. 6 Jud 21. 22 Jer 2. 3 Ez 25. 12 Hos 4. 15, 13. 1, 14. 1 Hab 1. 11 ICh 19. 10; אִשָּׁה ἀθέτημα	67, 92, 98 tm, 119 tm
„	ψάω, ψέω: crumble away, vanish, disappear Ez 6. 6 Joel 1. 18	53, 62
אִשָּׁה	αἷτιος: culprit, responsible; guilty Gn 42. 21	49

- אֶשֶׁף מְכֻשֶׁף, כְּשֶׁף, אֶכְשֶׁף, *θέσις*: filled with the words of God,  
*inspired* Dt 18. 10 Jos 11. 1 Jer 27. 9 Dan 2. 10 47, 59, 77, 92
- אֶשְׁפָּה *ἀσπίς*; *θήκη*, *θήκη* 47 tm
- אֶשְׁפָּר *ξανθός* 366 tm, 401
- אֶשֶׁר *ὀρθόω*: go straight; flourish Prv 9. 6 634
- אֶשֶׁר *κατ-*: keep straight, set right Jes 9. 15; *ὀρθιάζω*;  
*μακαρίζω*: bless, deem or pronounce happy Gn 30. 13  
 Mal 3. 12 634
- אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀνὴρ*, *ἀνδρός*; *ἀνδρίας* 285-6 tm, 228 tm
- אֶשֶׁר *ἀντί* 168 tm; *ὅσπερ*, *ὅστε* 76 tm, 131 t, 290 tm,  
 414; *ὅτι* 290 tm; *ὅστις* 76-7 tm, 291 tm; *ὅπου*,  
*ὅπουπερ* 290 tm
- אֶשֶׁר *ἐπειδήπερ* 290 tm
- אֶשֶׁר, אֶשֶׁר, אֶשֶׁר, אֶשֶׁר *ἀστήρ*: star; *ὁ τῆς Ἀφροδίτας*  
*(ἀστήρ) the planet Venus* IR 14. 23, 15. 13 IIR 17. 10,  
 21. 7, 23. 6, 7 Jes 17. 8, 27. 9 ICh 34. 4, 7; *ξύλον*:  
*tree* Dt 16. 21 Mich 5. 13; *ἀσκηρά*: *εἰδός τι τῶν*  
*καστανίων* a certain kind of chestnut; *ἄσκρα*: *δρῦς*  
*ἄκαρπος* a barren tree, a tree without fruit 121, 228 t,  
 290 tm, 402
- אֶשְׂרָא *θώραξ*, *-ακείον*, *-άκιον*: *breastwork*, *parapei* Esr  
 5. 3, 9; cf. *τείχος* 393
- אֶשְׂתִּי, אֶשְׂתִּי *31 t, 417*
- אֶת *ἀπό* 169 tm
- אֶת *ὁ, τό*: v. אל 28 t, 75-7 t, 86 t, 131 t, 174 t; *εἰς*  
 169 tm; *ἐπί* 170 tm; *μετά* 171 tm
- אֶתְּבַעַל *ἡΐθεος Βάλ*: Baal's present to the parents of  
 the bearer of the name IR 16. 31 122, 128, 311
- אֶתְּנָה *θήλεια (ὄνος)*: *she-ass* (—א, ת, ה, א) 47, 50, 323
- אֶתְּמַל, אֶתְּמַל *χθές (ἐχθές) ἡμέρα* xxix tm
- אֶתְּךָ *σύ*: *thou* 34 t
- אֶתְּנָה, אֶתְּנָה *ἔδνον* 349 tm, 387; *בִּי* *ἀνά* 168 tm; *ἀπό* 29 t,  
 168 tm, 383 t, 389 t; *διά* 169 tm; *ἐν* 131 t, 170 tm,  
 383 t; *ἐπί* 83 t, 170 tm, 389; *εὔ*: v. אֶתְּנָה 114-15;  
*πρός* 173 tm; *περί* 172 tm; *ὑπό* 174 tm
- בְּאֶר *πόρος*: means of passing a river; freq. of rivers Ps  
 55. 24; cf. Job 33. 28 79
- ,, בְּאֶר, בְּאֶר, בְּאֶר *φρέαρ*, Ep. *φρεΐαρ*: an artificial well  
 Gn 16. 14, 26. 15, 37. 24 Jer 6. 7 31 t, 81
- בְּבֵל *Βαβυλών*; *πάμπολυς* [pronounced *βάμβολις* in

modern Greek] <i>very great, large, or numerous</i> Gn 11. 9	
Dan 4. 27	22, 300
בָּז βάγος, φάγημα: v. לָכֹל Dan 1. 5	42, 73
בִּנְיָ אֱθֵתֶּנָּה: cf. ἀσμόςσει; v. עָנָה	92, 98 tm
בִּדָּה ῥάβδος: <i>rod, wand; shaft of a hunting spear</i> Ex	
25. 13	63, 93
„ φυτόν: v. כָּא Ex 30. 34	73, 80
בִּדָּה ἀποστατέω	89 tm
בִּדָּה ἀποσταδά	89 tm
בִּדִּיל κίβδηλος: <i>adulterated, base</i> Jes 1. 25	60
„ μόλυβδος	381 tm
בִּדִּים ἱμάτια: v. בְּתִים; cf. βαδδίν: βύσσινον ἔνδυμα ἐξαίρετον, <i>choice garment of fine linen</i> [this word is an atavism]	30 t
בִּדְיָל, הַבְּדִיל ὀρίζω: <i>divide or separate from, as a border or boundary; part, divide</i> Gn 1. 6, 14 Ex 26. 33 Lev 20. 24 Nu 8. 14, 16. 21 Ez 22. 26 Est 6. 21	63, 67, 250
בִּדָּה ἐπισκευή: <i>repair, restoration</i> IIR 12. 6-7	
בִּהָט ῥίαθος: <i>a rush-mat used for sleeping on</i>	15 t
בִּהָר φαιδρός: <i>bright, beaming</i> Job 37. 21	59
בִּבְהֵלָה	30 t
בִּבְהָה βῆμα: = πρόβατα ( <i>cattle</i> ); βόσκημα: in pl., <i>fatted beasts, cattle</i> ; sg., of a single beast Gn 6. 20 Mich 3. 12; v. בִּמָּה	44, 80, 385 tm
בִּבְהָ מֶγας	296 tm, 300
בִּזָּה βαίνω: βα in compds.; <i>go, go away, depart; come, arrive; have sexual intercourse</i> [v. לָעָל]; προσβαίνω: <i>step forward, advance; advance in age</i> Gn 6. 13, 19. 23, 24. 1, 38. 9 IIS 14. 32 Jon 1. 3 14, 43, 46, 62, 75 t, 86-7 t	
בִּזְבָּה εἰσβαίνω: <i>causal in aor. 1, make to go into, put into</i> Thr 3. 13	14, 75, 345
בִּזְבָּה ἀναβαθμός	69, 175 tm
„ ἀνάβαθρον, βάθρον: <i>raised seat or chair; throne</i> IIR 16. 18	70, 175 tm
„ δυσμή, δυθμή: <i>setting of the sun</i> Dt 11. 30	70
בִּזְבָּה φύτευσις: <i>planting; generation, production, growth</i> Lev 25. 15, 20, 23. 39 Dt 22. 9, 33. 14 Jer 2. 3 Prv 8. 19	72
בִּזָּה φῶς; ὑπεροψία	237 tm, 290 t, 337 tm
בִּזְבָּה πλήσμη: = πλημυρίς ( <i>flood, deluge</i> ) Gn 6. 17	70

454 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מְבוֹסָה	πατησμός: <i>treading on, trampling</i>	70
בוקה	ἰωαή (for διωαή): (διώκω, φιώκω) <i>rout, pursuit</i>	
	Nah 2. 11	78
בֹּר	τάφος: <i>grave, tomb</i> Jes 14. 15 Ez 31. 14; דוּבָה	63, 294 tm
בֹּשׁ	αἰδέομαι, αἰσχύνω: <i>to be ashamed, feel shame</i>	46, 96 t, 109
בִּשָּׁה	αἰδώς 37, 50, 257 tm; מְבוֹשִׁים αἰδοία 51, 259 tm; בֹּשָׁה ἀκροβυστία 96 tm; בִּשְׁנָה αἰσχύνη 310 t; בִּשָּׁה πόσις 310 tm; בֹּהָה ὤδε: = פָּה (q.v.) + δε	
בָּח	ἀρπάζω: <i>seize, plunder</i> Nu 31. 32	63
בָּזָח	ἀρπαστός: <i>carried away</i> ; -πακτός: <i>gotten by rapine, stolen</i> Jes 42. 22	63
בָּזָה	ἀρπαγή: <i>thing seized, booty, prey</i> Jes 10. 6 Dan 11. 24	29 t, 63
בֹּר	σπείρω: <i>scatter like seed, strew</i> ; Pass. <i>to be scattered or dispersed</i>	29 t, 69
בָּזָר	δια-: <i>scatter or spread about</i> ; squander	29 t
מְבַהֵלָה		30 t
בִּהַן	βασανεύω: <i>put to the test</i> Job 23. 10	56
בִּהַן	βασανισμός: <i>torture</i> Ez 21. 18	56, 381-2 tm
בִּהַן אֶבֶן	βασανίτης λίθος: = βάσανος ( <i>touchstone</i> ) Jes 28. 16 (v. אֶבֶן בִּהַן)	56, 381 tm
בָּהַר	αἰρέω 37, 46, 50, 85 t, 87, 109 tm, 326. 402	
בָּחַר	καθ-: <i>put down by force, destroy</i> ; <i>razed to the ground, demolish</i>	87, 109 tm
בְּחִיר	αἰρετός: <i>chosen, elected</i> IIS 21. 6	107
מְבַחֵר, מְבַחֵר	ἀφαίρεμα: <i>that which is taken away as the choice part</i> Ex 15. 4 IIR 19. 23	70
בְּתִיר	ἡῖθεος, ἄθεος: כ. אֲדֹנָי; cf. κόρος, κοῦρος A.	124 t, 312 tm
בְּחִירָה	κουροσύνη: <i>youth, youthful prime</i> Eccl 11. 9, 12. 1	
מְבַשָּׂא	φθέγμα: <i>saying, word, utterance</i> Nu 30. 7	70
בִּטָּח	πιστεύω: <i>trust, put faith in, rely on a person, thing or statement</i> Ps 118. 8, 9 Prv 31. 11	16, 46, 67, 84-5
בִּטְחָה, בִּטְחָה, בִּטְחוֹן	πιστόν: <i>pledge, security, warrant; confidence</i> IIR 18. 19 Jes 30. 15 Job 12. 6	73
מְבַטָּח, מְבַטָּחָה, מְבַטָּח	πίστωμα: = πιστόν, sup. Jes 20. 5 Jer 48. 13 Prv 14. 16, 22. 19	70
בָּדָה	διά, δ. χειρῶν	169 tm
בִּין	πέπνυμαι: Ep. pf. Pass. with pres. sense, <i>to be wise</i> ; in aor. opt. Pass., πνυθείης ἀκόνιτον: <i>understand it</i> Jes 10. 13 Dan 10. 1	61

XIX. CATALOGUE OF GENERAL HOMOLOGIES 455

נָבוֹן	πειτυμένος, πινυτός: <i>wise, discreet, prudent, understanding</i> Gn 41. 33 Prv 17. 28	61, 74
בִּינָה	πινυτή: <i>understanding, wisdom</i> Jes 11. 2 Prv 3. 5	73
תְּבוּנָה	πίνυσις: <i>prudence</i> Prv 10. 23	72-3
בֵּין	διά 169 tm; μέσος 291 tm; μετά 171 tm, 330	
בִּירָה	βρία, γῆ, πόλις: <i>v. אור</i> Esth 1. 2	68, 412
בֵּית	οἶκος: <i>house, temple; reigning house; family; palace</i> (W) Gn 12. 15, 17 Nu 3. 24 Jos 7. 14 IIS 5. 11, 7. 5 IR 9. 1, 11. 28, 14. 10 IICH 24. 7 13, 20-2, 24 t, 26, 39, 42 t, 49, 73, 77, 83 t, 101, 109 tm, 170 tm, 310, 319-20 t, 326	
בֵּית לַחַם	οἶκος Δημήτερος: <i>the temple of Demeter</i> Gn 35. 19	129
בֵּית הַחַיִּים	οἶκος αἰῶνος 319 m; οἶκος τέλεος 319-20 m; בית עלמין οἶκος τέλεος 319 m; בית μετά 171 tm, 381 tm	
בֵּית	βῆτα: <i>second letter in the alphabet</i>	21
בְּתָרִים	ἱμάτια, τά: <i>generally, clothes</i> IIR 23. 7	30 t
בִּיָּתָן	ποτόν: <i>that which one drinks, esp. of wine</i> Esth 1. 5, 7. 7, 8	73, 80
בִּבְכָה	κωκύω: <i>shriek, wail, lament or shriek over one dead</i> Gn 29. 11, 50. 3 Dt 34. 8 Jud 21. 2 IIS 1. 12 Ruth 1. 9; ἰαχέω: <i>cry, bewail, shriek</i>	60, 326
בִּבְכָה, בְּכִי	κωκυτός: <i>shrieking, wailing; lamentation</i> (W) Gn 35. 8 [cf. Βάκχη: <i>Bacchante</i> ], 50. 4 Esr 10. 1; cf. μέθη/בְּכִי/Bάκχος (μ/ב, θ/χ/כ); ἰαχή: <i>wail</i>	31 t, 77-8
בִּבְרָר	αἰρέω: <i>choose, prefer</i> ; ἐξ-: <i>choose for oneself</i> [cf. ἐξαιρέτως: <i>for choice, for preference</i> ]; ἐφ-: <i>choose as a successor</i> Lev 27. 26 Dt 21. 16	34
בְּבוֹרָה	ἐξαιρετός: <i>picked out, chosen, choice</i> Jes 28. 4 Hos 9. 10	103 tm, 107, 203 tm
בֵּל	ἥλιος	109 t, 309 tm
בֵּל	μή: <i>not</i> Jes 26. 14 Ps 10. 4, 6	46, 378 t
בְּלָהָה, בְּלָהָה		379 t
בְּלָהָה	παλαιός: <i>aged</i> Jos 9. 4	411
בְּלִי	παρά	172 tm
בְּלִיבָה	πλήμη	344 tm
בִּלְעַ	βρογχιάζω: <i>gulp down</i> Jer 51. 34	57
בִּלְעַ	βρόγχος: <i>gulp, draught</i> Jer 51. 44	57
„	βουλή: <i>council of elders, senate</i> Gn 14. 2	378
בִּלְעָם	πολύομματος: <i>many-eyed</i> [a euphemism for the	

456 XIX. CATALOGUE OF GENERAL HOMOLOGIES

prophet who was of weak eye-sight, Nu 24. 3-4]		
Nu 22. 5		121
קִלְבָּן φύλαξ: guardian, keeper, protector Nu 22. 2		45, 127
בִּמְבָּרָה בִּהְמָא, βωμός: raised base or tribune to speak from in a public assembly, etc.; raised platform, stand, for chariots; mostly, altar with a base IR 3. 2-4, 11. 7		41, 43, 78-9, 100-1, 378 t, 385 tm
בֵּן גֹּנוֹס: that which is begotten, child, offspring, son Gn 4. 25, 11. 29, 19. 8 Prv 17. 2; cf. παῖς		131 t, 289, 291 t
„ πέπων: in addressing a person, mostly as a term of endearment or familiarity, kind, gentle Gn 43. 29		
IS 24. 17; γένος		61, 291 tm
„ φυτόν: v. צֶמַח Gn 49. 22		73, 80, 291 tm
בֶּן-אָדָם, בֶּן-אִשָּׁה, בֶּן-אֲנָשׁ, בֶּן-אִשְׁרָאֵל ἀνθρωπος, ὡς ἀνὴρ		63, 67, 82, 289 tm
בֶּן-אֲמֹנִי ὁ ἐμὸς ὠδύνων πόνος; v. אָמֹן		57, 61, 291 tm
בֶּן-אֲמֹנִי Ἀμωνιδης: son of Amon, King of Judah Zeph 1. 1		73
בֶּן-הוֹמֶר, בֶּן-חֹמֶר, בֶּן-חֲמֹר, בֶּן-חִמְרִי Ὅμηριδης: son of Homer Gn 10. 3, 34. 2 ICh 4. 37, 6. 31		73, 291 tm
בֶּן-יָקֹב (בֶּן) ὁψίγονος Gn 37. 3		291 tm
בֶּן-חֲפִצִּי v. חֲפִצִּי ICh 11. 11		125 t
בֶּן-חֲפִצִּי, בֶּן-חֲפִצִּי Πτολεμαῖδης: son of Ptolemy Esr 2. 42, 46		73
בֶּן-חֲפִצִּי		291 tm
בֶּן-חֲפִצִּי, בֶּן-חֲפִצִּי Πηλειδης: son of Peleus Nu 16. 1		73
בֶּן-חֲפִצִּי φάσις (A): apprehension Ex 25. 9, 40 Dt 4. 16, 17 Jes 44. 13 Ez 10. 8		72
בֶּן-חֲפִצִּי πόσις: v. בעל Ez 30. 17		128
בֶּן-חֲפִצִּי ὑπέρ 174 tm; μετὰ 172 tm; πρὸς 26, 173 tm		
בֶּן-חֲפִצִּי βοῦς Ex 22. 4 Nu 20. 4, 11 Ps 78. 48		40, 663 tm
בֶּן-חֲפִצִּי βαίνω, βα in compds.: of the male, πομπή, cover; = φλεῖν, of sexual intercourse Prv 30. 23; πάσμαι: get, acquire, possess Jes 26. 13		
„ בעל στυγέω: hate, abhor; detest (W); Pass., be de- tested		28 t
בֶּן-חֲפִצִּי βουλή: v. בעל Jos 15. 9, 29 ICh 4. 33		378 t
„ בעל ἥλιος [ἥλιος; ἥλιος (λ/δ, as in ἀλήθεια/ἡμερα)]		92, 100, 121, 123-5, 172, 288 t, 291 tm, 304-12, 330, 402
„ πάστας (πάσμαι) 291 tm; πολίτης 124, 291 tm, 378;		

XIX. CATALOGUE OF GENERAL HOMOLOGIES 457

πόσις	291 tm, 310 tm; πολὺς	124, 128, 291 tm, 310 tm	
בֶּלֶל	πολύς: v. בעל	128	
בֶּלֶלֶת	πολυειδήμων: <i>knowing much</i> ; ἡλιοειδής: <i>like the sun, bright and beaming</i> ; Ἡλιάδης: <i>child of the sun</i>	125	
בֶּלֶלֶת	πολύγλωσσος: <i>many-tongued</i>	124, 128	
בֶּלֶלֶת	„ πολὺμητις: <i>of many counsels</i>	128 t, 291 tm	
בֶּלֶלֶת	„ πολυρραγῆς: <i>of rivers, violent</i>	128 t	
בֶּלֶלֶת	„ πολύκερας: <i>many-horned</i>	128 t	
בֶּלֶל	„ πολύσοφος: <i>very wise</i>	44, 128 t	
בֶּלֶל	„ πολύθριξ: <i>with much hair</i>	124, 128 t	
בֶּלֶל	ἀγrios: <i>wild, savage</i> Ps 73. 22, 92. 7 Prv 30. 2	29	
„	βοῦς	40, 662 tm	
בֶּלֶל	πυρόω: v. אור Nu 11. 3 Jer 20. 9	42 t, 44, 87, 93	
בֶּלֶל	ἐκπυρσεύω: <i>burn to ashes, consume utterly</i> Ex 22. 5 IR 14. 10, 16. 3 IICH 28. 3	66, 87, 196 tm	
בֶּלֶל	καταβιβρώσκω: <i>eat up, devour</i> ; δια-: <i>eat up, consume</i> Ex 22. 4	56	
בֶּלֶל	γηθυλλίς, γαθ-: <i>spring onion</i> Nu 11. 5	326	
בֶּלֶל	ἀποσώζω: <i>save or preserve from</i>	29 t, 31 t	
בֶּלֶל	χρῆμα: <i>money, price</i> Gn 37. 26 Mal 3. 14 Ps 30. 10	328, 426	
בֶּלֶל	ὄρασσω: <i>fence in, hedge round, hence with collat. notion of defence, secure, fortify</i> Dt 1. 28, 28. 52	112	
בֶּלֶל	ὄραγμα: <i>boom placed in a harbour; contrivance for catching fish</i> Jer 49. 22 Am 1. 12	129	
בֶּלֶל	φραγμός: <i>fence, hedge, fortification</i> Nu 13. 19 Dt 4. 43 Nah 3. 14 Thr 2. 2 Jer 49. 22 Am 1. 12	70	
בֶּלֶל	χρῆμα: <i>treasures, property, substance</i> Job 22. 24, 25 تحاری (μ/ב, χ.צ/ص)	328, 426	
בֶּלֶל	διχάς: <i>half</i> Ex 38. 26	37, 46	
בֶּלֶל	διαρίω: <i>distinguish</i>	34 t	
בֶּלֶל	βοῦς	xxix t, 40, 83 t, 662-3 tm	
בֶּלֶל	ἱστορία: <i>inquiry</i> Lev 19. 20 Ez 34. 12	78	
בֶּלֶל	ἐπιζητέω: <i>seek after</i> Nu 16. 10, 35. 23 IS 19. 2; <i>wish for</i> Ib 14. 4 Neh 5. 18; <i>make further search for</i> Hos 2. 9 Cant 3. 1; <i>request</i> Ps 27. 4 Esth 2. 15; <i>demand, require</i> Dan 1. 20	75	
בֶּלֶל	πυρός 66, 77, 291 tm; ἄνθρωπος 289 tm; παῖς 291 tm		

458 XIX. CATALOGUE OF GENERAL HOMOLOGIES

ברא	βιβρώσκω: <i>eat, eat up</i> ; v. בער	27 t, 26
„	περάω: intr., <i>penetrate, pierce</i> , of a pointed weapon	
Ez 23. 47		66
„	φέρω: generally, <i>create, form</i> Gn 1. 1, 27	42 t, 290
מרדף, בראדף		29 t
בראש	πρόρρησις: <i>previous instruction, proclamation</i> ; instruction, order, public command (W) ICh 16. 7	98
ברבור	βοῦς IR 5. 3	663 tm
ברד, ברד	ρόδοις: <i>rose-coloured</i> Zach 6. 3	40, 50, 57
„	παρδιαῖος: <i>spotted</i> Gn 31. 10	41 t
ברות, ברות	κυπάρισσος, -ιττος: <i>cypress</i>	36 t, 41, 55
ברזל, ברזל	περίσκληρος: <i>very hard</i> ; cf. ἀδάμας	29 t
ברת	φαρμακεύς: <i>poisoner</i> Jes 27. 1	93
ברא	βαρύς: <i>heavy in weight</i> , in Hom. mostly with collat. notion of <i>strength and force</i> Jud 3. 17 IR 5. 3 Ps 73. 4	405 t
ברת	ρήτρα; φράτρα, ρέω (ἐρῶ): <i>verbal agreement, bargain, covenant</i> ; compact, treaty; of the written laws of Lycurgus, which assumed the character of a compact between the Law-giver and the People Gn 9. 9-11, 15. 18, 17. 9-10 Dt 9. 9	20, 40, 46. 50, 109 t, 310 t, 332
ברך	κατευλογέω: <i>strengthened</i> for εὐλόγῃω 41, 43; ברכה εὐλογία, εὐέργεια 43, 115 tm; ברך εὐλογητός 104 tm, 114-15; ברך προσκυνέω 116 tm; ברך ἄρθρον xxviii tm, 257, 258	
ברק	βόστρυχος: <i>thunderbolt, flash of lightning</i>	329
„	φλόξ: <i>flash</i> Dt 32. 41 Ez 1. 13 Hab 3. 11	79
ברך	ράφανίς, ράφη	93, 329-31 tm
הבר	ἐξαιρέω: <i>choose, select</i> (W)	41 t
בשם, בשם	ὁσμή, ὀσμή: <i>scent, perfume</i>	24 t, 50
בשר	ἀνδρός, ἀνήρ; πόσθη	285-7 tm, 290 tm
בשל	ἔψω: <i>boil, seethe</i> , of meat and the like; πέσσω: <i>soften, ripen, or change</i> by means of heat; <i>cook</i> Ez 24. 5 Joel 4. 13	334
בשל, הבשיל	ἐξ-: <i>boil thoroughly</i> ; ἐκπέσσω: <i>cook thoroughly</i> ; of plants, <i>ripen</i> Gn 40. 10 Dt 14. 21, 16. 7 Thr 4. 10	334
בשל	ὑπέρ 39, 174 tm; בִּשְׁטָו 90 tm	
בשת, בשת, בשת	πόσις	82, 121, 123-4, 126, 128, 304-7, 310-11 tm, 411
„	φύσις: <i>the characteristic of sex</i> , esp. of the female organ IS 20. 30	310
„	αἰδώς	310 tm



XIX. CATALOGUE OF GENERAL HOMOLOGIES 459

בְּשֹׁנָה	αἰσχύνῃ: <i>shame, dishonour</i> Hos 10. 6 (v. בָּרָשׁ)	310 t
בֵּת	βανά, γυνή: <i>woman</i>	88 t
בֵּת-כֶּסֶד	בֵּת-כֶּסֶד, בֵּת-כֶּסֶד	23 t, 28 t, 400 t, 415 t
בְּתוּלָה	ἡίθεος, φάτις: v. אֲבִי-אֲדָמָה	126
בְּתוּלָה	ἡίθεος/φάτις θεοῦ Gn 22. 22 Joel 1. 1	128
בְּתוּלָה	ἄβρατος: <i>untrodden; metaph., pure, chaste; maiden, girl, virgin; πῶλος: young girl, maiden; cf. παρθένος: maiden, virgin; ἄφθορος: unmarried; ἡίθεῃ: παρθένος</i> Gn 24. 16	62, 108, 112
בְּתוּרָה	πετρῶν (γῆ): (land) of rocks [Petra] IIS 2. 29	300
בָּהֶם	βοάω: <i>cry aloud, shout; of things, roar, howl, as the wind and waves</i> Ex 15. 1	37, 46
בָּהֶם	βοή: <i>loud cry, shout, in Hom. mostly battle cry; of things, roar of the sea; aid called for, succour</i> Jes 24. 14 Jer 48. 29 Job 37. 4, 38. 11	42 t, 78, 326
בָּהֶם	γαῦρος: <i>exulting in; haughty, disdainful</i> Jes 2. 12 Job 40. 11; גִּבּוֹרֵי גִבּוֹרֵי: <i>exultation</i> Jes 9. 8 Ps 31. 19 Prv 29. 23	57, 415 t
בָּהֶם	γῆ, γαῖα: v. אֶרֶץ Dt 34. 6 IIR 2. 16, 23. 10 Jer 7. 31 Ez 6. 3 Zeph 2. 14	92
בָּהֶם	λύομαι: <i>loosen; of men, release, deliver, esp. from bonds and prison, and so, generally, from difficulty or danger; set free, release by payment of ransom, redeem</i> Gn 48. 16 Ex 6. 6 Lev 25. 30, 49 Jes 52. 3, 9 Ruth 3. 13	38, 46-7, 67, 326
בָּהֶם	κηλιδόω: <i>stain, soil; metaph., defile, sully</i>	14, 24 t, 38
בָּהֶם	κατα-: <i>strengthened for κηλιδόω</i>	28 t, 116
בָּהֶם	βῆμα, βάμα; βωμός: v. בִּבְחָה Ez 16. 24, 31, 43. 13	77, 79, 385 t
בָּהֶם	γυῖον: <i>the whole body</i> Ps 129. 3	23 t, 29 t, 77, 79
בָּהֶם	ἐψόω: <i>lift up, raise high; metaph., elevate, exalt; Pass. to be exalted</i> Ez 17. 24, 31. 5 Job 39. 27	46, 94 t, 326
בָּהֶם	ὑψος: <i>height</i> IS 17. 4 Am 2. 9 Prv 16. 18	29 t, 31 t, 40
בָּהֶם	ὄρος, ὄρεος (written ὄρβος), ὠρος, οὖρος: <i>boundary, landmark, pl.; pillar (whether inscribed or not); boundary-stone marking the limits of temple-lands</i> Gn 10. 19 Dt 3. 16, 19. 14; ἐφόρια: <i>boundaries</i>	46, 50
בָּהֶם	πύλον: <i>milk</i> Job 10. 10	38, 80, 326
בָּהֶם	κυμβίον: <i>Dim. of κύμβη (A) I (drinking cup, bowl</i> נְסִיבָה), <i>small cup</i> Jer 35. 5	39, 79



- מַעַר *δειμα*: *fear; object of fear* Jes 31. 9,  
 66. 4 Jer 20. 4 Ps 34. 5 Prv 10. 24 70  
 נִיר *κυρέω*: *hit, light upon; meet with, fall in with* Ps 5. 5 25, 29 t,  
 399  
 „ *οικέω*: *inhabit; colonize, settle; intr., dwell, live, of*  
*persons, families, or tribes, have their abodes, settle-*  
*ments; of cities, to be situated* Gn 32. 5, 35. 27 Ex 12.  
 49 Jud 17. 8, 19. 16 IIS 4. 3 Jes 11. 6 Jer 49. 18  
 Ps 61. 5 Ruth 1. 1 29 t, 75 t, 399  
 מַעַר *οἰκημα*: *dwelling-place; in pl., building, house;*  
*store-room* Gn 17. 8, 37. 1 Hag 2. 19 Job 18. 19 70  
 מִמְּנֶה *οἰκημάτων*: *Dim. of οἰκημα, sup.* Joel 1. 17 70  
 מַעַר *ἀγερμός*: *the call-to-arms of the Greeks against*  
*Troy* Jer 6. 25, 49. 29 70  
 נִיר *θηρίον*: *in form Dim. of θήρ (beast of prey, esp. a*  
*lion)* Gn 49. 9; *κόρος*: *ג. נבר* 25, 57, 66  
 נִיר *πρόσχωρος*: *neighbour, inhabitant, colonist* Ex 3. 22  
 Job 19. 15 62  
 הִתְעוֹרֵר *ἐγείρομαι*: *rouse, stir up; rouse or stir oneself*  
 Jer 30. 23 29 t  
 נִיר *ποκάζω, -ίζω*: *shear wool; = πέκω (shear)* 38, 46, 326,  
 636 tm  
 נִיר *πόκος, πείκος, πέκκος, πέκος*: (*πέκω*) *fleece; lock or*  
*tuft of wool* 636 tm  
 נִיר *ξεστός*: (*ξέω*) *hewn, shaved, planed; of stone, hewn;*  
*of horn, polished; of elephant's ears, smooth* Ex 20.  
 25 Ez 40. 42; cf. *ξυστός* 52  
 נִיר *ἀρπάζω*: *snatch away, carry off; plunder; pillage (W)*  
 Gn 21. 25, 31. 31 Jud 9. 25, 21. 23 Jes 10. 2 Prv  
 4. 16, 29. 24 Job 24. 2 63, 67  
 נִיר *ἄρπαγή*: *seizure, robbery; thing seized, booty,*  
*prey* Lev 5. 21, 23 Eccl 5. 7 63  
 נִיר *τρωξάλλis, τριξέλλis, τοξάλλis*: *grasshopper or locust*  
 Joel 1. 4, 2. 25 326  
 נִיר *ρίζα*: *root, mostly in pl.* Jes 11. 1 Job 14. 8 50, 63, 68, 78  
 נִיר *δικάζω*: *judge; decree as punishment; condemn; ordain*  
*her slaughter* Esth 2. 1 58, 85 t  
 „ *καθαίρέω*: *as a law-term, condemn* Ez 37. 11 46, 85 t  
 „ *σπαράσσω*: *tear, rend; rend asunder* IR 3. 25-6 Ps  
 31. 23; cf. *σχιζώ*: *שסע* IR 3. 25 53, 93 t, 417



XIX. CATALOGUE OF GENERAL HOMOLOGIES 463

גב	κλέπτω: <i>steal; cozen, cheat</i> Gn 31. 26-7, 30	39, 87
גב	התגב, עק-: <i>Pass., steal from; disguise, elude</i> IIS 19.	
4	Joh 4. 12	87
גער	βοή: <i>loud cry, shout</i> Prv 17. 10; in Hom. mostly	
	<i>battle-cry</i> Jes 30. 17; <i>cry of mourning</i> Eccl 7. 5	29 t, 383 t, 389 t
נע	ρύαξ: <i>rushing stream, mountain torrent; esp. stream</i>	
	<i>of lava from a volcano</i> Jos 24. 30 IIS 23. 30	63
ג, נפ	γυῖον: v. גב	29 t, 32 t
„	ὑψος: v. גב	29 t
גפ	οἰνάς, οἶνη, ὕην: <i>the vine</i> Nu 6. 4 Jes 24. 7 Jer 6. 9,	
	8. 13 Ez 15. 6 Joel 2. 22 Ps 78. 47 Cant 7. 12	xxix, 50, 119 m
גב	ἐρπης: <i>shingles</i> Dt 28. 27	77
ג	א. אטרה Ex 30. 13	63, 81
ג, נפ	מסור, πρίων: <i>saw; cf. πριστήρ</i> نَسَار/نَجَار	30 t, 49, 70, 79
גר	φάρυγξ: <i>throat</i>	38, 42 t, 46, 93, 326
גר	σκεπαρνηδόν: <i>carpenter's axe, adze, for hewing and</i>	
	<i>smoothing the trunks of trees</i> Dt 19. 5 IR 6. 7 Jes	
	10. 15	46, 52
גל	μέγας: v. גדול	38, 55, 92, 295-301 tm
גל-חב	μεγάθυμος	89, 295-301 tm, 413
ג	ρήγνυμι, κατα-: <i>rend</i> Nu 24. 8	50
גר	ἀγγρίζειν, αἰρέω, ἰσ-	94 tm
„	ρέω: v. גלל; κατα-	40, 50, 68, 369 tm, 412-13
גר	ἀγγίζω	406-8 tm
„	χωρίζω	25, 42 t, 51, 244, 255 tm, 407-8 tm
גרשום	ג. רשון, κόρος Διός: <i>a gift from Zeus</i>	34 t
גס	הגשם, ψακάω: <i>rain in small drops, drizzle</i> Jer 14.	
	22 Ez 22. 24	53
גס	ψακάς: <i>drop of rain, drizzle; generally, rain, shower</i>	
	Gn 7. 12 Jes 55. 10 Ez 38. 22 Joel 2. 23 Ps 68. 10,	
	105. 32 Prv 25. 14, 23 Job 37. 6 Eccl 11. 3, 12. 2	53
ג	תρυγητήριον: <i>wine-press</i> Jud 6. 11 Jes 63. 2 Thr 1. 15	65
דאב	δυσάω: (δύη, דאב) <i>plunge in misery</i> Jer 31. 12 (11),	
	25 (24)	46
ד	δύος: = δυερός ( <i>miserable</i> ) Thr 1. 22	43
דא	צעה, θαάω (A): <i>trs., move quickly, ply rapidly;</i>	
	<i>intr., move quickly, rush, dart</i> Dt 28. 49 Jes 63. 1	38, 46
דב	διαβολή: <i>false accusation, slander</i> Nu 14. 36-7	78
דבלה	παλάθη: <i>cake of preserved fruit</i> IIR 20. 7	73
דבק, דפק	διώκω: <i>pursue, chase, in war, hunting; follow</i>	

464 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- Gn 19. 19, 33. 13 Jer 42. 16 Ps 63. 9 (2, 3)  
*πήγνυμι*: *stick* or *fix in*; *stick* or *fix on*; *fasten* (different parts) *together* Gn 34. 3 Job 19. 20, 29. 10, 31. 7, 41. 15; Pass., *to be joined* or *put together* Jos 23. 12 Jer 13. 11 46, 87
- קִבַּץ *ἐπι-*: Pass., *to be fastened on* Job 38. 38, 41. 9 87
- קִבַּץ *πήγμα*: *anything fastened* or *joined together*; *framework* Jes 41. 7 79
- „ *πηγμάτιον*: Dim. of foreg., *small attachment* IR 22. 34 80
- דְּבַר, דְּבָרָה, דְּבַר *ἔπος*, older *fépos*: *word* Gn 37. 14, 44. 18 Jos 6. 10 Ps 109. 3; *utterance* Jos 6. 10 IIR 13. 20 Ps 59. 13, 109. 3; generally, *that which is uttered in words, speech, tale* Ex 33. 4; *song* or *lay* Ps 137. 3; *pledged word, promise* Nu 30. 3 IS 3. 13 IR 8. 56 Jer 31. 23 Ps 119. 49; *fulfil, keep one's word* Dt 9. 5 IS 1. 23 Jer 44. 17 Joel 2. 11 Ps 103. 20 Dan 9. 12 Esr 1. 1; *word in season, counsel* Jud 20. 7; *word of a deity, oracle* Ex 34. 28 Nu 23. 5 Dt 4. 13, 18. 20 Jud 3. 20 IS 3. 21 IIS 16. 23 IR 13. 2, 17. 22 IIR 23. 16 Jes 16. 13 Jer 5. 13, 7. 2, 18. 18, 20. 1, 25. 30, 37. 17, 50. 1 Ez 12. 23, 33. 30; *saying, proverb* Jer 31. 23 (22); *subject of a speech, message* Ex 33. 4 Esth 3. 15, 8. 14, 9. 30; joined with *ἔργον* *deed, action*; *thing, matter*, or *πράγμα* (*deed, act; occurrence, matter, affair, thing of consequence, affair*), *plot* (W) Gn 18. 14, 19. 8 Ex 2. 14, 18. 22, 33. 4 Nu 25. 18 IS 20. 2 IR 14. 19 Am 6. 13 Ps 145. 5 Job 5. 8 Eccl 1. 10, 7. 8 Esth 2. 15, 22; *purpose* Am 6. 13; in pl., *epic poetry*; generally, *poetry*; *lines, verses*, esp. of *spoken lines* in the drama Dt 31. 30, 32. 44 IIS 22. 1 Ps 18. 1, 137. 3 38, 46, 50, 75 1, 112 1, 325, 379 :
- דְּבַר *ἐννέπω, ἐνέπω*: *speaking; say* (W) 86 :
- דְּבַר *ὄπλον*: *large shield* (?) 315 m
- הֶבֶט *ὕβος*: *hump* of a camel Jes 30. 6 46, 50, 347-8, 380
- נָתַן *τίκτω*: *bring into the world, engender* Gn 48. 16 46
- שָׁנָה *δίφθογγος*: *with two sounds*; later -ον, *τό* 21 m, 426
- דָּד, צָד, שָׁד, שֵׁד *στήθος*: *breasts*, of both sexes, being the front part of the *θώραξ*, divided into two *μαστοί*; of animals; *τιτθός*: a woman's *breast*; rarely the

NIX. CATALOGUE OF GENERAL HOMOLOGIES 465

male breast	Jes 60. 4, 16, 66. 12 Ez 23. 3 Prv 5. 19	
Cant 4. 5 Thr 4. 3		24 t, 52, 57, 64, 77
רודנים, רודנים <i>róðinos: pink</i>	Gn 10. 4 ICh 1. 7; <i>Δαρδάρος:</i>	
<i>Trojan</i>		41, 133
דוד, דוד, דוד <i>ἀγαπητός: v. אהוב</i>	IS 16. 13, 25. 23	
Cant 5. 6, 9		22, 39, 107-8, 121
דודאים <i>ζιζάνια: a weed that grows in wheat, prob.</i>		
<i>darnel</i>	Gn 30. 14 Cant 7. 14	38, 46, 51
דודה <i>τηθίς</i>		22, 262 tm
דוי <i>δύτιος: = δυερός: (δύτη) miserable</i>	Thr 1. 22	43
דומה <i>δῶμα: house; freq. of Pluto, δῶμ' ἠΐδωο the nether</i>		
world	Ps 94. 17, 115. 17; <i>v. Jes 26. 19 Ps 22. 30</i>	80, 386 tm
דון <i>ζῶ: live; freq. metaph. of things, to be in full vigour</i>		
Gn 6. 3		38, 68
דון, דון <i>δόννημα: agitation</i>	IIS 21. 10 Prv 15. 18, 18. 18, 21. 9	51, 70
דון <i>θοάζω: v. דאה</i>	Job 41. 14	51, 63
דוק, דוק, דוק <i>δαίζω</i>		341-2 tm
דור <i>οἰκέω: v. גור</i>	Ps 84. 11	29 t
דור, דור, דור <i>δαίζω</i>		32 t, 329-31 tm, 341
דקה <i>ᾠθισμός: dispute, altercation</i>	Prv 26. 28	70
די <i>σαγηνεύω: surround and take fish in a drag-net</i>	Jer 16. 16	57
דונה <i>σαγήνη: large drag-net for taking fish</i>	Am 4. 2	57
דיג, דיג <i>σαγηνεύς: one who fishes with a σαγήνη</i>	Jer 16. 16	
Ez 14. 10		31 t, 57
דן <i>δίκη: custom, usage; judgment; what is fit; personified, Truth</i>	דינה Gn 34. 1 Dt 17. 8 Prv 20. 8, 29. 7 Esth 1. 13	59, 68
דיק <i>τείχος: wall, esp. city-wall; embankment, earthworks</i>		
Jer 52. 4 Ez 17. 17		80
די <i>δυστυχής</i>		89 tm
ל <i>θηλός, βα-: threshold</i>	Ps 141. 3	37, 46
דלה, דלה <i>δουλοσύνη, -λῶσις: v. ולות</i>	Jer 40. 7, 52. 15	81
דל <i>δοῦλος: prop. born bondman or slave; then, generally, bondman, slave</i>		127
דלי <i>χήλως = ἄγγος (bucket, pail)</i>	Jes 40. 15	315 tm, 426
דליה, דליה <i>Διὸς δοῦλος: a servant of Zeus</i>	Neh 6. 10	
ICh 24. 18; cf. modern <i>Christodoulos</i>		128
דלדל <i>σταλάζω: = -άσσω, -ττω (drop, drip); = -άω</i>	Job 16. 20 Eccl 10. 18	52

466 XIX. CATALOGUE OF GENERAL HOMOLOGIES

קלף	φλέγω: trans., <i>burn, burn up</i> ; metaph. <i>kindle, inflame</i> ; = φλογώ Ob 18; τρέχω: <i>run</i> Gn 31. 36	46, 64
נלף	θύρα: <i>door</i>	42 t, 73, 424
מף	αἷμα	378-80
„	δέμας: (δέμω) <i>bodily frame</i> ; οἰνάνθης δ., i.e. the vine shoot Ez 19. 10; δῆμος: <i>fat</i> ; δίπλακι δῆμῳ (of sacrifi- cial meat) <i>with fat above and fat below</i> (Il. 23. 243) Ez 44. 7	xxx1-xxxii tm, 43, 360 tm
לל-לל	ὁμοιάζω: <i>to be like</i> Jes 46. 5 Ps 39. 7 Cant 2. 9, 7. 8; trans. <i>compare, liken</i> Jes 40. 25 Cant: 1. 9	38, 46, 85 :
לל	δέμας; ὁμοιωπάω	xxx1 tm, 38, 67-8, 386
לל	ἡίθεος: v. ללל	128
ללל	ἡίθεος θεοῦ God's gift ICh 3. 1	128
ללל	θετός Esth 2. 7	117 m
ללל	רעז, רעזר θυραῳρός: <i>warder of the gate</i> , varia lectio for πυλαῳρός; θυρωρός; θυραῳρός, θυρουρός: <i>door-keeper</i> , <i>porter</i> ; θυραυλέω: <i>wait at another's door</i> , of visitors; freq. of lovers waiting on their mistresses; conf. ללל, ללל; زير نساء	128
ללל	רעזל, רעזל, רעזל ὁ θεοῦ: <i>warder of the gate of</i> God's temple, an <i>habitant of God's temple</i> , a friend and lover of God Nu 1. 14, 2. 14 Est 2. 2	30 t, 59, 128
ללל	τύπτω: <i>beat, strike, smite</i> Cant 5. 2; cf. κόπτω; ψοφέω: <i>knock at the door inside to show that one is</i> <i>coming out</i> (opp. κόπτειν or κρούειν <i>knock at the door</i> <i>outside</i> ); but the two words are sts. used indis- criminately Cant 5. 2	53, 65
לללל	κατα-: <i>make a loud noise</i> Jud 19. 22	53
לל	ψακάς: <i>drop of rain, particle</i> ; metaph., <i>grain of sand</i> Jes 40. 15	53, 62
ללל	דקל, דקל, דקל δαΐζω: v. ללל	341 tm
לל	לל, לל, לל διαδοχή: <i>succession</i> ; in turns: cf. διαδόχος: a kind of gem לל Ex 3. 15, 28. 17 Dt 23. 3 Esth 2. 12 Dan 3. 33	24 t, 30 t, 101, 326
ללל	δρέπανον: <i>sickle, reaping-hook</i> ; <i>scythe</i> ; <i>curved sword</i> , <i>scimitar</i> IS 13. 21 Ecc1 12. 11	57, 80
ללל	ἐλαω	106-7 tm, 109 t
ללל	ἐλατός	106 tm
ללל	τρόπος: <i>turn, direction, way</i> (طَرَف, دَرَب) Gn 3. 24, 18. 19, 24. 48, 49. 17	38, 42 t, 403 t



NIX. CATALOGUE OF GENERAL HOMOLOGIES 467

דָּרוּר	σπουδῆος: v. הַסִּידָה Ps 84. 4; ἐλευθερία: <i>freedom</i> Lev 25. 10 Jes 61. 1 Jes 34. 17	59
דָּרַשׁ	ἐρωτάω: <i>ask, ask about; question a person</i> Lev 10. 16 Dt 13. 15, 17. 4 IIR 8. 8	45, 330 t
מְדַרְשׁ	ἐρώτημα: <i>answer to inquiry</i> put to higher authority; cf. ἐρώτησις: <i>questioning, consulting</i> IICh 13. 22, 24-27	70
דִּשְׁא	δαῖσος: <i>hairy, shaggy; thick with leaves, thickly wooded, bushy</i> Gn 1. 12	92
דִּשְׁן	ἀνθρακεύω: <i>burn to a cinder</i> Ps 20. 4	63, 68
דִּשְׁן	ἀνθρακία: <i>black, sooty ashes</i> Lev 6. 3-4	63, 68
דָּת	ἔθος: <i>custom</i> Esth 1. 8, 13, 2. 12, 3. 8	30
דִּתָּן	Gn 37. 17	83 t
הָ	ὁ, ἡ: demonstrative Pronoun; in Attic, definite or prepositive Article ὁ הָיָה Gn 7. 1; ἡ הָיָה Ib 12. 7; הָאֵל Ib 19. 8, 25 הָאֵלָה Ib 9. 19, 38. 25, 41. 35 הָאֵלָה Ib 1. 1 הָאֵלָה Ib 26. 3 הָאֵלָה Ib 1. 1 הָאֵלָה Ib 1. 4 הָאֵלָה Ib 2. 11; v. הָה	75 t
הָ	ἀπό	168 tm, 174, 299
הָ	ἀρα: Gn 3. 11 Dt 32. 6; v. אָבִי	28, 63, 92
הָ	ἢ: or; ἢ . . . ἢ either . . . or אָב . . . אָב Gn 27. 21	
הָ	ἀρα: v. אָל; אָרָבָה Gn 38. 9 Ex 4. 3 (ἐραζε); cf. אָרָבָה Gn 1. 1 (ἐρα) Thr 2. 1 (ἐραζε)	83 t
הָ	ἀ- negativum, e.g. הַמָּוֶה, הַמָּוֶה ἀβάντος	512
הָ	ἀρα μὴ: a plainly negative answer is implied Nu 17. 28; v. אָבִי	63, 92
הָ	ἀρ' οὖν: used to draw an affirmative inference Job 6. 13	92
הָ	ἀδωμ	58, 361 tm
הָ	ἀγε: imp. of ἀγω used as Adv., <i>come on!</i> Ex 1. 10; freq. in Hom., who mostly strengthens it, εἰ δ' ἀγε, οὖν δ' ἀγε δὴ, ἀλλ' ἀγε ἄγε; in Attic freq. ἀγε οὖν הָהָה Gn 38. 15	86 t
הָ	ἀδωσ: <i>delusion; colloquially, nonsense, humbug, affectation</i> Eccl 1. 2; cf. ἀγαλμα	65
הָ	ἀλέπω: <i>see; see too clearly; look; ἐπι-: look attentively; look well at, observe</i> Jes 47. 13	114 t
הָ	ἡχεῖον: <i>drum, gong; apptly. a metallic sounding-plate;</i> Adj., ἡχεῖον ὄργανον <i>sounding instrument</i> Ps 92. 4	44, 79
הָ	ἡχώ: <i>echo; generally, ringing sound</i> Ps 90. 9 Job 37. 2	28
הָ	ἡχώ: v.s. Ez 7. 7 Job 39. 20	24 t, 46
הָ	הָהָה	30 t, 42 t

468 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הדה	ἡγέομαι, τίθημι	31 t, 42 t, 50, 372, 423
הדה	ᾠδωνis: i.e. ὁ Ἀδωνis The Adonis Jer 22. 18	31 t, 77 tm, 332-3 t
הדו	ἀνοδος: journey inland, esp. into Central Asia Esth 1. 1	300
הדום	ἔδος: seat, stool Jes 66. 1	12, 43, 67, 326
הדור	αἰδεστός: revered, venerated Jes 63. 1	50
הדור	ὁδός: way, road Jes 45. 2	44, 50, 326
הדסה, הדס	ἡδύς, ἀδύς, βადύς: pleasant to the taste, to the smell, to the hearing Jes 41. 19 Esth 2. 7; v. דסה	117
הוא	היא: ὁ, ἡ: Demons. Pron.; joined to a Subst., to call attention to it Ex 29. 18 Lev 8. 21 Esth 1. 1; freq. without a Subst., he, she, it	75 tm, 162 :
הוי	οἶ: exclamation of pain, grief, pity, astonishment, ah! woe! IR 13. 30 Jer 22. 18, 34. 5	332-3 :
הון	ᾠνος: price paid; purchase; articles of traffic Ez 27. 12 Ps 44. 13 Prv 19. 4	28, 51, 77
הידד	ἰσσα: exclamation of malicious triumph over another's distress Jes 16. 9 Jer 51. 14	28, 31 t, 38
היה	εἰμί: be Gn 1. 2 Ps 22. 15; exist Ib 53. 6 Eccl 1. 10	76 t, 86 t, 330 :
היכל	οἶκος: v. בית Jes 6. 1 Prv 30. 28	28, 77
הילל	ἡλιος (v. בל, p. 268)	38, 92
הכי	ἀρά γε: v. אבי Gn 29. 15 IIS 9. 1 Job 6. 22; ἀρ' οὐχί: implying a firmly affirmative answer Gn 27. 36	63, 92
הלא	ἰδοὺ: Adv., lo! behold!	27 t, 38
הלאה	παρά	172 tm
הלה	χωλεύω: to be or become lame, halt, limp Mich 4. 7	44, 326, 422, 427
הלך	התהלך, הלך-לו, ἔρχομαι: start, set out; walk; (much more freq.) come or go; traverse Gn 2. 14, 12. 4 Jud 21. 24; as a hortatory exclamation Nu 22. 37 IS 15. 32 Jes 2. 3, 5 Jer 36. 14 Cant 7. 12	14, 28, 44, 76 t, 85 t, 87, 174 t, 316 t, 327
הלך	התהלך, ἐπ-: come upon, esp. come suddenly upon; go or come against, attack Prv 24. 34	87
התהלך	μετ-, συν-: come or go among IS 30. 31	87
הולין	ἐπελεύθω: bring to IIR 24. 15 Jer 31. 8 (9)	87
הלך	κελευθήτης: ἀγχαται IIS 12. 4 (κελευθήτης → κελευθ (apocope) → הלעθ (κ/ה) → הלעך (θ/χ) → הלך)	44
הלך	ρέω: v. גלל Gn 2. 14 Joel 4. 18 (cf. ἔρχομαι)	50, 369 tm

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 469

ללל	ἀγάλλω, ἀελλεῖ	95 tm
לולל, ללל, ללל, ללל	ἀγαλμα: <i>pleasing gift</i> , esp. for the gods Lev 19. 24 Jud 9. 27, 12. 13 Prv 27. 21	70, 376
לללללל	ἀγαλμα θεῶ: a gift to God Gn 5. 12	
ללללל	ἀγαλσις: <i>rejoicing</i> ; αἰνεσις: <i>praise</i> Ps 32. 1, 71. 6 Neh 9. 5	72
ללל, לללללל	αἰνίζομαι (πῆλλη/ἀλαλαῖ ἐν Παιών)	110 tm
„	ὀλολύζω, ἐλελ-	95 tm
לללל	καίνιζω: of Poets, esp. <i>use for the first time, handsel</i>	30 t
ללל	εἰλω: a word whose meanings are traceable to various roots of similar form: <i>press</i> Jud 5. 22, 26	
ללל	ὄραμα: <i>sight, spectacle, vision</i> during sleep, <i>dream</i> Gn 16. 13; cf. ללל	73, 80
ללל	ὄδε	67, 76 tm
„	לללללל ὠδε: <i>hither</i> Jud 14. 15; <i>here</i> Gn 16. 13 IIS 7. 18 ICh 17. 16	67
ללל	δωεύω: <i>roam about</i> Prv 7. 11	58
ללללל	ὄμιλος, ὄμι-: <i>any assembled crowd, throng of people, mob, tumult, confusion</i> Jer 11. 16 Ez 1. 24	68, 79
ללל	„ Gn 17. 4 IS 14. 16 IR 20. 13 Jes 13. 4 Joel 4. 14 Ps 42. 5 ICh 20. 2	79
„	ללללל δῆμος: <i>common people</i> ; in an army, <i>rank and file</i> IIS 6. 19 IIR 25. 11 Jer 52. 15	58, 68
לללללל	ἀθανασία: <i>immortality</i> Ps 116. 15	37, 49, 59
ללל, לללל	ἡγεμών IR 5. 11 Esth 3. 1	637 tm
ללל	αἵματος, αἷμα	82, 379-80
לל	ἀρα μή: v. ללל Jer 2. 10 Job 9. 11, 12. 14	92
ללל	ἐνθάδε: of Place, <i>hither</i> Gn 45. 8 Jos 2. 2 IS 20. 21 Jes 57. 3 Jer 31. 7 Prv 9. 4; of Time, <i>here, now</i> Gn 21. 23	92
לללל, ללל	ἐνθα καὶ ἐ. <i>hither and thither</i> IR 20. 40	92
ללל	ὄνυ, Arcadian and Cyprian for ὄδε (Demonstr. Pron., <i>this</i> ; like οὗτος, is opp. ἐκεῖνος, to designate what is <i>nearer</i> as opp. to what is <i>more remote</i> ; but ὄδε refers more distinctly to <i>what is present</i> , to <i>what can be seen or pointed out</i> , though this distinction is str. not observed) Gn 12. 19, 22. 7	40
לללל	ἀνοχή: <i>holding back, stopping; relief from disease</i> ; = ἀνοκωχή: reduplicate form, <i>stay, cessation</i> Esth 2. 18	78
ללל	ἡσυχάζω: abs., <i>impose silence; leave unspoken</i> Jud 3. 19 Am 6. 10	92

470 XIX. CATALOGUE OF GENERAL HOMOLOGIES

הַפְעִיל, a scale of compound verb	168
הַצִּלְלִית הַקַּלִּיפֹנוֹס ICh 4. 3	54, 75, 89 tm
הַצִּן ὁχείος (ἵππος), ὄχημα, ἀζανίτης	95 tm
הַר ὄρος: mountain, hill Dt 11. 11, 33. 15 Ez 40. 2	
Ps 50. 10 14, 28, 37, 43-4, 50, 86 t, 303, 352 t, 410	
הַר אֱלֹהִים ὄρος θεοῦ: the mountain of God, Olympus	
Ez 28. 16	303, 352 t
הַרְרִי ὀρεύς: poet. Adj. for ὀρεινός; of or from the mountains, dwelling on the mountains	27 t, 30 :
הַר ῥίον: peak Nu 20. 22, 33. 39	44, 50
הַרְגָּה ἐναρίζω; הַרְגָּה ἐναρά	107 tm, 293 tm, 415 t
הַרְהָה φέρω: bear, of a pregnant woman Gn 16. 4, 11	14, 65
הַרְיוֹן φορά: gestation Gn 3. 16 Ruth 4. 13	65, 79
הַרְמָה χρῆμα: a thing that one needs; hence in pl., goods, property, treasures, money Ps 95. 4	93, 327, 427
הַרְסָה θαρσέω: to be of good courage; in bad sense, to be overbold: c. inf. make bold, venture Ex 19. 21, 24	59
„ πέρθω, πορθέω: poet. Verb, waste, ravage, sack, destroy, in Hom. only towns Jud 6. 25 Jes 14. 17 Jer 50. 15 Ez 13. 14, 16. 38, 38. 20 Ps 11. 3, 58. 7 ICh 20. 1; of Persons, destroy, slay Ex 15. 7 Jes 22. 19; take by plunder, take at the sack of a town Joel 1. 17	62, 293
הַרְסָה הַרְסֹת, הַרְסֹת πύρρησις, -θημα: sack of a town IIS 11. 25 Jes 49. 19 Am 9. 11	62, 82, 293
הַרְסָה ῥήλιος	30 t, 92, 293, 309 tm
הַרְסָה ἐπί: Thessalian (before τ) ἐτ, Preposition	170
הַרְסָה σκῶμμα: jest, joke [הַרְסָה IR 18. 27 κατασκώπτω: make jokes upon; mostly in bad sense, jeer, mock]	70
הַתְּפַעֵל, a scale of compound verb	168, 327
וְ the augment	84, 174
וְ καί: Conj., copulative, joining words and sentences, and Gn 1. 1 IR 1. 1	
וְאֵב δάον, δάος: wolf Jes 11. 6	38, 325
וְבִדָּה ἐδωλιάζω: furnish with seats Gn 30. 20; v. וְבִדָּה	57
וְבִדָּה וְבִדָּה, וְבִדָּה, וְבִדָּה ἐδώλιον, ἐδωλον: seat, mostly pl., abodes Gn 30. 20 Jes 63. 15; ἐδώλια, τά, in a ship, a raised quarterdeck at the stern, rowers' benches; sg., step of the mast (ד/ל)	57, 92
וְבִבֹב τεττιγώδης: like a τέττιξ (cicala) Eccl 10. 1	64
וְבִבֹב θύω: offer by burning meat or drink to the gods; sacrifice, slay a victim; simply slaughter; abs., offer	

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 471

*sacrifice* Ex 8. 21, 20. 24 Dt 12. 21 IS 28. 24 IR 1.

q IICh 18. 2; cf. σφάζω 30 t, 32 t, 46, 67, 76, 308

חֶבֶד *thūma*: feast IS 20. 6; *thūs*: burnt sacrifice; *sfāgion*:

slaughter, sacrifice Lev 17. 5, 7 Dt 12. 6 Esr 6. 3 30 t, 32 t, 80-1,

119 m

תִּבְנֶה בִּשְׂרָפָה *θυσιαστήριον: altar* Gn 8. 20

70

121 ὠνέομαι: v. πῶν Dan 2. 8

51

ἀσπαρίς: sg. as collect. noun, *dried grapes, raisins* Nu

6. 4 46, 119 m

(ה־לִי) הַלְלוּהָ, הַלְלוּהָ, הַלְלוּהָ, וְאֵת, וְיָי, וְהָ, גַּת, (ה־זוּה) הַזֹּה, וְהָ

הל-ו, הל-זה) δδε: ע. הלב Gn 2. 23, 5. 1, 29, 7. 1,

12. 7, 15. 4, 24. 65 Jud 6. 20 IIR 6. 19 Ps 132. 12 24 t, 29 t,

31 t, 67, 75-6 t, 101, 131 t, 299

כֹּה, כֹּזֵא, כֹּהֵה     ἀτε: Lacon. = ὡς; as Adverb of Manner,

ὥς and ὥς so, thus IIS 17. 15; καὶ ὥς even so Ib 11. 25 51, 75 t

זהב, זהב, *ξανθός* 30 t, 82, 93, 99, 101, 116 t, 366 tm, 400

זוֹנָה *γωνία*: corner, angle Zach 9. 15 Ps 144. 13 78, 417

כַּוֵּן *σκαμμός: door-post* Dt 6. 9 Jc 57. 8 70

וְלֹא־וְלֹא אλλά: sis. = ἀλλ' ἢ, *except, but* Dt 1. 36 IS 21

10 IIR 24. 14 Jes 26. 1 46, 50

ἄρτος: meal, feast Gn 45. 23 70

נִשְׁתָּהּ נִשְׁתָּהּ: woman, in θέσσα γυνή; ש. נִשְׁתָּהּ; θουνατήρ.

one who gives a feast Jos 2. 1 (ἄνθρωπος/γυναίκισω) 146

κοινός: common; of Persons, *one who shares in a thing,*

partner; in bad sense, κοινή, ἡ, prostitute Gn 38. 15 399

231 *seiw*: shake, move to and fro; metaph., agitate, disturb

Eccl 12. 3 Esth 5. 9 Dan 6. 27 417

לִּפְנֵי, לִפְנֵי δέιδω: *fear; to be alarmed, anxious about; c. acc.*

fear, dread Job 32. 6 Dan 4. 2, 5. 19 30 1, 46

ΠΣ, διαγωγής 89 cm

דְּכַר, זְכוּרָן, זְכוּרָה, זְכוּרָה     ἀνδρός, ἀνὴρ; ἄρσθεν, ἄρσθεν: παῖς

Gn 1. 27 Ex 23. 17 Jas 57. 8 (וְכַיֵּן/καίρος) 82, 285-6 m

386, 399

721 *αἰνῶ*: *keep in mind, remember* Gn 40. 23 86

**וְכִלְיָהּ** καιρός: due measure, proportion אֶחָדָה Lev 2. 2,

5. 12 זכרון Neh 2. 20 זִכְרוֹן Gn 26. 12; *titul part*

of the body זכרון יש 57. 8 שְׁעָרָה Jud 20. 16;

generally, time, period; chronological sequence of events

Mal 3. 16: in pl., οἱ καιροί *the times*, i.e. the

state of affairs Esth 6. 1; Pythagorean name for seven 399

390

472 XIX. CATALOGUE OF GENERAL HOMOLOGIES

חַלְוָה	δουλεία: <i>slavery, bondage; the slave-class</i> ; δουλοσύνη: poet. and Ionic for δουλεία, <i>slavery</i> ; δούλωσις: <i>enslavement</i> Ps 12. 9	38, 81, 310 81
חֶלֶץ	ἐλπίς: v. חֶלֶץ Gn 35. 26	
חֶמֶץ	ἡγεμών	28, 637 tm
חֶמֶץ	χρόνος: <i>time; definite time, period</i> Eccl 3. 1 Esth 9. 27, 31 Neh 2. 6	63
חֶמֶץ	κομίζω: <i>gather in, reap, reap the fruit</i> Lev 25. 3-4 Jes 5. 6	399
חֶמֶץ	κόμη: <i>hair of the head</i> ; metaph., <i>foliage of trees</i> Nu 13. 23 Ez 8. 17	68, 326
חֶמֶץ	ὕμναριον: Dim. of ὕμνος ( <i>hymn, ode, in praise of gods or heroes</i> ) Ps 3. 1	70
חֶמֶץ	στόλος: <i>stump of the tail, in animals</i> Dt 28. 13 Jud 15. 4; <i>army</i> Jes 7. 4	341, 353 tm, 391
חֶמֶץ	זִיזָאִיִּון: v. זִיזָאִיִּון Jes 18. 5 IICh 16. 19	43, 46, 51
חֶמֶץ	τοκίζω: <i>lend on interest</i> Hab 2. 7	93
חֶמֶץ	מִצֵּר, מִצֵּר, מִצֵּר, מִצֵּר μικρός, συμ-, μικρός: <i>small, little</i> ; in Size; in Quantity; in Amount or Importance; of Persons, of <i>small</i> account; of Time, <i>short</i> , of Age, <i>young</i> Gn 19. 20, 31 IS 9. 21 Jes 16. 14, 23. 10, 60. 22 Job 36. 2 IICh 24. 24	32 t, 41, 92
חֶמֶץ	θυμός: <i>anger, wrath</i> Jes 30. 30 Ps 69. 25 (cf. Jer 10. 25), 78. 49 Thr 2. 6	79, 297 tm, 299
חֶמֶץ	θύω (B): <i>rage, seethe</i> ; of wind-swept sea	299 tm
חֶמֶץ	κωκύω: <i>shriek, wail</i> ; cf. κραυγάζω Dt 22. 24 IR 20. 39 Jer 11. 11, 47. 2, 48. 3 ICh 5. 20	32 t, 47
חֶמֶץ	κωκυτός: <i>shrieking, wailing</i> ; cf. κραυγή Gn 18. 20, 27. 34 IS 4. 14 Jes 30. 19, 65. 19 Prv 26. 13 Eccl 9. 17 Esth 4. 1, 9. 31 Neh 9. 9	78
חֶמֶץ	הוֹצִיָה, הוֹצִיָה, הוֹצִיָה συνάγω: <i>bring together, gather together</i> ; in hostile sense, <i>collect, levy</i> soldiers Jud 4. 10, 13, 6. 34-5, 18. 22-3 IS 14. 20	32 t, 47, 399
חֶמֶץ	πώγων, γένειον: <i>beard</i> IIS 10. 5 Ps 133. 2; <i>chin</i> ; a lion's mane IS 17. 35	47, 258 tm, 326
חֶמֶץ	σιαγών: <i>jaw-bone, jaw; cheek</i> Lev 13. 29, 30 Ez 5. 1	78, 258 tm, 326
חֶמֶץ	τήκω: <i>melt, melt down; bring clouds down in rain</i> Job 28. 1, 36. 27; v. תָּהַךְ	69
חֶמֶץ	δια-: <i>melt, soften by heat</i> Mal 3. 3 Ps 12. 7	47

XIX. CATALOGUE OF GENERAL HOMOLOGIES 473

- זר ξένος, ξείνος, ξέννος: *guest-friend; guest, visitor* IR 3. 18;  
*stranger* Prv 27. 2; generally, *stranger, foreigner* Ps  
 44. 21 Thr 5. 2 45, 47, 52
- „ ψυχρός: (ψύχω) *cold* IIR 19. 24 Jer 18. 14 53
- זרק, זרה, זורק ραίνω: *sprinkle, besprinkle*; prop. with liquids  
 (blood, water); also of solids, *bestrew, besprinkle*;  
*sprinkle, scatter*; abs. *sprinkle water* Ex 9. 8, 24. 6  
 Jes 1. 6, 30. 22, 41. 16 Ez 36. 25 Job 2. 12 62
- זרקה, זרק, זורקה καταρραίνω: *besprinkle, sprinkle* Nu 19. 13 Jes 1.  
 6, 30. 24
- זורקה, זורק, זורקה παντήριον: = περιρραντήριον (*utensil for be-  
 sprinkling, esp. whisk for sprinkling water at sacrifice,  
 or vessel for lustral water*) Ex 27. 3 Nu 7. 8 Zach 9. 15 70
- זורקה, זורק, זורקה δέγμα, -μός: (δέσκειν, δέξω) *look, glance*  
 Nu 21. 11 Dt 4. 47 Jos 1. 15 Jud 11. 18 IIR 10. 33  
 Jes 41. 25 Mal 1. 11 (זרקה, זורקה) 70
- זרם, זרם, זרם ρέω: *flow, run* 40, 47, 50, 58, 67, 369 tm, 412
- זרם, זרם, זרם ρεύμα: *that which flows, current, stream; Medic.  
 humour, discharge from the body, flux, rheum* Jes 28. 3  
 Ez 23. 20 48, 73, 80
- זרם, זרם, זרם σείρω: *sow seed; scatter like seed, strew*; Pass., *to be  
 scattered or dispersed* Jer 12. 13 Zach 10. 9 62, 68, 83 t, 87, 101
- זרם, זרם, זרם κατα-: *beget, spread as in sowing* Gn 1. 11 Lev 12. 2 87
- זרם, זרם, זרם σπορά: *seed; of persons, seed, offspring*  
 Gn 1. 29, 15. 3 IS 1. 11 Jes 59. 5 Dan 1. 16 83 t
- זרם, זרם, זרם σπέρμα: *mostly seed of plants; the products of earth*  
 Jos 19. 7 70
- זרם, זרם, זרם δῶρον: *hand's breadth, palm, as a measure of length*  
 Ex 28. 16 38, 73, 100, 326
- זרם, זרם, זרם κρύπτω: *hide, cover, in Hom. with collat.  
 notion of protection; later, simply, hide* Jes 26. 20;  
 Pass., *hide oneself, lie hidden* Gn 3. 10; *to be suppressed*  
 Job 29. 10; *in secret* Dan 10. 7 23 t, 87, 299, 415 t
- זרם, זרם, זרם ἐπι-: *throw a cloak over, conceal* Jos 6. 25 Jes  
 49. 2 Job 24. 4 87
- זרם, זרם, זרם κατα-: *use concealment, conceal oneself* Gn 3. 8 Job  
 38. 20 87
- זרם, זרם, זרם Ἀμφίβατος: *epith. of Poseidon at Cyrene; ἀμφι-  
 βαίνω: of tutelary deities, guard, protect* Dt 32. 10 56
- זרם, זרם, זרם κόπτω: *cut, strike* Dt 24. 20 Jud 6. 11 26, 43

474 XIX. CATALOGUE OF GENERAL HOMOLOGIES

חֲבִית, מִחֲבֵית	ὀπτάνιον: place for roasting, kitchen, oven Lev 6. 14 Ez 4. 3 ICh 9. 31	14, 70, 328
חבל	ἄμπελος 329 tm; ἀγκαλίσ 78, 329 tm; βολή 78, 328 tm; ἵππος; καβάλλης; κέλης; κεφαλή 79; κοῖλος; κύβος; νεφέλη 329 tm; ὄπλον 14, 315 tm, 329 tm, 342 tm; χηλή 315 tm	.
„	πάλος: lot cast from a shaken helmet Ps 16. 6; κύβος	66
„	τόπος: place, region Dt 3. 4, 32. 9 Ps 105. 11	64
„	חבל, חבלה καταβολή: throwing down, esp. begetting Job 39. 3; paying down, esp. by instalments; money as a deposit (by way of caution) Ez 18. 7	79
תְּחִבּוּלָה	βούλευσις, ἐπι-: deliberation, conspiracy; plotting, treachery Prv 1. 5 Job 27. 12	72
חֲבִצְלָה	ἀναγαλλίς: rimpernel Jes 35. 1 Cant 2. 1	78
חֶבֶק, חֶבֶק	ἀγκαλίζομαι: embrace Cant 2. 6 Eccl 3. 5	75
הַחֲבִיר	ἄπτω, καθ-: assail, upbraid; in military sense, attack Job 16. 4; cf. Od. 18. 415	33 t. 68
הַחֲחִבֵּר, אֶתְחַבֵּר, הַחֲבִיר	συνάπτω: join together; associate with Job 35. 16 ICh 20. 35, 37	27 t. 68, 116 t.
חֶבֶר	ἐταῖρος	56, 63, 337 t.
חֶבֶרֶת, חֶבֶרֶת	ἐταῖρα, ἀδελφά	56, 63, 94 tm, 337 t.
חֶבֶר, חֶבֶרֶת, חֶבֶר	ἐταιρεία, -ρία: association, brotherhood; unchastity Hos 4. 17, 6. 9 Prv 21. 9 Job 34. 8	56
חֶבֶר, חֶבֶר	Κάβειρος	303 t.
חֶבֶשׁ, חֶבֶשׁ	ζεύγνυμι, ἐπι-; ἕβη ζευκτης Jes 3. 7	117 tm
חֶבֶשׁ	ζευκτός: yoked, harnessed Jud 19. 10	117
חֶבֶשׁ, חֶבֶשׁ, חֶבֶשׁ	σκεπάζω: cover Ez 16. 10, 34. 4	117 t.
חַב	ἀνάγω	89 tm
חַבֵּר	ζώννυμι: gird Ex 29. 9 IS 25. 13 IIS 20. 8 IR 20. 32 IIR 3. 21 Ez 23. 15 Joel 1. 8 Ps 65. 13	44
חַבֵּרָה, חַבֵּרָה	ζώνη; ζωνάριον: Dim. of ζώνη	56, 98 tm
חֶדֶ	ὀξύς: sharp, keen, whether of a point or an edge	415 t.
חֶדֶה	ἀριθμέω: count, reckon Job 3. 6; cf. ὑψίζω	63, 382
„	ἡδομαι: to be glad, to be pleased, to delight in or at a thing or person Ex 18. 9	44
חֶדֶל	λήγω: stay, abate; more freq. intr., leave off, cease, come to an end Gn 18. 11, 41. 49 Jud 9. 9 ICh 25. 16	42 t.
חֶדֶל	Ἰδιος	121, 318 tm
חֶדֶק	αἰλουρος: cat, Felis domesticus [cf. τίγρις] Gn 2. 14	129, 300
חֶדֶר	έντερον: pl., guts, bowels Prv 18. 8 [cf. ἔδρα Job 9. 9]	326



XIX. CATALOGUE OF GENERAL HOMOLOGIES 475

חַדָּשׁ	τριακός; חֲדָשׁ ὑπογυϊότατος	238 tm, 289, 421, 672 tm	
חֲדָשׁ	κτίζω: found, establish; produce, create, bring into being, bring about Is 11. 14; καινίζω, ἀνα-		87•
חֲדָשׁ	αἰνίζομαι; חֲדָשׁ אֵינָה, αἰνιγμα, αἶνος	110-11 tm	
חַוָּה	ζωή, ζωή, ζοῖα: life, existence Gn 3. 20		77
חֹה	ἀκανθα: thorn, prickly; any thorny or prickly plant IIR		
	14. 9 Job 31. 40, 40. 26 Cant 2. 2 IIR 33. 11	22, 57	
חֹשֶׁת	χαίτη: loose, flowing hair Jos 2. 18 Jud 16. 12; μίτος: thread		299
חֲוִילָה	Gn 2. 11		75
חֲוִיל	χορεύω: dance a round or choral dance Jud 21. 21		43
מְחֹלָה, מְחֹלָה	χορεύμα: choral dance Jer 31. 4 (3), 13 (12)	44, 70, 80	
חֲוִילִים	point of vocalization		99
חֹמֶם	ξανθός: ז. אדום Gn 30. 32 Cant 6. 10	44, 401	
חֹץ	ὁδός: ח. הדור Jes 10. 6, 51. 23	40, 45, 50	
חֹץ	ἐξωθεν = ἔξω	170 tm	
חֹר	κῦρος: supreme power, authority; concrete, one invested with authority IR 21. 8 Jer 39. 6 Eccl 10. 17; κύριος: Subst., lord, master		41, 44
„ חֹר, חֹר	φῶς	65, 337-8 tm, 395	
חֹר	ὤχρος: pale, wan, esp. pale-yellow; τὸ ὠ. the colour yellow Esth 1. 6	50, 69	
חֵישׁ	ταχίζω: make swift; ταχύνω: make quickly; intr., to be quick, make haste, hurry IS 20. 38		
	Jes 5. 19, 60. 22 Hab 1. 8 Ps 71. 12, 119. 60	32-3 t, 51, 64	
חֵישׁ	τάχα: Adv., (ταχύς) quickly, presently, forthwith Ps 90. 10		63
חֶזֶה	στήθος: breast, the front part of the θώραξ; of animals Lev 10. 15 [—στ, ἦ/ἡ, θ/י, ο/ε]	52, 81	
מְחִזָּה	σταθμός: upright standing-post, freq. in Hom.; sis. of the bearing pillar of the roof IR 7. 4, 5		70
חֶזֶן	ὄψανον: (ὀψομαι) vision, apparition Gn 15. 1, 21. 2 Jes 1. 1 Job 38. 15 IIR 9. 29	70, 73	
חֶזֶן	ὑπόσχεσις: undertaking, engagement, promise, contract Jes 28. 18		73
חֹק	ἰσχύς: strength of body; might, power Ex 13. 3 Jud 4. 3 Jes 8. 11 Ps 18. 2 Dan 11. 2	92, 171	
חֹק	ἰσχυρός, ἀζαχής		95 tm
חֶךְ	κύκλος: ring, circle; any circular body Ex 35. 22 IIR		
	19. 28 Ez 29. 4		57



- regarded as a result: *good fortune, success* Nu 24. 18  
Dt 8. 18 Ez 28. 4 Ps 60. 14, 84. 8, 118. 15, 16 Prv  
31. 29 Job 21. 7 Ruth 2. 1 [cf. Jer 12. 1]; *ill-fortune,*  
*misfortune, ill-luck*; the quality of the fortune or fate  
may be indicated by an Adj., ἀγαθὴ τ. or ἡ ἀγαθὴ τ.;  
freq. in dat., ἀγαθῇ τύχῃ *by God's help*; ἀλλ' ἴωμεν  
ἀγαθῇ τ.; = *إِنَّشَاءً* 65, 333 t  
בְּחֵל מֶגֶה, -άλα 56, 296 tm  
חֵל, חֵל ὄχλος: in political sense, *popular assembly* Esth  
1. 3; generally, *mass, multitude* Ob 20 56, 93  
חֵל תַּיְחֹס, -χίον [cf. αἰδωτάτων τειχίονα]; τειχίον: *wall*;  
used of walls of buildings, not, like τείχος, of city-  
walls 64, 80, 95 tm  
חֵרֶם, חֵרֶם ἔρμαιον: prop. gift of Hermes, i.e. *un-*  
*expected piece of luck, godsend, wind-fall, treasure-*  
*trove* [cf. אֶבְרָהָם]; Ἐρμαιον: *temple of Hermes* [cf.  
בַּעַל חֵרֶם]; Ἐρμαῖος: *called after Hermes* 24 t, 32 t, 129, 393 t  
חֵטָה חֵטָה 20  
חֵטָה חֵטָה ἡχείον: v. חֵטָה Ps 119. 103, 137. 6 Prv 8. 7 Cant  
2. 3 79  
חֵטָה חֵטָה δέχομαι, προσ-: *expect, wait* Prv 9. 12; *await,*  
*expect, wait for*; wait IIR 7. 9, 9. 3 Hab 2. 3 Dan  
12. 12; cf. καθικετεύω 58  
חֵטָה חֵטָה ἄγκιστρον: (ἄγκος פֶּסֶס) *fish-hook*; generally, *hook*  
Jes 19. 8 Hab 1. 15 Job 40. 25 57  
חֵטָה חֵטָה γιγνώσκω: *come to know, perceive*—as distinct from  
οἶδα *know by reflection*, γιγνώσκω = *know by observa-*  
*tion, perceive, discern, distinguish, learn, know* Dt 32. 29  
IR 5. 11 Prv 9. 9, 12, 13. 20 Job 39. 9; חֵטָה κατα-:  
c. acc. criminis, *lay as a charge against a person,*  
*pronounce a verdict of murder against*; c. acc. poenae,  
*give judgment or sentence against a person*; Pass., *be*  
*condemned* Ps 105. 22; חֵטָה ἀνα-: *know well, know*  
*certainly*, Pass. Prv 30. 24; ἐπι-: of things, *find out,*  
*discover*; *learn to know* חֵטָה חֵטָה Eccl 7. 16; συγ-: *join*  
*in a plot with* חֵטָה חֵטָה Ex 1. 10; συγ-, later form  
συγγνωμονέω: *join in a plot with*; οἱ συνεγνωκότες  
*conspirators* 86 t  
חֵטָה חֵטָה γνώμων: *one that knows or examines, an interpreter,*  
*discerner* Dt 4. 5 IR 3. 12 ICh 22. 15 (14) 300

478 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- חכמָה γνώμη: *intelligence; thought, judgment, sense, reason; prudence (W); γνώσις: knowledge* Ex 28. 3 IR 5. 9 Ps 37. 30 Job 12. 2 Eccl 7. 11, 9. 18; *higher, esoteric knowledge* Job 28. 12–28 75 t
- הלָהּ Εἷλωσ and Εἰλώτης: *Helot*, name of the Spartan serfs derived by . . . from Ἑλος—a town in Laconia, whose inhabitants were enslaved—by others from Pass. of ἔλω = αἰρέω [possibly an atavism] Ob 20; ὄχλος: *multitude* 131
- בלָהּ γάλαγος: poet. for γάλα (*milk*) Ex 3. 8 37, 42 t, 44, 46, 108, 326
- בלָהּ ἀλείφαρ: (ἀλείφω) *unguent, anointing oil, oil, fat*, used in funeral sacrifices; ἀλοιφή: (ἀλείφω) *anything with which one can smear or anoint*, esp. *hog's lard, grease* Ex 23. 18 Lev 3. 16, 17; λίπος; ἄλευρον: mostly in pl., *wheat meal* (opp. ἄλιφα *barley meal*) Dt 32. 14 [v. חסח] Ez 39. 19 Ps 147. 14 רב־לֵחֶם Ez 27. 18 57
- לָהּ τὸ ὄλον (ὄλος, οὖλος): *the universe* Ps 49. 2; τὰ ὅ. *one's all* Ib 39. 6 49
- לָהּ, לָהּ, לָהּ ἄγαλμα: *statue in honour of a god; statue* Cant 7. 2; *ornaments*, cf. לָהּ σταλάγμα: Dim. of στάλαγμα (*drop*), in pl. *ear-drops, ear-rings* Ib., Prov 25. 12 355 tm, 376
- לָהּ κόλλιξ: *roll or loaf of coarse bread*; κενός, κέννος: *empty*; κῶλος: *hollow* [Egyptian loaf is hollow] Lev 24. 5 Nu 15. 20 119 m, 395
- לָהּ θυρίδος, θύρις: Dim. of θύρα (*door*), *window* Gn 8. 6, 26. 8 IR 6. 4 Jer 22. 14 395
- לָהּ αἰσῖς: *distress, anguish* Ex 32. 18 81, 395
- לָהּ παραχή 63, 97 tm
- לָהּ οὐχ ὄλον (ὄλον οὐ): *not at all* Gn 18. 25 49, 405
- לָהּ ἐλπίς: *hope, expectation*; personified עֲלִי Job 14. 14 73, 81
- לָהּ, לָהּ ἀλλαγμα, -γή, -μός: *that which is given or taken in exchange; reward, price of a thing; change* Gn 45. 22 Nu 18. 21 37, 73, 76 t
- לָהּ διακενόω: *empty outright* [a body pierced by the sword was emptied of blood] 396 t
- לָהּ κενός: *empty* (v. חסח) 42 t
- לָהּ ἐξόλλυμι: *destroy utterly* Ez 24. 21 Ps 74. 7; *γεννάω: create* Job 26. 13 67, 396

# XIX. CATALOGUE OF GENERAL HOMOLOGIES 479

„	ἐπαυλέω: <i>accompany on the flute</i> IR 1. 40	395-6 t
לִילִי	αὐλός: <i>v. תִּלְאִי</i> IS 10. 5	79, 395
לִלִי	καινίζω: <i>v. שָׁדַח</i>	30 t, 174, 396
„	κατακηλιδόω: <i>strengthened. for κηλιδόω (stain, soil; metaph., defile, sully)</i>	396 t
חֶלֶק	όράω, όλάω 39, 67, 345-6 tm, 406; חֶלֶק הָרָמָה 14, 73, 80, 91, 327, 350 t, 406	
חֶלֶק	ἀδάμας: <i>v. חֶלֶק הָרָמָה</i> Dt 8. 15 Jes 50. 7; cf. χερμάς	49
חֶלֶק	ρέω: <i>v. חֶלֶק</i> Jes 8. 8	40
חֶלֶק	πλόκαμος: <i>poet. -μός; lock or braid of hair; in pl., locks, curling hair, prop. of women</i> Jud 16. 13, 19; in pl., of wicker baskets Esr 1. 9	70
חֶלֶק	έλκω	106-7 tm
חֶלֶק	έξ-	107 tm
חֶלֶק	έλκτός	103 tm, 107 t, 114
חֶלֶק	γλουτός: <i>buttock, pl.</i> Gn 35. 11	45, 258 tm
חֶלֶק	λαγχάνω: <i>obtain by lot; generally, obtain as one's portion</i> Jos 18. 2 Prv 17. 2, 29. 24; חֶלֶק δια-: <i>divide or part by lot</i> Jos 13. 7, 19. 51	92
חֶלֶק	חֶלֶק לָאֵחָיו: <i>allotted portion; lot, destiny; portion obtained by lot, share</i> Gn 14. 24, 33. 19 Nu 18. 20 Zach 2. 1 Ps 16. 5 Ruth 2. 3 Thr 3. 24 Eccl 9. 9	92, 114 t
חֶלֶק	φαλακρός: <i>baldheaded; like a bald head</i> [cf. φαλακρότης, <i>smoothness</i> ] Gn 27. 11; μαλακός: <i>soft, fair words; soft; soft, grassy</i> Jos 11. 17 Jes 30. 10 Ps 12. 3 Prv 5. 3	56-7, 65
חֶלֶק	חֶלֶק גָּמְבוֹס: <i>father-in-law; = πενθερός (in pl. parents-in-law; generally, connection by marriage)</i> Gn 38. 13 Mich 7. 6 Ruth 2. 11; cf. κηδεμών	57, 59, 252 tm
חֶלֶק	Σκάμανδρος	316 tm
חֶלֶק	Φοίνιξ: <i>v. חֶלֶק</i> Gn 9. 18, 22	93
חֶלֶק	חֶלֶק καύμα: <i>burning heat, esp. of the sun, sun heat, heat of the day</i> Gn 8. 22, 18. 1 Jes 18. 4, 24. 23 Job 30. 28; cf. ξανθός	37, 43, 73
חֶלֶק	αἰνίζομαι	85 t, 110 tm
חֶלֶק	αἰνικτός: <i>expressed in riddles, riddling</i> Dan 9. 23, 10. 11	110
חֶלֶק	חֶלֶק πένθος: <i>grief, sorrow; esp. of grief for the dead, mourning; public mourning</i> Dan 10. 3 [cf. Dt 26. 14 Hos 9. 4] IICh 21. 20	73

480 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מחמד, מחמל	ἐπιθύμημα: <i>object of desire; yearning, desire</i>	30 t, 70
חמה	θυμός	79, 297 tm, 300
חמה	ξανθός: v. אדם Jes 30. 26 Cant 6. 10	•
חמו, חמיר	ἀμφί	127, 168 tm
חמואל	Ἀμώθεος IIR 23. 31, 24. 18 ICh	
	1. 41	128
חמיץ	αἱματοίς, αἷμα	28 t, 356 tm
חביץ, חמצ	ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> Ex 12. 15, 13. 3, 23. 18 Lev 7. 13. 23. 17	
	Jes 30. 24	41, 44, 51
חץ	ζύμωσις: <i>fermentation</i> Nu 6. 3	120 m
חצוצה	ζύμωμα: <i>fermented mixture</i> Ex 12. 19	70
חצוץ	χρόη: <i>joint</i> Cant 7. 2	
חמר	ὄνος, ὄ, ἡ: <i>ass</i> Ex 21. 33	37, 41, 44, 50, 77, 100-1, 283
„	Ὅμηρος: <i>Homer</i> Gn 34. 1	50, 73, 100-1, 121, 291 tm
חבת, חבט	αἷμα, -ατος	82, 356 tm, 379-80, 425
חפר	χοῖνιξ: <i>a dry measure, esp. for corn; one man's daily allowance</i>	33 t
חפר	ἡμερίς	xxix tm, 50
חפז	πέντε: <i>the number five</i> Gn 5. 6	23 t, 99, 299
חפת	αἱμάτη, ἀγγεῖον	95 tm
חפץ	σκήνημα, σκάνωμα: = σκηνή (pl., camp, tabernacle; camp Gn 32. 3, 8 Jud 21. 8 Cant 7. 1: ICh 9. 19	
	ICh 31. 2	70, 81
חנ	ξανθώω: <i>dye yellow</i> ; ξανθίζω: <i>make yellow or brown</i> Cant 2. 13	45
חנף	σκηνή, -νυμα: <i>tent, booth</i> Jer 37. 16	81
חנף	καυνίζω: v. חנף Dt 20. 5	44, 247 tm
חנף	κενός: <i>empty; to no purpose; without the fruits of toil; abs., empty-handed</i> Gn 29. 15 Ex 21. 2, 11 IS 19. 5. 25. 31 Jer 22. 13	326, 396 t
חנן	ἐλεέω: <i>to have pity on, show mercy</i> IIS 12. 22	50
חנן, חננה, חנניה	ἔλεος: <i>pity, mercy, compassion</i> Gn 6. 3. 39. 21 Jos 11. 20 Jer 16. 13 Esth 2. 15 Esr 9. 8; τὸ γενναῖον: <i>nobility, noble birth</i> Prov 22. 1, 31. 30	50, 72
חנן	ἐλεεινός, ἐλεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i> Ex 22. 26 IIS 10. 1 Ps 116. 5 Neh 9. 17	50
חננה, חנניה	ἐλεεινολογία, ἐλεινο-: <i>piteous appeal</i> ; ἐλεητός: = ἔλεος, <i>pity, mercy</i> ; also in pl. Jos 11. 20 Esr 9. 8	72
חנן	γεννάω: <i>mostly of the father, beget; produce from oneself, create; metaph., engender, produce</i> Gn 33. 5	23 t, 33 t, 53

XIX. CATALOGUE OF GENERAL HOMOLOGIES 481

תנאל, תנאל	θεογενής: <i>born of God</i> ; <i>θεογεννής: begotten of a god</i> Jer 31. 38 (37), 32. 7	59, 129
תנא, תנא	διογενής: <i>sprung from Zeus</i> ; in Hom. epith. of kings; generally, <i>divine</i> IR 16. 1 Jer 28. 1, 36. 12	58, 127, 129
תנן	ὑπηγέομαι: <i>go just before, guide, lead</i> ; abs., <i>go first, lead the way</i> Ps 119. 29	50, 68
תנן	ἀγχω: <i>compress, press tight, squeeze</i> , esp. the throat; <i>strangle, throttle</i> ; Med., <i>strangle oneself</i> IIS 17. 23	38, 42 t, 95, 326
תנן	ἀγχόνη: <i>strangling, hanging</i> Job 7. 15 [cf. πρίγμα]	70
תנן	ἐπισκiasμός: <i>shading, covering</i> Jes 25. 4 Ps 94. 22, 104. 18 Job 24. 8	70
תנן	ἀζητός, χρηστός 95 tm (v. תנן, p. 492); תנן ἀσιδον, μέγας στρουθός 98 tm, 314 t	
תנן	ἰσχυρός: <i>hard; vigorous, strong</i> Am 2. 9; <i>powerful</i> Ps 89. 9	352
תנן	חָסַר, חָסַר: <i>chreō: (χρή, χρεία, χρήζω) want, need</i> Dt 28. 48 Am 4. 6 Prv 28. 22	24 t
תנן	חָסַר: <i>chreō: (χράομαι, χρή) need, a thing that one needs or uses</i> Jud 19. 19, 20 Ps 34. 10 Prv 6. 11	70
תנן	חָסַר, חָסַר: <i>σκεπάζω: cover, shelter</i> Ps 68. 14; <i>κύπτω</i>	31 t, 33 t
תנן	חָסַר: <i>νυμφεῖον (sc. δῶμα): bridechamber</i> Joel 2. 16 Ps 19. 6	80
תנן	חָסַר: <i>ἀμπέχω: surround, cover</i> Dt 33. 12	56
תנן	חָסַר: <i>ἀγχαλάω</i> 44, 51, 91, 240 tm, 326-7, 332, 334	
תנן	חָסַר: <i>ἐφθόω, ἔψω: boil, seethe</i> Cant 2. 7	334 t
תנן	חָסַר: <i>κοιφίζω</i> 13, 51, 353 tm, 42 t	
תנן	חָסַר: <i>σκοπάω, -ιάζω: spy</i> Dt 1. 22 Jos 2. 2	41, 52
תנן	חָסַר: <i>ἀγοραῖν: a democratic city with two assemblies, one popular and the other a Council of Chiefs; a township where two markets were held, one in the forenoon, when the market-place was full, ἀ. πλήθουσα; and the other after midday, when they went home from market, ἀ. διάλυσις</i> Jos 19. 19	377
תנן	חָסַר: <i>ἐπικρύπτω: freq. in Med., disguise, with concealment or secrecy</i> ; [v. חָסַר] IS 28. 8 IR 20. 38, 22. 30	87
תנן	חָסַר: <i>ὑφάσματος, ὑφασμα: woven robe, web</i> Ez 27. 20	40
תנן	חָסַר: <i>τύχη: fortune, providence, fate; good fortune, success; ill fortune, misfortune, ill-luck</i> IR 13. 17 Job 34. 6; <i>οἶστος: arrow</i> IS 20. 37	65, 411 t, 414-15 t, 421 t
תנן	חָסַר: <i>δατέομαι, δάσσομαι: divide among themselves</i> Ex 21. 35; <i>cut in two</i> Ib.; in act. sense, simply <i>divide, divide into</i> ;	

- διχάζω: *divide into two*; Pass. Gn 32. 8, 33. 1 Jud 7. 16 IIR 2. 8, 14 Ez 37. 22 Job 40. 30; in Pass. sense, *to be divided, distributed* Dan 11. 4 58
- חצה ἀριθμέω, v. הדה; σχίζω, v. גר 53, 382
- „ σχίζω: *split, cleave; divide them into parts* Dan 11. 4; generally, *part, separate, divide* Gn 32. 8, 33. 1 IIR 2. 8; *the army divided* Jud 7. 16 53, 93, 421
- „ ἤκα: *to have come; to have reached a point* Jes 30. 28
- „ ψηφίζω: *count, reckon, prop. with pebbles (ψηφοί)* Ps 55. 24 חצץ Job 21. 21 53, 66, 93, 421
- חציר οἶκος: *בית* Gn 25. 16 Jes 34. 13 77
- „ δρόσος: *dew* Ps 90. 5, 103. 15 66
- חצץ ψῆφος: *small round worn stone, pebble* Prv 20. 17 Thr 3. 16 66
- חצצרה τίτυρος: *reed or pipe* (cf. τιτύρινος: τ. αὐλός, a shepherd's pipe); σὺριγξ: *shepherd's pipe* Nu 10. 2 Hos 5. 8 ICh 16. 42; מהצצר -ריסח ICh 5. 13 57, 64
- חקה δίκη: *custom, usage* חק Gn 47. 22 Ex 12. 24 Dt 4. 8 Jud 11. 39 חקה Ex 12. 14 Nu 15. 15; *normal course of nature* חק Job 26. 10 חקה Jer 31. 35 (34) Job 38. 33; *in the way of, after the manner of* חק Ez 20. 18 חקה Lev 18. 3, 20. 23 Ez 33. 15; *order, right* חק Gn 47. 22 Ex 5. 14 חקה Ex 12. 43 Nu 19. 2 Ez 43. 18; *what is fit* חק Jes 5. 14; *truth* حَق; *justice* חק Mich 7. 11 Est 7. 10; *judgment* חק Jes 10. 1; *punishment, vengeance, penalty* חק Zeph 2. 2 24, 58
- חקק δικάζω: *judge, sit in judgment; give judgment; decide between persons, judge their cause* Jes 10. 1 Prv 8. 15 58
- חקק, מחקק δικάσθης: *a judge* Jud 5. 9, 14 Jes 33. 22 58
- חקק ῥήγνυμι, later ῥήσσω: Pass., of a stone, γράμματα ῥηγνύμενον *scored with lettering, i.e. inscribed* Nu 21. 18 Jes 30. 8, 49. 16 Ez 23. 14 Prv 8. 27, 29 (חרש) 50, 69
- חקר σκοπέω, ἐτάζω, ἐξ- 245 tm, 431
- חרר κόπρος: *excrement, ordure, of men and cattle* IIR 18. 27 Jes 36. 12 101
- מחראה κοπρών: *place for dung, privy* IIR 10. 27
- חרב ξηραίνω: *parch, dry up; drain dry* Gn 8. 13 Jes 19. 5, 6 44-5, 52, 402
- חרב, חרבה, חרבו ξηρός: *dry* Lev 7. 10 Prv 17. 1; of



XIX. CATALOGUE OF GENERAL HOMOLOGIES 483

a dried-up river Jos 4. 18 Ez 30. 12; τὸ ξ. <i>aridity</i>	
Ex 3. 1, 17. 6, 33. 6	44
חָרַב θέρμη, -μότης: <i>heat</i> Gn 31. 40; ξηρότης: <i>dryness</i>	
נָחַר πολεμέω: <i>to be at war or make war; fight, do battle</i>	
IIR 3. 23 حارب	61
חָרַב φθείρω: <i>destroy</i> Jes 60. 12	65
חָרַב, חָרְבָה, חָרְבָה φθορά: <i>destruction, ruin</i> Jer 49. 13 Dan 9. 2	65
חָרַב Ἄρης, Ἄρεως: <i>the god of destruction</i> חָרַב, חָרְבָה Jes	
61. 4, 64. 10 خراب; in Poets, Appellative for <i>war</i>	
حرب, the sword חָרַב Gn 3. 24, 31. 2; ῥομφαία: <i>large, broad sword; generally, sword</i>	36 t, 106 tm, 415 t
חָרַב חֲרִיב, חֲרִיב ἐρέβινθος: <i>chick-pea</i> IIR 6. 28 Ps 32. 4	29 t, 77
חָרַד ἀθροίζω, ἀθ-: <i>gather together, collect, muster; Pass., to be gathered or crowded together</i> IS 16. 4 Hos 11.	
10, 11 Am 3. 6; <i>muster in force</i> IS 13. 7	28
חָרַד ἄραδος	44, 97 tm
חָרַד ἐρίζω: <i>strive, wrangle, quarrel</i> IS 14. 15	92
חָרַד ἔρις (A), ἔδος: <i>strife, quarrel, contention; generally, quarrel, strife</i> IS 14. 15 Jer 30. 5	79, 82, 97 tm
חָרַד ἀράσσω, ἀραδ(ήσ)ει	63, 97 tm
חָרַד παραχή, παραγμός, ἄραδος	63, 93, 97 tm
חָרַד ὀρίζω = ὀρίσσω: <i>freq. of a feeling of chill, shiver, shudder; of the effect of cold, shiver (הרעיד Esr 10. 9); of the effect of fear, shudder</i> חָרַד Gn 27. 33 IR 1. 49 Ez 26. 16 הִחָרִיד Jes 30. 10 Ez 34. 28 Mich 4. 4 (הִחָרִיד Dan 10. 11; <i>feel a holy thrill or awe at, thrill with passionate joy; cf. Ps 2. 11</i> )	66
חָרַד φόβη: <i>shivering fear, shuddering, esp. from religious awe; generally, shivering fear, horror</i> Ez 26. 16	66
חָרַה ὑπόω: <i>burn with fire</i> Gn 4. 6 Nu 11. 33 IS 20. 7; Pass., <i>to be set on fire</i> Cant 1. 6 נָהַר v. pp. 146-7	62
חָרוץ חרוצה, חרוץ τροχός: <i>wheel</i> Jes 28. 27; <i>wheel of torture</i> IIS 12. 31 Am 1. 3 ICh 20. 3; <i>cake</i> IS 17. 18	24 t, 64
חָרוץ χρυσός: <i>gold; freq. used by Poets to denote anything dear or precious</i> Zach 9. 3 Prv 8. 10, 19	116 m
חָרִי γέρπον: <i>anything made of wicker-work; generally wattles</i> Gn 40. 16 Jes 19. 9	80
חָרַךְ ἀριθμέω: <i>count, reckon</i> Job 14. 5; <i>reckon, account</i> Prv 12. 27; ἐν-/הַעֲרִיךְ: <i>value</i> Lev 27. 8	326
חָרַךְ χάραξ: <i>pointed stake; palisade</i> Cant 2. 9	45

484 XIX. CATALOGUE OF GENERAL HOMOLOGIES

קֹדֶשׁ	ἱέρωμα: consecrated object, offering Lev 27. 21, 28, 29 Nu 18. 14 Dt 13. 18	23
קֶרֶס	ἔρπης: (ἔρπω) shingles Dt 28. 27	27
קֶרֶס	קֶרֶסֶה, ἥλιος 30 t, 38, 92, 309 tm; קֶרֶס ἀγρευτεῖ, ὑβρίζω 95 tm	
קָרָה	αἰρέω, ἀγρέω: take for oneself, take to oneself, choose Lev 19. 20; v. καρπίζω, p. 247	382 tm
„	ἀρπάζω: snatch away, carry off; seize hastily, snatch up, plunder IIS 23. 9 [cf. IS 27. 7-12]	333
„	ρύπαινω: (ρύπος רָפָס) defile, disfigure Job 27. 6	50
קָרָה	ῶρα (C): Hom. and Hes. distinguish three seasons; winter Jer 26. 22 Am 3. 15 Ps 74. 17; (spring خريف)	13, 50
קָרָה	רָצוּץ, ῥήγνυμι, ῥήσσω: The word is hardly used by correct Attic Prose writers, except in Pass., break asunder, rend, shatter Lev 22. 22 Jes 36. 6, 58. 6	50
„	ἀριθμέω	102 tm, 325
קָרָה	ρύζω or ρυζέω, like ράζω: growl, snarl, like an angry dog Ex 11. 7 Jos 10. 21	44, 51
קָרָה	ράγος, ράξ, ρώξ: grape Nu 6. 4	119 tm
קָרָה	ρώχειν, = βρύχειν, βρύκω: gnash or grind the teeth; τρίζω: grind, gnash	64, 120 t
קָרָה	a point of vocalization	66, 422
קָרָה	עררר, χέρσος, χέρπος: dry land, barren soils; metaph. barren, of women	33 t, 53
קָרָה	τρυγός, τρύξ: lees of wine, dregs Ez 23. 34	65
קָרָה	ἀροτρεύω, -ριάω, ἀράω, ἀρόω: plough, till IR 19. 19	36 t
קָרָה	בְּהֶרְסָה, ἀρατρον = ἀροτρον: plough IS 13. 20	70
קָרָה	הִקְרָה, ἀκροάζομαι: hearken, listen Jes 41. 1 Job 33. 31, 33 (כְּהִרָה); χρονίζω: take time, linger Gn 24. 21, 34. 5 Jud 16. 2 IIS 19. 11; delay Ps 50. 3; χρηστηριάζω: consult an oracle Job 11. 3 Jud 14. 18 [a pun]	51
קָרָה	ράχis: ridge of a hill or mountain; χρηστήριον: the seat of an oracle, such as Delphi; distr. from the νηός, ναός (temple טֵמֶה) Jud 4. 2 IS 23. 15, 19; oracular response, pl., קָרָה Jes 3. 3	45
קָרָה	χαράσσω, -ττω: cut into furrows, scratch; en- grave, carve, inscribe; simply, write (Perh. a Semitic loan-word, cf. Hebr. hāraś 'engrave'; or cogn. with Lithuanian žerėti 'rake, scrape'.) [If it is a	

loan-word, then it is an atavism] Ex 32. 16 Jer		
17. 1 Am 9. 16		36 t, 41, 44
חרש, חרות <i>γραπτός (γράφω)</i>		40, 103 tm
חשך, חשך <i>ἴσχω</i> : redupl. form of <i>ἔχω</i> ; <i>keep back, restrain</i> ; <i>stay, stop</i> Jes 58. 1 Job 16. 6; <i>σώζω</i> : <i>save</i>		34 t
חשך <i>ἀζάπα, γυμνός</i>		95 tm
„ <i>σπάω</i>		351 tm
חשך <i>σπάσμα</i>		351 tm
חשב, חשב <i>ψηφίζω</i> : <i>count, reckon</i> ; prop. with pebbles; <i>resolve to do something</i> Lev 25. 27 IS 18. 25 IIR		
22. 7 Jes 13. 17 Thr 2. 8 Esth 8. 3, 9. 24, 25	53, 62, 93, 327	
„ <i>ψέφω</i> : <i>ψέφει</i> : <i>φροντίζει</i> ( <i>consider, reflect, take thought, give heed, pay attention, ponder</i> ) Gn 15. 6, 50. 20, Ex 35. 35 Dt 2. 20 IIS 19. 20 Jes 5. 28, 10. 7, 53. 3-4 Mal 3. 16 Ps 40. 18 Prv 27. 14 Job 13. 24, 35. 2, 41. 19		62
„ <i>ἀσκέω</i> : <i>practise, exercise, train</i> Am 6. 5		
חשב <i>καταψηφίζω</i> : Pass. (so always in aor.), <i>to be con-</i> <i>demned</i> Jon 1. 4		327
חשב, חשב <i>ψήφισμα</i> : <i>decree, act</i> Jer 18. 11, 49. 30 Esth 8. 5		62, 70, 327
חשב, חשב <i>ἡσυχάζω</i> : <i>keep quiet, be at rest</i> Jud 18. 9 IIR 7. 9; <i>by resting from war</i> IR 22. 3; <i>impose silence</i> Neh 8. 11; <i>leave unsproken</i> IIR 2. 3 Jes 62. 1 Eccl 3. 7		92
חשב, חשב <i>σκοτία, -τος</i> : <i>darkness, gloom</i> Gn 1. 2 Jes 5. 20, 42. 7 Ps 82. 5, 107. 10, 14		34 t
חשב <i>σκοτισμός</i> : <i>darkening</i> Jes 29. 15, 42. 16 Ps 88. 7, 143. 3; חשב/חש <i>σκοτίζω</i> : <i>make dark</i>		52, 70
חשב <i>ἡγεμών</i> : <i>leader, commander, chief</i> Ps 68. 32		28, 637 tm
חשב <i>ἀγαπάω</i>	33 t, 91, 240 tm	
חשב <i>ξύματος, ξύσμα</i> : <i>filings, shavings</i> Jes 33. 11 قشاة		45, 52
חשב, חשב <i>Σκύθης</i> : <i>Scythian</i>		129 t, 291 t
חשב, חשב <i>ἀπτω</i> : <i>engage, undertake, prosecute vigorously</i> ; <i>set to work</i> ; <i>kindle</i> Jes 30. 14 Jon 1. 13		326
חשב, חשב <i>στολίζω</i> ; <i>ἐπιτολίσαι</i> ; <i>ἐπιτολή</i> ; <i>ἐπιτολίσαι</i> <i>στολίσαι</i>		339 tm, 341
חשב <i>τυπώω</i> : <i>impress, stamp</i> ; <i>stamp a coin</i> IR 21. 8 Esth 8. 8		67
חשב <i>τύπος</i> : <i>impression of a seal</i> ; <i>stamp on a coin, on a</i> <i>branding-iron</i> Gn 38. 18 Ex 28. 11 Cant 8. 6		79

- נתן ἔδνωτής: *a betrother* Jes 61. 10 Joel 2. 16 Ps 19. 6;  
οἱ προσήκοντες (προσήκω): *relations* Gn 19. 14 IIR  
8. 27 Neh 8. 18, 12. 28 328
- נתרת סκάμμα: (σκάπτω) *that which has been dug,  
trench; place dug up* Ex 22. 1 Jer 2. 34 70
- טא θεός: v. אל 128
- טבור ὀμφαλός: *navel; centre or middle point; later Delphi  
(or rather a round stone in the Delphic temple) [cf.  
הגדולה האבן בית-שמש in בית-שמש, the temple of the Sun-  
god; and at נתן, referred to as הגבמה הגדולה; the  
rock in Jerusalem, and the كعبه in Mecca]* was  
called ὀ. as marking the *middle point of Earth* Jud  
9. 37 Ez 38. 12 (י/ס, as in ὀλός/θολός: *the ink of  
the cuttle-fish*) 47, 51, 77, 109 t, 379 t
- טבח θύω: v. זבח Ex 21. 37 Thr 2. 21 32 t, 67
- „ ὀπτάω: *roast, broil, fry*; hence it appears that ὀπτάν  
was used of all kinds of *cooking by means of fire or dry  
heat*, opp. ἔψω (boil in water)—לָבַד—which never  
appears in Hom., whose heroes ate only roast meat  
[cf. ὀπτάνιον: *kitchen* مَطْبَخ] Gn 43. 16 Prv 9. 2 47, 57, 100
- „ σφάζω: *slay, slaughter, prop. by cutting the throat;*  
*slaughter victims for sacrifice* Ex 21. 37 Thr 2. 21 32 t
- טָחַף σφάγεύς: *slayer, butcher* IIR 25. 8 42 t
- טָחַף טָחַף σφάγιον: *slaughter, sacrifice, v. זבח* Ez 21. 15  
Ps 44. 23 32 t, 80
- טָחַף סφάγμα, -γιον: *slaughter* Jes 14. 21 70, 80
- טבל ἐμβάπτω: *dip in* Gn 37. 31 Lev 4. 6 IIR 5. 14 Ruth  
2. 14; δύνω: *plunge in* 67
- טבע δύνω, δύνω: *non-causal, get or go into; enter, make  
one's way into* دخل; *plunge into* טבע IS 17. 49 Jer 38. 6;  
*went beneath the earth* טבע Thr 2. 9; *plunge into the  
sea* טבע Ps 69. 3; *the sword entered his body* טבע Ez  
21. 19; of Sun and Stars, *sink into [the sea], set* בא  
Dt 23. 12 Eccl 1. 5 טבע; of clothes and armour, *get  
into* טבע Jes 61. 10 Jer 31. 4 (3) Job 40. 10 טבע IS  
28. 14 Ps 104. 2 טבע Ps 65. 14 38, 47, 68, 87
- טבע, הטבע κατα-: *causal, make to sink* Ex 15. 4 Jer 38.  
22; ἐκτυπώω: *model or work in relief; Pass., formed  
on a model, to be shaped* Prv 8. 25 Job 38. 6 42 t, 68, 87
- טבע τύπος: v. חתם Gn 41. 42 Esth 3. 12 79

- טָהַר, טָהַר, טָהַר, הִטָּהַר καθαίρω: *cleanse*, of things Lev 11.  
 32 Nu 31. 23 Ez 22. 24, 43. 26; *purify, refine* Mal 3.  
 3; *purge, clear* Ez 39. 16 Prv 20. 9; in religious sense,  
*purify* Gn 35. 2 Lev 13. 13, 14. 7-8 Jer 33. 8 IIR  
 29. 15; *purify oneself, get purified* Nu 8. 7, 19. 19 IIR  
 5. 12 Ps 51. 9; of menstruation Lev 12. 7-8, 15.  
 28; of the thing removed by purification, *purge*  
*away, wash off* Lev 13. 6 22, 44, 59  
 טָהַר περι-: *cleanse on all sides or completely* Lev 14. 48 61  
 טָהַר καθαρισ, κό-: *cleansing from guilt or defilement,*  
*purification* Lev 12. 4, 6; ט. חטאת 82  
 טוֹב ἀγαθού, -θός, ἀγαθός, ἀζαθός: *good* Gn  
 1. 4, 31 IIR 3. 19; *brave, valiant; good, capable* IS 8.  
 16, 9. 2; *good, in moral sense; morally good* IIS 27. 9  
 Jes 65. 2 Ps 100. 5 Prv 2. 20; of things, *good, service-*  
*able, good for it* Gn 27. 9; *it is good to do so and so*  
 Ps 118. 8, 9 Thr 3. 27; טוֹב א. *good, blessing, benefit* Gn  
 2. 18; *the good* Eccl 3. 12, 7. 20; טוֹב א. *good qualities*  
 Neh 6. 19; *goods of fortune, treasures, wealth* Gn 24. 10  
 Dt 6. 11 IIR 8. 9 Job 22. 18; *good things, dainties*  
 Jes 1. 19; ט. טוב, טוֹב, טובות, טובות, טובות 75-6, 82, 86 t,  
 101  
 טָהַר καταβάπτω: *dye, colour* IIR 9. 30; ἀγαθόω, -θύω:  
*do good to one, do good, do well* Lev 5. 4 Dt 28. 63  
 Jer 4. 22 60  
 „ ἀναίθω: *light up; kindle (W)* Ex 30. 7 60  
 טָהַר κλώσμα: (κλώθω) *thread* Ex 35. 25 50  
 טוֹב τειχίζω: *build a wall* Ez 13. 12, 14 47  
 טוֹב τείχος: *wall, esp. city-wall* Ez 13. 12 80  
 טוֹב θυρίς: ט. חלון IR 7. 4 47, 393, 395  
 „ στίχος: *row* Ex 28. 17-20; of trees IR 7. 3; *course*  
*of masonry*  
 „ קיר, טוֹב τείχος: ט. חלון Ez 4. 3, 46. 23 80  
 טוֹב θίς: *sand or mud at the bottom of the sea* Jes 57. 20  
 Jer 38. 6 Zach 10. 5 39, 43, 47, 73  
 טוֹב θύρα: ט. חלון; at Priam's *door*, i.e. before his  
 dwelling-place, especially of kings and potentates,  
*court* Gn 25. 16 Ez 25. 4; θωράκιον 23 t, 74, 393  
 טוֹב θῆτα; טוֹב φῶς 20, 337 tm  
 טוֹב θεός: ט. אל 128

488 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- לֶס δρόσος: *v.* רִצִּיחַ Dt 33. 28 Jud 6. 38-9 42 t, 57, 66, 69
- לֶסֶלֶס φάγυλος: *a lamb, either when it begins to be eatable or to eat alone* Jes 40. 11, 65. 25; cf. ἀρήν 42 t
- לֶסֶלֶס σκιάζω: *overshadow, shade, darken; generally, overshadow, cover* Dan 4. 9 Neh 13. 19 33 t, 67
- לֶסֶלֶס ἐπιτελέω: *complete, finish, accomplish; get it completed* Neh 3. 15 53
- לֶסֶלֶס Πτολεμαῖος: *Ptolemy* Esr 2. 42; cf. לֶסֶלֶס 62, 68, 73
- לֶסֶלֶס τίθημι: *put, place; deposit; lay in the grave, bury* Gn 35. 4 Ex 2. 12 Jos 7. 21 Jer 18. 22 Prv 19. 24 64, 117 t, 423-4
- לֶסֶלֶס מֶכֶסֶתָּהּ θέμα: (τίθημι) *that which is placed or laid down, money deposited, deposit; treasure* Gn 43. 24 Jes 45. 3 Jer 41. 8; לֶסֶלֶס θετός 33 t, 70, 117 tm, 423
- לֶסֶלֶס καλάθιον: Dim. of καλάθος (*basket narrow at the base; esp. for wool, for fruit; carried in procession in honour of Demeter*) Dt 26. 2 60
- לֶסֶלֶס הִנֵּה, הִנֵּה אֲפֹסֶלֶס: *lead away from; Pass., stray away from, wander; ἀποπλανάω: lead astray, make to digress; Pass., wander away from, wander from the truth* [πλανάω: *Prose Verb = πλάζω (used once in Hom., also by Tragic writers . . .)* אֲפֹסֶלֶס] Gn 20. 13 Jes 63. 17 Ez 13. 10 Mich 3. 5 33 t
- לֶסֶלֶס γεύω, γεύομαι: *taste* IIS 19. 36 Job 12. 11, 34. 3; *taste, eat of; take food* IS 14. 24 IIS 3. 35 Jon 3. 7; *metaph., taste, make proof of* Ps 34. 9 Prv 31. 18 47, 67, 325
- לֶסֶלֶס גֶּעֶמָה, גֶּעֶמָה גֶּעֶמָה γεῦμα: *taste* Ex 16. 31 Nu 11. 8; *food* Gn 27. 4 Ps 141. 4 Prv 23. 3; γεῦθος = γεῦσις (*sense of taste; taste, flavour; food*); εἶδεσμα: *meat, food; pl. eatables; χυμός: flavour* Job 6. 6 39, 47, 67, 70-1
- לֶסֶלֶס θυμός: *v.* תִּמָּה IS 21. 14 79, 297 tm, 300
- לֶסֶלֶס τρυφερόν, τό: *delicate, dainty* [תִּרְיָה Ez 17. 9]; *of fish, tender, soft-fleshed; of an infant, τό τ. dainty softness; τρυφήλος, rare form of τ.* Gn 34. 29 Nu 31. 17, 32. 16, 17 Esth 3. 13 طِنَل 43
- לֶסֶלֶס στέγη, -γα: *roof, ceiling* [سَقْفُ سَخْع, نَد]; *freq. in pl., house, dwelling* IR 7. 9 41
- לֶסֶלֶס ὀπλή 314-15 tm
- לֶסֶלֶס πράος: *mild, soft, gentle* Jud 15. 15 Jes 1. 6 93
- לֶסֶלֶס πρό, πρίν 86 t, 172 tm
- לֶסֶלֶס θρύπτω: *break in pieces, break small; σπαράσσω, -ττω:*

XIX. CATALOGUE OF GENERAL HOMOLOGIES 489

- tear, rend*, esp. of dogs, carnivorous animals, and the like Gn 8. 11, 37. 33, 49. 27 Dt 33. 20 Ps 7. 3 43, 417-18, 425
- קָרַץ *thrúpsis*: *breaking in small pieces* Nah 3. 1 23, 43
- „ קָרַץ *thrúmma*: (*thrúptō*) *that which is broken off*, bit Gn 31. 39 Ex 22. 30 Lev 17. 15 Ez 19. 36 Am 3. 4; *trufērōn*; *trúfos* 23, 43, 373 tm, 425 tm
- „ τροφή: (*tréfw*) *nourishment, food*; τὸ τροφόν: *that which nourishes* Mal 3. 10 Ps 111. 5 Prv 31. 15 41, 43, 373 tm, 425 tm
- Ζεύς: *Zeus* 127
- ἡμέρα: *v. יוֹם*
- ῥόος, ῥόφος: (*réw*) *stream, flow of water, current; current at sea; also current of air (רוּחַ); flux, discharge of morbid humours* Gn 41. 1 Ex 8. 1 Jes 33. 21 63
- בִּיָּלָה *phorá*: (*phérw*) *that which is borne; esp. that which is brought forth, fruit, produce, crop* Lev 26. 4 Hab 3. 17 79
- גַּמְבָּרָה *gámbros*: *brother-in-law, i.e. sister's husband or wife's brother; father-in-law; γαμβρά: sister-in-law* Dt 25. 5 Ruth 1. 15; *v. גַּמְבָּרָה* 57, 67, 326
- דִּישָׁא, -ָוָו, -ָעָו: *thirst; of trees, to be thirsty, parched* Gn 8. 3 Thr 4. 8 58
- דִּישָׁא, דִּישָׁא *disás*: *used as fem. of δίψιος (thirsty, and of things, dry, parched)* Gn 1. 9 Ex 4. 9, 14. 6 58
- דִּישָׁא *disios*: *v. דִּישָׁא* Ez 17. 24, 37. 2 58, 119 tm
- יָצָה *érgon*: *work* Gn 31. 42 Jes 55. 2; *of works of industry; of tillage, tilled land* Job 39. 11; *generally, property, wealth, possessions* Dt 28. 33 Jes 45. 14; *in bad sense, mischief, trouble, of disease* Eccl 12. 12 49
- קוֹלֹנִי *kolóni*: *v. לָג* Gn 31. 47 34 t
- ἄγυια: *street, highway, chiefly in pl.; rare in Prose* 403-4 t, 641-5 tm
- „ Ἄγυιεύς: *a name of Apollo as guardian of the streets and highways; pointed pillar, set up as his statue or altar at the street-door* 169 tm, 404, 641-5
- „ αὐγή: *αὐγαί, the eyes; mostly poet.* 404 t, 641-5 tm
- „ γυῖον: *limb; the foot; the hand; the whole body* 101, 404 t, 641-5 tm
- „ λάχος: (*laxeîn*) *allotted portion; portion obtained by lot, share* 404 t, 641-5 tm

- טָּ ׁדֹדֹס: v. הָדוּר Ez 13. 18 47, 50, 404 t, 641-5 tm  
 „ παγίς: (πήγγυμι) = πάγη (anything that fixes or fastens, snare, noose; fowling net; metaph., trap, net), trap Prv 6. 5 (v. שִׁקָּץ) 404 t, 642 t  
 „ ποδός, πούς: v. אָשׁוּר 62, 79 t, 642 t  
 יָדָה יָאֲפִיטוּ: send, drive on, of missiles, send forth, shoot Jer 50. 14; throw Thr 3. 53; assail Zach 2. 4 (conf. κατ-: harm, hurt) 56  
 תָּדַה דֹּסִיס: (δίδωμι) gift Ps 56. 13 58, 72  
 יָדָה ἀγαπητός: v. אֱהוּב Jes 5. 1 Ps 84. 2 107-8  
 יָדָה εἶδω, no Act. pres. in use, ὁράω being used; see, perceive, behold Jes 29. 15, 56. 10; pf. οἶδα I see with the mind's eye, i.e. I know Gn 4. 9, 12. 11; the aor. and pf. are usually supplied by γινώσκω: know carnally Gn 4. 1 IR 1. 4 47, 68, 85 t, 92, 108, 329-31  
 „ διαίδω (A), δια-εἶδω (i.e. διαφείδω) (A): discern, distinguish Gn 3. 22; test Ib 39. 6, 8 58  
 יָדָה γνωτός (A): of persons, well-known Dt 1. 13, 15; older and more correct form of γνωστός (pl., as Subst., = γνώριμοι well-known; notable, distinguished), notables Ib.; Act., knowing Jes 53. 3 108  
 יָדָה מוֹדַעַת, מוֹדַעַת, מוֹדַעַת γνωτός (B): kinsman, kinswoman Ruth 2. 1, 3. 2 108  
 יָדָה εἰδήσις: knowledge Gn 2. 9 Dt 4. 42 IR 7. 14 Jes 28. 9, 44. 19 Ps 119. 66 Prv 1. 4, 7, 22; = γνώσις (knowing, being acquainted with a person) Jes 11. 2, 9 Jer 22. 16 Hos 4. 1, 6. 6; in pl., forms of knowledge IS 2. 3 73  
 יָדָה εἰδήμα: knowledge Dan 1. 4, 17 70, 330 tm  
 יָדָה אֱלֵיָהוּ, אֱלֵיָהוּ ἡ θεὸς θεοῦ: God's votary; cf. יָדָה ICh 7. 6 128  
 יָהּ Διός, Ζεύς: Zeus; Παιάν: Paeon Jes 38. 11 44, 58, 61, 92, 114 t, 121-3, 127, 352 t, 390 t  
 יָהּ Gn 29. 35 86 t  
 יָהּ 286 t  
 יָהּ Διὸς Παιᾶνος, Ζεὺς Παιάν: Zeus Paeon or Paeon, the physician of the gods; title of Apollo (later as epith.); also of other gods; of Zeus, of Helios, of Pan; Διόπαν: Zeus Pan Gn 12. 1 Ex 3. 15, 6. 3 86 t, 121, 130, 330 t, 352 t, 390 t



- יְהוֹנָן Διογενής: *sprung from Zeus* (Ζεὺς ἐγέννησε);  
 Διογένης, prop. n. Esr 10. 6 ICh 3. 15 58, 68, 121, 127, 129
- יְהוֹנָן, יוֹן Διόδωτος, Διώσωτος: *given by Zeus*,  
 heaven-sent IS 13. 2, 14. 6 IIS 13. 3, 5 58, 114, 127, 129
- יְהוֹצֶדֶק Hag 1. 1 Esr 3. 2 129
- יְהִלֹם ἄδάμας: v. אַחֲלָמָה Ex 28. 18 Ez 28. 13 49
- יְהִי, אֱלֹהֵי יִשְׂרָאֵל εἶρην Διός IS 8. 2 IIR 1. 3, 13 125
- יוֹם ἡμαρ, ἡ-: = ἡμέρα (aspirated perh. only in Att. and  
 West Ion.; *day*; poet. for *time* יוֹם Nah 1. 7 יוֹם  
 Zach 14. 4, 9; pl., ἐν ἡμέραις τωρὸς *in the days* of Gn  
 14. 1 Esth 1. 1; in pl., *age* יוֹם Gn 3. 14, 18. 11,  
 35. 29; dat., τῇδε θῆμέρα = σήμερον (Adv. *to-day*)  
 הוּם, הוּם, הוּם, הוּם Ps 118. 24; καθ' ἡμέραν *by day*  
 הוּם Ex 13. 21 Ps 91. 5, 121. 6; ἐν ἅματι πάντα *in*  
*perpetuity* לְצֶמַח? Lev 25. 23 [cf. ἀθάνατος] 24 t, 34 t, 43, 51,  
 57, 171 tm
- יוֹן Ἴων: *Ion*; Ἴωνες, οἱ, the *Ionians* Gn 10. 4 133
- יוֹנָה κυάνεος: of the colour of κύανος (*dark-blue*  
*enamel*; *blue copper carbonate*; a bird, perh. *blue*  
*thrush* יוֹנָה Gn 8. 8), *dark-blue, glossy*, of the swallow  
 יוֹנָה Ib.; of the *deep sea*; generally, *dark, black* Jer  
 46. 16 Zeph 3. 1 Ps 40. 3, 69. 3 60
- יוֹנָה γυνή, γυνά: *woman*; as a term of respect or affection,  
*mistress, lady* Cant 5. 2 47
- „ Διονῆς: = Διονύσιος (*of Dionysus*); Διονύ: as voc.  
 of Διόνυσος (*Dionysus*) Jon 1. 1 58
- „ οἰνός: II. a wild pigeon of the colour οἰνωπός (*ruddy*  
*complexioned*, of Dionysus; but, *dark complexioned*,  
*black mixed with bright light, dark*, of ivy, of the fruit  
 of the φελλόδρυς (*holm-oak*), of the οἰνός II), the *rock-*  
*dove* Gn 8. 8 50, 120
- יוֹשֶׁבֶת Διόθεν: Adv. *sent from Zeus* Jud 9. 5 58
- יוֹשֶׁבֶת ἐνός = μονός: *solitary*; = οἷη (*the ace on dice*),  
*ace on a die* 32 t, 325 t
- יִחַל ἐλπῶ, ἐλπίζω, Att. form of ἐλπομαι, ἐέλπομαι: *hope*  
 or *expect* Ps 71. 14 Job 14. 14; *expect anxiously, fear*  
 IS 31. 3 Job 13. 15; construction, like ἐλπίζω: Att.  
 form of ἐλπομαι, used also by Hdt., *hope for*, or  
 rather (in earlier writers) *look for, expect* Ps 71. 14  
 Job 14. 14; of evils, *look for, fear* IS 31. 3 Job 13. 15 31 t

תְּלִיָּה	ἐλπίς: <i>hope, expectation</i> Prv 13. 12 Job 41. 1	72, 81
יַיִן	οἶνος: <i>wine</i> ; οἶ. φαρμακίτης Cant 8. 2	xxix, 43, 47, 65, 74, 120, 174 &
יָיִן	Ἄγυιεύς: <i>v. יָיִן</i>	404 &
יָיִן	ἀπευθύνω: <i>guide aright, direct</i> Gn 24. 14 Lev 19. 17 Jes 11. 4 Prv 9. 8, 19. 25; <i>correct, chastise</i> IIS 7. 14 IIR 19. 4 Jer 2. 19 Ps 105. 14 Prv 3. 12 Job 5. 17, 13. 10; <i>govern, rule</i> Jes 2. 4 Mich 4. 3; κατ-: <i>make or keep straight</i> Prv 9. 7 Job 13. 15, 32. 12; <i>demand an account from one, condemn</i> Gn 21. 25, 31. 37, 42 Job 13. 3, 22. 4 ICh 12. 17 (18); οἱ κατευθύνοντες the <i>righteous</i> יְדִידִים Ps 149. 1, 5	330 &
יָיִן, יָלֵד	βλαστός: <i>offspring</i>	32 &, 101
יָלֵד	βροῦκος: <i>locust or its wingless larva</i> ; ὀλιγγος: <i>a kind of locust</i> Joel 1. 4, 2. 25 Nah 3. 16	77, 401
יָם	κύανεος: the <i>deep sea</i> ; -νος: <i>sea-water</i> Gn 14. 3 Ex 23. 31	
יָמָה	πῆμα: <i>poet. word, misery, calamity</i> Ps 116. 2	61
יָמִים	ἡμίονος: <i>half-ass, i.e. mule</i> Gn 36. 24	51
יָמִין, יָמִין	μεσημβρία: (for μεσ-ημερία, μέσος [fem. μέση], ἡμέρα) <i>midday, noon; the parts towards noon, the South</i> Gn 35. 18 Jos 15. 1 Jes 43. 6 Ez 16. 46 Ps 89. 13 [since a person facing the rising sun has the South on his right hand, יָמִין came to mean 'right hand', 'right' IS 11. 2 Cant 2. 6 Eccl 10. 2, as well as <i>South</i> ; while the North—יָמִין Gn 14. 15 Jos 19. 27 Ez 16. 46 شمال—came to mean also 'left hand', 'left' Cant 2. 6 ICh 18. 18; εὐώνυμος]	86 &
יָמִין, יָמִין		27 &
יָמִין, יָמִין	θηλάζω: <i>give suck</i> ; of the young animal, <i>suck</i> Gn 21. 7, 32. 16 Jes 60. 16 Job 3. 12 Thr 4. 3	59, 81 &
יָסַד, יָסַד, יָסַד, יָסַד	κτίζω: <i>found, build</i> IR 5. 31, 7. 10 Jes 54. 11 Ps 24. 2, 104. 8 ICh 8. 16; cf. ἱσθημι	51, 60, 87
יָסַד, יָסַד, יָסַד	ἀνα-: <i>rebuild</i> Hag 2. 18 Zach 4. 9 Esr 3. 6, 10, 11; cf. καθίστημι, ἐφ-, συν-	51, 60, 87
יָסַד	κτίσις: <i>founding, settling; creation</i> Esr 7. 9	60
יָסַד	κτισμός: <i>foundation</i> IR 7. 9	60, 71
יָסַד, יָסַד, יָסַד, יָסַד	κτίσμα: <i>foundation</i> IIS 22. 16 Jes 24. 18 ICh 8. 16; of a temple Ps 87. 1; generally, <i>building</i> Jes 58. 12	60, 70, 71

- יִסָּף, הוֹסִיף, יוֹסֵף προστίθῃμι, -θῶ: *add* Lev 27. 13 IIR  
20. 6 Eccl 2. 9 IICH 9. 6; *continue* or *repeat* an action  
Gn 8. 12, 21, 38. 26 Ex 8. 25, 9. 34 Prv 23. 35;  
bear *another* son Gn 4. 2 62, 87 t, 327
- מִסָּר, מוֹסֵר δέσμα: (δέω A) poet. for δεσμός (metaph.,  
*any bond of union or connexion; of the laws*), *bond*,  
*fetter* Jes 52. 2 Jer 2. 20 Ps 116. 16 Job 5. 17,  
12. 18 (v. אסר) 70
- יָגֵ, ἀγγεῖον: *vessel* for holding liquids or dry substances  
Ex 27. 3 59
- יַעַד αἰνίζομαι 110 tm, 241 tm
- הָעוֹדָה τὸ ἔθος: *custom* Jes 8. 16, 20 Ruth 4. 7; εἰδῆσις:  
*knowledge* 73
- הוֹעִיל ὠφελέω: *to be of use or service; to be of use to one*,  
*to be of service, benefit* Jes 48. 17 Jer 22. 32 Hab 2. 18  
Prv 11. 4 Job 30. 13; *Pass.*, *receive help or succour*,  
*derive benefit or advantage* Job 25. 15, 35. 3 66, 93
- יַעַל δορκάλις 58
- יַעַן δία 58, 68, 169 tm
- יַעַץ μηχανίζομαι, μηχανίωμαι: = μηχανιάω II (*plan, devise*),  
*devise, contrive* Jes 7. 5, 14 27 Mich 6. 5; αἰνίζομαι:  
= αἰνέω (Poet. and Ion. Verb, very rare in good  
Att. Prose, ἐπαινέω being used instead); ἐπαινέω  
= παραινέω (*exhort, recommend, advise; propose*),  
*recommend, advise* Ex 18. 19 IR 1. 12, 12. 8 Jes 14. 24,  
26-7, 32. 7 Ps 16. 7 110-111 tm
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה συμμαχεύομαι: *take counsel with or*  
*together* IR 12. 6 Ps 83. 4 Prv 13. 10 ICh 13. 1 111
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה μηχανία, Ep. for μηχανιότης: *counsellor*; = μηχανιότης  
(*wise in counsel*, epith. of Zeus) Jes 3. 3, 9. 5 ICh  
27. 32, 33 Prv 15. 12 111
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה μῆτις: *wisdom, skill, craft, counsel, plan*,  
*undertaking*; παραινέμα: *advice* IIS 16. 23 IIR 18. 20  
Jes 8. 10 Jer 18. 18, 50. 45 Ps 81. 13 Prv 1. 31 82, 111
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה κακκάβη (A): *three-legged pot* (= χύτρα, *earthen*  
*pot, pipkin*) 60, 83 t, 646 tm
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה ἄγριος: (ἀγρός) *living in the fields, wild, savage*; of  
animals Jer 26. 18; of trees, opp. ἡμερος [הֶמֶר],  
*wild* Jos 17. 18 IIS 18. 8 29, 378 t
- יַעֲזָ, הוֹעֲזָ, הִתְעַזָּה ἀγορά: v. הַפָּרֶז Jos 15. 9 24 t, 377-8

494 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- יַעֲרָה, יַעֲרָה קηρίον: (κηρός) *honeycomb*, mostly in pl. IS  
14. 27 Cant 5. 1 60
- יָפָה εὐφύης 89 un, 115 t, 327
- יִפְנָה εὐφωνος: *sweet-voiced, musical; sweet-toned; loud-voiced*, of a herald Nu 13. 6 47, 115, 121
- יָצָא ἐξοδεύω: *march out, depart* Gn 28. 10 Ex 9. 21; *come out* Gn 8. 7, 27. 30 Dt 28. 6 [cf. יָצָא/ἐξοδισμός: = ἐξοδία (*marching out, expedition, journey*) Nu 33. 2; יָצָא/ἐξοδος: *discharges from the bowels* Dt 23. 14] 85 t
- הוֹצִיא σῶζω: of persons, *save from death, keep alive; ἐξάγω: lead out, lead away* Ex 7. 4 IIS 5. 2 Jes 40. 26 Jer 38. 22-3 ICh 23. 14; *having brought her out from Argos* Gn 14. 18, 15. 7 Ex 12. 51 Ez 11. 7, 20. 34, 21. 10, 42. 15 Job 15. 13 Est 1. 7 ICh 20. 3; *bring out of prison, release* Gn 40. 14 Ex 6. 6 Dt 4. 20 IIS 22. 20 IR 8. 51 Jes 42. 7 Jer 20. 3, 52. 31 Ps 25. 15, 31. 5, 68. 7, 107. 28, 142. 8, 143. 11; *bring forth into the world* Jes 65. 9 Job 10. 18; *lead out to execution* Gn 38. 24-5 Dt 17. 5, 22. 21, 24 Jud 6. 30 IR 21. 10 Hos 9. 13; of merchandise, etc., *carry out, export* Ex 12. 39 Lev 4. 12 Jud 5. 18 IIS 12. 30 IR 10. 29 Jer 51. 44 Ez 11. 7, 12. 7 Am 6. 10 Est 1. 7 Neh 9. 7 ICh 20. 2 ICh 1. 17, 9. 28; *draw off water* Nu 20. 8, 10 Dt 8. 15 IR 17. 13 Jer 10. 13 Ps 135. 7 Neh 9. 15; *bring forth, produce* Gn 1. 12, 24 Nu 17. 23 Dt 28. 38 Jes 61. 11 Hag 1. 11 Ps 104. 14 [cf. יָצָא/ἐξαγωγίον: *duty on export* IR 10. 28-9 ICh 1. 16-17; ἐξαγωγίμος: *unsettled, migratory*, of people Ez 12. 4] 28 t, 36 t
- הוֹצִיא ἐξωθέω: *thrust out, force out* IIS 13. 18; *expel, eject, banish* Est 10. 3, 19 205
- יָצָב, יָצָב ἵστημι 156 un
- יָצָב κοίτη: (κεῖμαι) = κοῖτος I (*resting-place, bed; stall, fold, pen*), *bedstead*; esp. *marriage-bed* (pl.) Gn 49. 4 Ps 63. 7 ICh 5. 1; cf. θακεῖον 59, 68, 74
- יָצָב κοιτάριον: Dim. of κοίτη, *sup.* Jes 28. 20 59, 71
- יָצָב יִשְׁחַק Gn 17. 19 Jer 33. 26 36 t, 417 t
- הוֹצֵק ἐκχέω: *pour out*, prop. of liquids Lev 21. 10 51
- מִקְדָּה, מִקְדָּה αἶθων: (αἶθω) *fiery, burning*; αἶθος: *burning heat, fire* Lev 6. 2 Ps 102. 4 70

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 495

יָקָה *ikéthēs*: suppliant 127 t  
יָקָן *Skúthēs*: Scythian Gn 10. 25 (+ י, like יבֿל and יֶגֶר) 130  
יָקוֹם *οἰκουμένη*: inhabited region; then the Greek world, opp. barbarian lands; the inhabited world (including non-Greek lands, as Ethiopia, India, Scythia), as opp. possibly uninhabited regions Gn 7. 4 57, 133  
יָקָר *ιχώρ*: ichor, the juice, not blood, that flows in the veins of gods; later simply, blood Ps 37. 20 39  
יָקָר *ἀκερα, κριτός* 96 tm  
,, *δόξα*: (*δοκέω, δέκομαι*) the opinion which others have of one, estimation, repute; mostly, good repute, honour, glory Esth 1. 4, 20 58, 68  
יָקָרוֹת = יָקָרוֹת *ψυχρότης*: coldness, cold; chill, frost 32 t  
יָקַשׁ *δικεῖν*: throw, cast Jer 50. 24 Ps 141. 9; cf. *δικτυόομαι*: Pass., to be caught in a net נָקַשׁ Ps 9. 17 38  
יָקוֹשׁ *δικτυωτός*: made in net-fashion; latticed, trellised Ps 91. 3 Prv 6. 5 (ע. יד פֿאַגֿיס) 642 t  
מִנְקַשׁ *δίκτυον*: net Am 3. 5 70  
יָרָה, יָרָה, יָרָה, יָרָה, יָרָה *εἰρη*: ע. אִירָה 127, 312  
יָרֵעַ, יָרֵעַ *τρέω*: flee from fear, flee away; trans. fear, dread, be afraid of Gn 18. 15, 19. 30 Jes 15. 4 64  
יָרָה *τρόμος*: trembling, quaking, quivering, from fear Gn 9. 2 Jer 32. 40 Ez 30. 13 Mal 1. 6 Ps 5. 8, 9. 21, 55. 6 Prv 2. 5, 8. 13 64, 70  
יָרֵב *Ἐρις*: a goddess who excites to war Hos 5. 15 82  
יָרֵבֶּעַל, יָרֵבֶּעַת, יָרֵבֶּעַת *εἰρην Βάαλ, γαμίτου, πόσιος*: votary of Baal, of husband Jud 6. 32 IIS 11. 21 IR 11. 28 42, 123, 126, 128, 311-12 t  
יָרֵבֶּעַת *tribula* ['thrashing-sledge' consisting of a wooden platform studded with sharp pieces of flint or with iron teeth]; cf. *τυκάνη* (instrument for threshing), written *τυτάνη* in Hesychius, and *τρυγάνη* IIS 24. 22 Jes 4. 15 70, 329  
יָרַד *παράδωμι*: give city or person into another's hands; esp. as a hostage, or to an enemy, deliver up, surrender; יָרַד/παράδοσις: surrender Dt 20. 20, 28. 52 61, 63, 68, 121, 327  
יָרַד *ἀρδάνιον*: = ἀρδάλιον (water-pot or trough) [from the heights of the West Bank—where the European



- אֵשׁ, אֶסֶן ἔχω: *have, possess* Gn 33. 9, 39. 4; *have means*  
*or power to do, to be able* Ib 31. 29 Prv 8. 21; *there is*  
 Gn 18. 24, 28. 16 IIS 14. 19 Prv 18. 24 אֵינִי Dan  
 3. 12 28 t
- יָשַׁב ἵζω: Mostly in Poets and late Prose,  
 the Att. Prose form being καθίζω; *make to sit, seat,*  
*place* Gn 40. 13 IR 2. 24; *settled* them in Scheria  
 IIR 17. 6 Ez 36. 11; *set up and dedicate* temples,  
 statues, etc., in honour of gods אָהַד; *sit, sit down* IR  
 1. 46 Esth 3. 15; of things, *settle down, subside* חָדָא 23, 47, 87,  
 174
- הוֹרִיב καθ-: causal, *make to sit down, seat* IR 2. 24; *set,*  
*place* Gn 40. 13 Job 36. 11; *encamp* IS 30. 21; *set up*  
 Ez 25. 4; *marry* הָרִיב Esr 10. 18 Neh 13. 23; cf.  
 συνοικέω: *live with in wedlock* 87, 116
- מוֹשֵׁב ἵμα: *seat* IS 20. 18, 25 70
- יָשַׁב θαλάσσω: Ep. form of θάσσω (*sit, sit idle*), *sit* IR  
 1. 46 59
- מוֹשֵׁב θάλαττα: *seat* IS 20. 13, 25 59, 70
- יָשַׁב οἰκέω: נ. Ez 27. 3 60
- הוֹרִיב οἰκέτης, -οικήτης: *household slave*, opp. δοῦλος Ex  
 12. 45 Lev 22. 10; οἰκήτης: *dweller, inhabitant* Gn  
 23. 4 Lev 25. 45 IR 17. 1 73
- מוֹשֵׁב οἰκῆμα: *dwelling-place* Nu 24. 21 Ez 6. 14,  
 34-13 70, 81
- הוֹרִיב οἰκίζω: c. acc. pers. *settle, plant as a colonist or*  
*inhabitant, remove, transplant* IIR 17. 6, 24 Ez 36. 11 87
- יָשַׁב καθ-: *settle, establish* IIR 17. 6, 24; Pass.,  
*to be settled* Jes 5. 8, 44. 26; *bring home and re-establish*  
*there, restore to one's country* Ez 36. 11 87
- יָשַׁב יָשַׁב יָשַׁב ἱεθεος παμύτου, ποσιος 126 t, 128
- יָשַׁב ἱεθεος: א. אֶסֶן 79, 392 tm
- יָשַׁב ἱεθεος Διός: a gift or votary of Zeus Esr 10. 3:  
 ICh 12. 6 (7) 128
- יָשַׁב ἱεθεος: sleep IR 18. 27 Jes 5. 27; *sleep of death* Jer  
 51. 39 Ps 13. 4 Dan 12. 2; ὑπνώω 115, 238
- הוֹרִיב ἱεθεος: ה. הוֹרִיב Ex 2. 17 IS 17. 47 Ez 34. 22,  
 36. 29 27-8 t, 36 t, 44, 116 t
- יָשַׁב ἱεθεος Διός Jes 1. 1 128
- יָשַׁב ἱεθεος: jasper (cf. Hebr. yāšp'eh) Ex 28. 20 82, 310

498 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- יֶשֶׁר ὀρθόω (ὀ/), יֶשֶׁר δֵּ-, יֶשֶׁר הוֹשִׁיר, ὀρθιάζω, יֶשֶׁר ὀρθός,  
יֶשֶׁר ὀρθότης, מִשׁוֹר κατόρθωμα 31 t, 48, 56, 58, 63, 110,  
384, 402 t, 417, 632-4 tm
- יֶשֶׁרֹן Ὀρθώσιος: a name of Poseidon; Ὁ. Ζεύς, = Lat.  
Jupiter; ἴσος 63, 68, 121, 641 tm
- יֶשֶׁשׁ, יֶשֶׁשׁ πρήγιστος, πρί-: = πρέσβιστος (poet. Sup.  
of πρέσβυς, *eldest, most august, most reverend*; irreg.  
form πρεσβίστατος) Job 12. 12, 32. 6 ICh 36. 17 62
- יֶתֶד πάσσαλος, πάττ-: *peg* on which to hang clothes,  
arms, etc. Ez 15. 3; *peg* for making a hole in a vine-  
stem; used to open the mouth or as a gag; of *stakes*  
used to mark boundaries; *pale* Ex 27. 19 Dt 23. 14  
Jud 4. 21, 16. 14 61
- יֶתֶחַק 28 t
- יֶתֶם ἀμήτωρ, ὀρος: *motherless*; ἀπάτωρ: *without father,*  
*fatherless, orphan* Ex 22. 23 Jes 1. 23 Ps 109. 9 Job  
6. 27, 24. 9 Thr 5. 3; of *unknown father*, יֶתֶם [nisi  
contr. of יֶתֶם ἐπὶ γαμήτου ξένου] Dt 23. 3 63, 67
- יֶתֶנִּי ἡθεὸς Διός, ἡ. θεοῦ 128
- יֶתֶר ἕτερος; -τερος (the addition to the stem of an  
adjective to form the comparative) 299 tm
- יֶתֶר, יֶתֶרָא ἡθεὸς Ἀπόλλωνος θεοῦ IIS 17. 25 ICh 2. 17 128
- יֶתֶר, יֶתֶרָא, יֶתֶרָא, Ep. יֶתֶרָא, poet. for ἰατρός  
(ἰητρός, like ἰατήρ, *one who heals, physician*, as a name  
of Apollo), in Hom. mostly *surgeon* (يَسْرِي, يَسْرِي);  
generally, *healer* Ex 3. 1, 4. 18 ICh 7. 37-3 74, 128
- יֶתֶרָא ἡθεὸς γαμήτου 128
- כּ הֶתֶא: Ashkenazi pronunciation of the letter ה
- כּ ἐκ 170 tm; κατέ 171 tm, 174 t; ὑπό 174 tm
- כּ ὥς: Relat., *as; like as, just as; according as* IR 22. 17 51
- כּאב πάθημα: (πάσχω) *suffering, misfortune,*  
*calamity*, mostly in pl. Ex 3. 7 Jes 53. 3-4, 65. 14  
Ps 33. 10 Job 2. 13 Thr 1. 12, 18; Medic., pl.,  
*troubles, symptoms* Jes 17. 11 Jer 15. 18; cf. πῆμα 70
- כּאשֶׁר ὅπως: *sis. of Time, when* Gn 24. 22 49
- כּבֹּד κωφάω, כּבֹּד, כּבֹּד ἐκ- 75 t, 87 tm
- כּבֹּד ἔγκυδον ἐνδοξον (*held in esteem or honour, of high*  
*repute*) Gn 34. 19 IS 22. 14 Jes 3. 5; of things,  
*notable* Ptn 8. 24 75 t
- כּבֹּד, כּבֹּד ἥπατος, ἥπαρ: *liver* Ex 29. 13 Ez 21. 26 Ptn



7. 23; the seat of the passions, anger, fear, etc. Gn  
 49. 6 Ps 30. 13, 57. 9, 108. 3, 149. 5; = *ἡπατος* 13, 14, 24 t,  
 82, 114 t, 379, 427
- כְּבוֹד *κῆδος*: Ep. word; *glory, renown*, esp. in  
 war IS 2. 8, 4. 21 Prv 3. 16 13, 41, 46, 403
- כְּבִיר *αἰγίς*: *goatskin*, worn as a dress IS 19. 16; v. p. 237 47
- כָּבֵל *ὄπλον* 14, 34, 342 tm
- כָּדָר *ἤδη*: Adv., *already* Eccl 1. 10 47
- כֶּבֶשׂ *ὄϊς, ὄvis*: *sheep*, كَبِش (rare in Prose, *πρόβατον*  
 (خروف) being preferred) both of the *ram* and the *ewe*  
 —כֶּבֶשֶׂה, כֶּבֶשָׁה, כֶּבֶשָׁה Gn 21. 28 Ex 12. 5 Lev 3. 7,  
 5. 6, 14. 10—though sts. a word is added to mark  
 gender אֵלֶיךָ (*ἀρνείος*) כֶּבֶשׂ Jer 11. 19 (Latin, *oris*) 81 t
- כֶּבֶד *καπνός*: *smoke* Gn 19. 28 Ex 9. 8, 19. 18; אֶבֶק, אֶבֶק  
 עֶשֶׂן 47, 68, 77
- כֶּד *κάδος*: *jar or vessel for water or wine* Gn 24. 14 IR  
 17. 12 42 t
- כֶּדִי *κατά* 171 tm
- כֹּה *ὥδε*: demonstrative Adv. of *ὥδε*; of Place Jud 14. 5;  
*hither* Ex 7. 16 Jos 17. 14; cf. *ὥδε*; *ὥδε καὶ ὥδε* *this*  
*way* and *that* כֹּה וּכְדָרְךָ יוֹם כֹּה Nu 11. 31;  
*here* Gn 31. 37 Nu 23. 15 (v. פֹּה) 27 t, 34 t
- כֹּה *ὥ*: *so* 47, 51, 85-6 t, 427
- כֹּשׁ *ὥ*: *thus* Gn 15. 5, 32. 5 IS 3. 17, 11. 7 47
- כֹּהֵן *διακονέω*: *minister, do service, serve* Ex 28. 4; Lev  
 16. 22 ICh 5. 36 58, 272 tm
- כֹּהֵן *διάκονος, διάκων*: *servant, attendant or official* in a  
 temple or religious guild Gn 14. 18 Ex 3. : Jud  
 18. 19 IIS 20. 26 Jes 66. 21 ICh 13. 9 58, 74, 272 tm, 286 t
- כֹּהֲנִים *διακονία*: *service; body of servants or attendants*  
 Ex 29. 9 IS 2. 36 58, 272 tm
- כִּיבֹעַ *κύμβαχος*: *crown of a helmet* [cf. Lat. *cresta*,  
 crest of a helmet] 34 t, 39, 48
- כִּיבֹעַ *καύσις*: *burning, cautery* Ex 21. 25 Jes 3. 24 כִּיבֹעַ 74, 78
- כִּיבֹעַ *καύμα*: (*καίω*) *burning heat*, esp. of the sun, *sun*  
*heat* Lev 13. 24 70
- כִּיָּוֹן *εἰκών*: *likeness, image*, whether picture or statue,  
*bust*; metaph., *living image, representation* Jer 7. 18,  
 44. 19; *κίων*: v. צִיָּן 78

500 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- כוס σκύφος: *cup, can, esp. used by peasants* Gn 40. 11  
Jes 51. 17, 22 Jer 16. 7, 51. 7 81
- מְכֹרָה, מְכֹרָה χωρίον: Dim. (only in form) of χώρος  
(like χώραι, a definite space, piece of ground, place) and  
χώρα (space or room in which a thing is; country);  
place, spot, district; pl., sites Ez 16. 3, 21. 35, 29. 14 70
- כּוֹס, כּוֹס Σκυθία: *Scythia* Gn 2. 13 IIR 17. 24, 30;  
Σκυθιάς, a name of Delos; כּוֹס נְהַרֵּי the Euphrates  
and the Tigris, the Scythian Rivers Jes 18. 1 129 t
- כּוֹס Σκύθης: *Scythian* IIS 18. 21; prov. Σκυθῶν ἐρημία  
of a desert; כּוֹס Σκύθαινα: fem. form of Σκύθης  
Nu 12. 1 44, 121, 129 t
- כּוֹס Σκυθῶν [sc. βασιλεύς, ἡγεμών, φύλαξ, etc.] of the  
Scythians [i.e. their king, leader, protector, etc.  
Jud 3. 8] Hab 3. 7 121, 129 t
- כּוֹס ψευδός: (ψεύδω) *falsehood, lie* Zeph 3. 13 21 t, 47
- כח κῆχυς: *strength, vigour*, poet. word; ἰσχύς: (perh.  
akin to ἔχω, ἰσχω) *strength of body* Gn 31. 6 Jud  
16. 5 IS 28. 20 IIR 19. 3 Jes 40. 29 Prv 14. 4;  
*might, power* Ex 9. 16 Nu 14. 17 Zach 4. 6 Dan 1. 4  
(Perh. μισχύς, cf. . . . γισχύν (ἰσχύν)) 23 t
- כי καί: Conj., copulative, joining words and sentences;  
to express simultaneity Gn 30. 33, 35. 18; also  
Adv.; εἰ καί *although, notwithstanding that, even  
though* כי הָא Gn 3. 1 IIR 5. 13 כי הָא Jes 1. 15 Hos  
1. 16 Ps 23. 4 Prv 22. 6 Thr 3. 8; before a Participle,  
to represent either καὶ εἰ (*even if*) . . . or εἰ καί . . .  
*although, albeit* Ex 13. 7 Jer 10. 2; v. כִּי 39
- „ κε: epic for εἰν; εἰν [so early Attic Inscrr., εἰν sts.  
after B.C. 400], also contr. ἦν and εἰν, which by  
crasis with καί become κῆν: *if haply, if, regularly  
followed by subj.* [as in Ex 1. 10]; Arcadian εἰκεν  
in Tegean Inscrr. of IV<sup>th</sup> B.C.; when the apodosis  
is fut. [as in Ex 1. 10], to express a future condition  
more distinctly and vividly than εἰ c. opt., but less  
so than εἰ c. fut. ind. 85-6 t
- „ כִּי γε: enclitic Particle, giving emphasis to the  
word or words which it follows Gn 49. 15 (cf. Ib  
6. 2 Ex 2. 2); with Pronouns: with Pron. of 1st  
Pers. so closely joined, that the accent is changed,

- in ἔγωγε אֲנִי Ex 20. 2; in ἀρά γε, each Particle retains its force, γε serving to make the question more definite הֲכִי Gn 27. 36, 29. 15; the demonstr. Pron. ὁ, ἡ, τό, made slightly (if at all) more emphatic by the addition of γε, *he, she, it* הֲכִי IIS 23. 19 326
- כִּי εἵνεκα, -κεν, εἰν-: Conj. for οὖνεκα, *because*; εἰ καί: *even though, although, notwithstanding that* Ex 13. 17 396 t
- כִּי־ן εἰκῶν: v. כִּן Am 5. 26 47, 78
- כִּי־לִי σχέλιος: of persons, *able to hold out, unwearied, unflinching*; mostly in bad sense, *flinching from no cruelty or wickedness; merciless, headstrong* Jes 32. 5, 7; cf. σχεπιάζω: *complain of hardship* 53
- כִּיבָה κομήτης 34 t, 89 tm, 326
- כִּכָּב και ὡς: *even thus (W)* Ex 29. 35 Esth 6. 9 51
- כִּכָּל θεός: v. אל, פִּיכָל 28
- כִּל, כָּל μέγας 56, 297 tm; ὅλος, οὖλος: *whole, entire, complete in all its parts* Ex 10. 13 IR 6. 22; *every* Gn 30. 40 Ex 35. 21 Lev 11. 32; = πᾶς, *all* Gn 2. 1 ICh 27. 1 21, 23-4, 37, 47, 49, 76 t, 86 t, 106 t, 384 t
- כִּכְלָא αὐλιον: *fold, stable, etc.* Hab 3. 17 Ps 50. 9, 78. 70 70, 80
- כִּלְאִים ποικύμα: *generally, variety, diversity* Lev 19. 19 Dt 22. 9 61
- כִּלָּה πυρόω: *burn with fire*; metaph., *set on fire, inflame*; Pass., *to be ignited* Ez 5. 13 (cf. Ps 2. 12) 422 t
- „ τελέω: *come to an end* IR 6. 38 Jes 15. 6 39, 47, 379 t, 422 t
- „ κλάω (A): *metaph., weaken*; Pass., *enfeebled eyes*; τελέω: sts. intr., *like the Pass. come to an end* Jer 8. 20; χηρῶ: *desire, long for, crave*; כִּלָּה, כִּלָּא κλείω: *confine*; κωλύω: *hinder, prevent; hinder one from a thing; withhold* 422-3 t
- כִּלִּי ὄπλον 60, 315 tm, 342 tm, 422
- „ χήλιος 43, 315 tm, 342 tm, 426 t
- „ χηλός 315 tm
- כִּלִּיל ὅλως, οὖλως: Adv.; *wholly, altogether*; ὅλον: neutr. as Adv., *wholly, entirely*; τελέως: *completely, absolutely, thoroughly* Ex 28. 31 Lev 6. 15 Dt 13. 17 Jud 20. 40 Jes 2. 18 Ez 28. 12 49, 422 t
- כִּלְכֵּל, הַכְלִים, הַכְלָם ἐγκαλύπτω: *hide oneself, hide one's*

- face*, as a mark of shame Jer 3. 3, 6. 15, 14. 3,  
22. 22
- כמה τί χρήμα: *why?* Job 7. 19; *what?* 63-4. 93, 327, 426  
כמהן, כמהם 34 t
- כמו από; ὁμοῖος: *like*; ὅπως: *as* 49, 169 tm, 352-3, 415 t
- כמוש, כמש, כאμινος κάμινος 304 t, 308-9 tm
- כסמן θέμα: *v.* מסמן 33 t, 70
- כמשער ὁμοῖος: *like, resembling* IR 7. 36 5 t
- כסר κομήτης 89 tm
- כן ξένος, ξείνος: *guest-friend, visitor, stranger* Gn 42. 11 45, 52  
,, ὥς: *so, thus* Gn 1. 7, 6. 22, 18. 5, 29. 26 52, 63, 68  
,, כנה, ξηνός: = κορμός ((κείρω) *trunk of a tree* (with  
the boughs lopped off;) Gn 40. 13 Ex 38. 8 Jes 33.  
23 Ps 80. 16 קנה Gn 41. 5 Ex 25. 31 (כ, ק) 45, 52
- כסונה τέχνημα: *that which is cunningly wrought, work of  
art, handiwork; artful device; generally, device, con-  
trivance* IR 7. 27-8 64
- כטר Φοῖνιξ: *Phoenician* [lake] Nu 34. 11; a  
musical instrument, like a *guitar*, invented by the  
Phoenicians Gn 4. 21 Nu 34. 11 Dt 3. 17 Jes 5. 12  
43, 93, 129, 174 t
- כין γεννάω: *causal of γίγνομαι, mostly of the father,  
beget; produce from oneself, create, engender, produce*  
Ex 15. 17 Dt 32. 6 IIS 7. 24 Ps 8. 4, 119. 73 Job  
31. 15 24 t, 34 t, 47, 53
- כני כניהו, כניהו, כניהו Διογενής: Neh 9. 4 ICh 15. 27,  
26. 29 ICh 31. 12; *v.* יונה 58
- כנין Φοινίκη: *Phoenicia* Gn 11. 31 93, 129, 131 t
- כניני Φοινίκινος: *Phoenician* 24 t, 42 t, 47, 129, 131 t, 286 t, 303
- כסר κλισία, -ίη: *anything for lying or sitting upon, couch  
or easy chair* 69, 332 t
- כסה καλύπτω: *cover; hide, conceal; cf. κεύθω* Jer 51. 42 26, 92
- כסות, כסה κάλυψις: *coverings* (pl.) Ez 13. 18 Job 24. 7,  
26. 6 82
- כסס κάλυμμα: *covering* (W); ἐγκαλυμμός: *covering*  
Gn 8. 13 Ex 26. 14 70
- כסיל ξύλον: *of persons, blockhead* Prv 17. 10, 18. 2 [cf.  
σχολερός] 21 t, 45, 52, 57
- כעס, כעס ὀργή: *anger, wrath* Dt 32. 7 IS 1. 6 Job 10. 17 35 t
- כף κεφαλή: *head of man or beast* Jud 8. 6, 15 79

- כֶּפֶה κεφαλή: of things, *extremity*; in Botany, *head*  
(= *inflorescence*) Job 15. 32; generally, *top*; *coping*  
of a wall, *capital* of a column Jes 9. 13 79
- כֶּף στήθος: *ball of the foot*, *ball of the hand* (below the  
thumb) Gn 40. 11 Dt 2. 5 Jes 37. 25, 53. 12 (στ/δ,  
like στέφος/כתר/كَنْيَة) 52, 424 t
- כְּפִי κατά 171 tm
- כַּכְפֵּל σπήλαιον: *grotto*, *cavern*; of a *grave* Gn 23. 9 70
- כָּפַה, כָּפַה κύπτω: *bend forward*, *stoop* Mich 6. 6; *hang*  
*the head from shame* Jes 58. 5; v. כָּפַה 31 t, 33 t
- כָּפַר καθαρίζω: *cleans*, *purify* Lev 4. 20, 26, 5. 18,  
16. 16, 20, 33 Dt 32. 43; of the menses Lev 12. 7-8 119 tm
- כִּפְרִים καθαρμός: (καθαίρω) *cleansing*, *purification* from  
guilt; hence *purificatory offering*, *atonement*, *expiation*  
Ex 29. 36 184, 273 tm
- כִּפְרָה κάλυψις: v. כִּסּוּת Ex 25. 20-2 82
- כָּפַר καταπραΰνω: *soften*, *soften down*, *appease*; *soothe*  
(W) Gn 32. 21 119, 273 tm, 327
- כָּפַט εἴπω: *fasten* Dan 3. 21 14, 326
- כִּפְתָּר σκαφίς, ἴδος: Dim. of σκάφη (כִּפְתָּר): *bow*!;  
σκάφος: *cup* Ex 25. 33 81
- כֶּרֶךְ γῆ, γαῖα: *land*; *land*, *country*; χῶρος: like χώραι  
(generally, *place*, *spot*), a *definite space*, *piece of ground*,  
*place*; *land*, *country* Jes 30. 23; v. עֵר 92
- כֶּרֶם κριός: *ram* Dt 32. 14
- כַּכְרָה ὀρυγμα, ὄρυμα: (ὀρύσσω) *excavation*; *tunnel*,  
*mine* Zeph 2. 9 70
- כִּרְיָב ἀρπη: unknown bird of prey, prob. *shearwater*;  
ἀρπίσθος φοῖνιξ: *phoenix* 301-4 tm
- כִּרְיָב κόρος (B): of warriors; at Sparta, an aristocratic  
corps of cavalry; ἐπίκουρος: *mercenary troops*; כִּרְיָב  
κούρητες: *young warriors*; κορυστής: *helmed man*,  
*armed warrior* 264, 406
- כִּרְיָב κρεμαστός: (κρεμάννυμι) *hung*, *suspended* Gn 9. 20  
Lev 19. 10 Jud 15. 5 Jes 5. 1, 27. 2 Jer 39. 10  
Am 9. 14 Zeph 1. 1 Cant 1. 14 ICh 27. 27;  
κ. σταφύλη, i.e. *dried grapes*; οἱ κ. κῆποι *hanging*  
*gardens* [cf. κρεμαστήρ: *stalk* by which a grape-  
cluster hangs; κρεμάστρα: *stalk* by which a flower  
hangs; χάραξ: (χαράσσω) *pointed stake*, esp. *vine-prop*] xxix, 23

כָּרַסָּא	κλισία; v. כִּסָּא	39, 69, 332 t
כָּרַע	χρoίζω	44, 426 tm
כָּרֶשׁ	χορδή: pl. guts, tripe Jer 51. 34	47.
כָּרַח	φρητάομαι: make a treaty or covenant with IS 20. 16, 22. 8 Ps 105. 9 IICH 7. 18; cf. Gn 15. 18, 21. 27 Neh 10. 1; cf. σπονδὰς τέμνειν	41, 51
כְּרִיתוּת	ρήτρα, φρ-, ρήτρη: (ῥῶ, ῥέω) verbal covenant, bargain, covenant Dt 24. 1, 3 Jes 50. 1; v. בְּרִית	51
כִּשְׁל	σφάλμα: trip, stumble, false step Jes 8. 14 Ps 119. 165	70
כִּשְׁף	θεσπίζω: to declare by oracle, prophesy, divine, foretell IICH 33. 6; v. פֶּשַׁע	39, 291
כָּתַב	γράφω: scratch, graze, engrave Ex 31. 18 Dt 6. 9, 27. 3 Jos 8. 32; draw Ez 43. 11; draw maps Jos 18. 4, 6, 8, 9; write Jer 36. 6; inscribe Ex 32. 32 Ez 13. 9 Ps 69. 29	22-3, 38, 40, 101, 112-13 tm
כָּתוּב	γραπτός: written	40, 112-13
כָּתַבְתָּ, כָּתוּב	γραφή	40, 112-13 tm
כָּתַבְתָּ, כָּתוּב	γράμμα, γράμμα, γράσσω, γρόπασα	40, 70, 113 tm
כָּתוּב, כָּתוּב, כָּתוּב	Κρητικός: Cretan Gn 10. 4 Jer 2. 10 Ez 25. 16, 27. 6 Zeph 2. 5	133
כָּתַב	τυπόω: v. חָתַם Jer 2. 22	67
כָּתַב	χρυσός: v. חָרוּץ	67, 116 tm
כָּתוּב	χιτών: garment worn next to the skin, tunic; in early times, only of a man's tunic (the woman's being πέπλος (upper garment or mantle in one piece, worn by women; less freq. of a man's robe כָּלִי Dt 22. 5)) Gn 3. 21, 37. 3 Ex 28. 39 Lev 16. 4 IIS 13. 18 Cant 7. 5	78
כָּתַב	κατακροάομαι: listen attentively to Job 36. 2	56, 60, 76, 326-7
„	πυκάζω: cover closely, freq. with collat. notion of protection Ps 142. 8; surround Jud 20. 43 Ps 22. 13; καταστέφω	62, 222 tm
כָּתַב	στέφος: (στέφω) poet. for στέφανος, σκουη, στεφάνη, garland Esth 1. 11 [cf. כֶּהן/στέφανος]	52
כָּתַב	κόπτω: cut, strike; smite; smite with weapons Ps 89. 24; pound, bray in a mortar Dt 9. 21 Joel 4. 10 Prv 27. 22 [cf. כָּתַב Jes 30. 14, כָּתַב Ex 27. 20 κοπτός: chopped small or pounded; κοπή σησαμίς, a cake of pounded sesame]; munch, masticate [cf. כָּתַב Jud 15. 19; καλέω/καταλέω: grind Joel 1. 6]	36 t, 69

- מכחש Piv 27. 22, מִכְחָה Jes 30. 14; cf. κοπτήριον: *place where grain was beaten* מִן Nu 18. 27 Jer 51. 33 Hos 13. 3; ἰγδισμα (from ἰγδίζω, which is not found) *pounding*; ἰγδίων: Dim. of ἰγδης (*mortar*; = ἰγδισμα) 70
- ל- -δε: an enclitic post-position; joined, to names of Places in the acc. to denote *motion towards* that Place IR 12. 26 Esr 8. 30 Neh 10. 35 ICh 8. 11, 18. 16; to names of persons Gn 4. 3 IIS 17. 29 ICh 10. 14, 22. 4 (3); to Pron. Gn 27. 7 Hos 4. 9 Zach 9. 12; to the demonstr. Pron., to give it greater force Jud 6. 20 Dan 8. 16 42 t, 73, 83-4 t
- „ εἰς, εἰς: (origin εἰς) radical sense *into*, and then more loosely, *to*; of Place, the oldest and commonest usage Jes 25. 12 Jer 44. 28; with verbs implying motion or direction, as of looking, ἰδεῖν εἰς οὐρανόν Il. 3. 364 Jes 51. 6; of Time, to denote a certain point or limit of time, *up to, until* Ex 34. 25 Dt 16. 4 56 t, 83 t, 86 t, 169 tm
- „ אל, πρὸς 62, 173 tm
- לא, οὐ: אֵין Gn 2. 5, 17 Jer 10. 11 12, 24 t, 39-40, 66, 76 t, 326
- לֹא-אִישׁ, אֲנֵן ἀνδρῶν 289 tm
- לא, πλάω: abs., *hold out, endure, be patient, submit* Job 4. 2, 5; cum inf., *dare or venture to do; bring oneself to do something contrary to one's feelings*, whether good or bad, *have the courage, hardihood, effrontery* Gn 19. 11 Jer 9. 4 64
- לאס, καλύπτω: v. כסה IS 21. 10 IIS 19. 5 60
- הִלִּים ἐπι-: *cover over, cover up* IR 19. 13 60
- מְלָאכָה, ἔργμα: poet. for ἔργον (*works or deeds of war; of works of industry, deed, action*) *work, deed, business* Gn 2. 2 Ex 12. 16, 36. 7 70
- לאס, λαός, ληός, λεώς: in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, mostly including both *foot and horse* מַצֵּעַ Dt 20. 1-2, 5, 8-9 Jos 3. 14, 6. 10, 20, 7. 4, 8. 9-10, 13, 10. 21 Jud 4. 12, 18. 20 IS 14. 41 IIS 17. 8 IR 22. 4, 28; in Od., λαοί, more rarely λαός, almost always means *men* or *people* לְאָלֵם Gn 25. 23 Jes 51. 4 Ps 2. 1, 14. 34, 44 15 37, 39, 67, 92
- לב, κόλπος, -που: *bosom, lap* Ex 28. 30 Jud

19. 8 Nah 2. 8; of the womb, of other cavities; of the *ventricles* of the heart Ez 11. 19, 16. 30 Ps 73. 26; *bosom-like hollow* Dt 4. 11 [κόλπος → καλπος (ο/α) → καλπ (—ος) → καλβ (π/β) قلب; κόλπος → ολπος (—κ) → λοπος (const./vow.) → λεπος (ο/ε) → λεπ (—ος) → λεβ (π/β) לב; κόλπος → κόλπου → ολπου → λοπου → λεπου → λεβου → λεβαυ (ο/α) → λεβαב (υ/ב) לבב]
- לבן πλινθεύω: *make bricks* Gn 11. 3 Ex 5. 7 14, 23  
61, 86 :
- לבן לבנה πλίνθος: *rarely πλίνθον; brick*, whether sun- or fire-baked Gn 11. 3 Ex 1. 14 Ez 4. 1 61, 86, 116 :
- לבן מלכך πλινθεῖον: *brickworks* IIS 12. 31 93, 116, 305-8 tm
- לבן ἀλφός: *dull-white leprosy* LXX Lev 13. 39; λευκός: of colour, *white*, freq. in Hom. varying from the pure *white* of snow (ἑπποι) . . . to the *grey* of dust Gn 49. 12 Lev 13. 3, 38-9 Zach 6. 3 Eccl 9. 8 [לבן in the text referred to in the Septuagint or elsewhere is not 'dull-white leprosy'. לבן is simply 'white' everywhere, and its homologue is λευκός, the homologues of the verb לבן being ἐκλευκαίνω and καταλευκόω] 60, 63-9
- לבן σελήνη, -λάνα, -λάνα: *the moon* Jes 24. 23, 30. 26 Cant 6. 10 78, 293
- לבן καλύπτω: v. כסב 60, 92, 293 :
- לבן καλυπτός 60, 104 tm, 107 t, 293 :
- לבן לבוש, לבוש, מלבוש κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband 60, 70, 74
- לבן κάλυψις: v. כסב, طربوش 60, 72
- לבן λόγος: *measure* Lev 14. 21 77, 399
- לבן οὐ: v. יא
- לבן לבן, לבנה, לבן φλογός, φλόξ: (φλέγω) *flame* of fire; *flash* of a miraculous cloud, of precious stones; the *blade* of a sword Ex 3. 2 Jud 3. 22 IS 17. 7 Jes 29. 6 Joel 2. 3, 5 Nah 3. 3 Job 39. 23, 41. 13; φλέγω = φλογίζω; φλόγωσις: *burning* לבנה Ez 21. 3 Cant 8. 6 65, 79
- לבן λόγος: *argument, discourse, discussion, debate, deliberation, speech; spoken*, opp. *written word* Eccl 12. 12 77, 399



XIX. CATALOGUE OF GENERAL HOMOLOGIES 507

סהל	φλογός, φλόξ: v. כהל Gn 3. 24 Ex 7. 11	65, 79
יִתְּנָהּ	μηκέτι: Adv., (formed from μή, ἔτι, with κ inserted on a false analogy with οὐκέτι) <i>no more, no longer, no further</i> Job 30. 13	32 t, 44
לֹא יִדְּלֶנָּהּ, אֵלֶּיךָ	ἐθέλω or θέλω: θέλω is never found in Hom. or Hes. exc. Il. 1. 277 (dub.); generally, <i>wish</i> ; c. acc. et inf., <i>wish that</i> Gn 17. 18 Nu 14. 2, 20. 3 Jud 13. 23 Jes 48. 18 Ps 81. 14	59
עָרִיב	Gn 10. 13, 22 Jes 66. 19 Ez 30. 5	77 t
לִהְיוֹת, לְהִיָּת	δανείζω, προσλαμβάνω	89-90 tm, 426 tm
עֲלֵה	καλυπτός: <i>covered</i> ; <i>put round so as to cover</i>	60, 104 tm
לִהְיוֹת	πλάγιος: <i>placed sideways</i> ; metaph., <i>crooked, treacherous</i> Jes 30. 12 Prv 2. 15, 14. 2	61
לִהְיוֹת	πλαγιάζω: <i>turn sideways</i> Prv 4. 21	61
לִהְיוֹת	πλαγίωσις: = πλαγιασμός: <i>deceit</i>	61
לִהְיוֹת	πλάξ: <i>flat stone, tablet</i> ; pl., <i>slabs</i> of marble; στήλη, στάλα, σάλλα: <i>block or slab</i> used as a memorial, <i>monument</i> ; monument inscribed with record of victories, dedications, votes of thanks, treaties, law, decrees, etc. Ex 27. 8, 34. 1 Jes 30. 8 Jer 17. 1 Ez 27. 5 Cant 8. 9	52, 61, 339 tm
לִהְיוֹת	λαϊκός: (λαός) <i>of or from the people</i> ; hence, <i>unofficial, civilian</i> ; common opp. <i>consecrated</i> , of bread; as Subst., <i>layman</i> , opp. κληρικός ( <i>cleric</i> ) Gn 29. 34 Ex 38. 21 Jud 17. 13	60
לִהְיוֹת, לִהְיוֹת, לִהְיוֹת	αὐλίζω, -ζομαι: <i>lie in the αὐλή or courtyard</i> ; <i>take up one's abode, lodge</i> Zach 5. 4, <i>live in a place</i> Jes 1. 21 Ps 55. 8, 91. 1 Ruth 1. 16; <i>pass the night</i> Gn 19. 2 Cant 1. 13 Ruth 3. 13	13, 68
לִהְיוֹת, לִהְיוֹת	αὐλισμα: <i>lodging</i> Gn 43. 21 Jos 4. 3 Jes 1. 8 Jer 9. 1	13, 70, 80
לִהְיוֹת	ἐγκλησις: (ἐγκαλέω) <i>accusation</i> Ex 16. 7-9 [cf. ἐγκλημα: <i>complaint</i> ; in Law, <i>unwritten complaint</i> ]	72
עָלֵה	πλάσσω: <i>knead bread</i> Gn 18. 6 Jer 7. 18 [cf. πλάσσω/עָלֵה, —π; γλῶσσα, γλάσσα/רָשָׁה, —γ]	61
עָלֵה	μαλακός: <i>soft</i> ; of things subject to touch, <i>soft grassy meadows</i> Nu 6. 3 Ez 21. 3; λείος: <i>smooth</i>	119 tm
עָלֵה	κρέας, κρῆς: <i>flesh, meat</i> ; <i>carcass</i>	xxx1 t
עָלֵה	φλογμός: <i>flame, blaze</i> , as of lightning; φλογιστός: <i>burnt up</i> Dt 32. 4	56, 65, 106

- לְחִי, לֶחֶם *γένυς*: *jaw* Jud 15. 15; pl., *both jaws, the mouth with the teeth* Dt 18. 3 Ez 29. 4; generally, *side of the face, cheek* Dt 34. 7 Jes 50. 6 Mich 4. 14 Job 16. 10 Cant 1. 10 Thr 3. 30 47
- לִחַץ *λείχω*: *lick up*; simply, *lick* 12, 14, 22, 25, 33-4 t, 44, 326
- מִלְחָמָה, מִלְחָמָה *πολεμέω*: *to be at war or make war* IS 28. 15, 31. 1, with IIR 13. 12; *fight, do battle* Ex 14. 14 IS 23. 1 IIC 20. 17; generally, *quarrel, wrangle with one* Ps 35. 1; later c. acc., *make war upon* Ex 1. 10 Nu 21. 26 Jud 9. 46 IIR 6. 8 14, 61
- מִלְחָמָה *πόλεμος, πόλε-*: *war* Ex 1. 10, 15. 3; *battle, fight* Gn 14. 8; *make war* Ib 14. 2 14, 40, 74, 79, 86 t, 97 tm
- מִלְחָמָה *Δημήτηρ* 360 tm, 386, 395
- לְחָמָה *λέχος*: poet. Noun, *couch, bed; marriage-bed*; and generally, *marriage; spouse*; לְחָמָה *σά λέχεια* thy spouse Euripides *Electra* 481 Dan 5. 2, 3, 23; v. פִּילֹס
- לַיִל, לַיִל, לַיִל *νυκτός, νύξ*: *night* Gn 1. 5, 7. 4 Ex 12. 42 Jes 16. 3, 21. 11; *μέσαι νύκτες* midnight לַיִל הַלַּיְלָה Ex 12. 29 39, 168 t, 326
- לִיֹּשׁ *λῖς, λέοντος (λέων)*: Ep. for *λέων* (*lion*; of brave men), *lion* Jes 30. 6 Ptn 30. 30 43, 82, 101
- לָכַד *λαγχάνω*: *to be chosen by lot* Jos 7. 16-18 IS 10. 20-1, 14. 41-2; *become possessed of a thing* Ib 14. 47 IIR 17. 6; *λοχέω*: (*λόχος*) c. acc. loci, *occupy with an ambuscade* Jos 8. 21; = *λοχάζομαι*; *λοχίζω*: *lie in wait*; Pass., *fall into an ambush*; be caught in an ambush (W) Jes 24. 18 Jer 6. 11, 8. 9, 48. 44 Job 36. 8 Eccl 7. 26; = *λοχάω* 92
- לָכַד *λόχος*: (*λέγω* A) *ambush; ambuscade* Ptn 3. 26 79
- מִלְכָּדָה *λοχισμός*: *placing in ambush* Job 18. 10 70
- לָכֵן, לָכֵן *αἰτί* Gn 2. 24 168 tm
- לָכֵד *μαρθάνω*: *learn, esp. by study* (but also, *by practice*) Dt 5. 1 Jes 2. 4 Ps 106. 35; מִלְכָּדָה *μαθητής* 47, 72
- לָמָּה, לָמָּה, לָמָּה *τί χοῆμα*: *what* Gn 3. 13, 4. 10; *why?* Ib 4. 6 Job 3. 12 Cant 1. 7 (v. כִּבְיָה) 64, 93, 327, 334, 426
- לָצֵץ *λάρυγξ*: *larynx or upper part of the windpipe* 100
- לָצֵץ *γελάω*: *laugh; laugh at, laugh scornfully at* IIR 19. 21 Ptn 1. 26; *be amused at* Job 9. 23 69, 87
- הִלְעִיב, הִלְעִיב *δια-, ἐγ-*: *laugh at, mock; κατα-*: *laugh, jeer at, laugh scornfully, mock* Neh 2. 19 IIC 30. 10, 36. 16 (2/2) 28 t, 87

- נל טραυλίζω: *mispronounce a letter, lisp* Ps 114. 1 64  
 נעל λάχανον: *mostly in pl., garden herbs, opp. wild plants; but also λάχανα ἄγρια [wild herbs]* Jer 9. 14  
 Thr 3. 15, 19 80  
 נל λάμπάδος, -πάς (Λ): *torch* Jes 62. 1 Zach 12. 6;  
 of lightning Ex 20. 18 (15) Ez 1. 13 Job 41. 11 [cf.  
 Ib 41. 13] 47, 82  
 נל καλύπτω: *Med., cover oneself* Ruth 3. 8 61  
 נל λαγχάνω: *generally, obtain as one's portion* Gn 14. 24  
 Nu 34. 14 Jos 13. 8, 18. 7; v. נל; λαχίζω: *Pass., fall into an ambush, be caught in an ambush (W)*  
 IS 4. 11, 17, 19, 21-2; v. נל; ἀλίσκομαι: *defect. Pass., Act. supplied by αἶρέω; to be taken, conquered, fall into an enemy's hand, of persons and places* Jos  
 11. 16 Jud 11. 13, 15 IR 20. 34 IIR 13. 25, 23. 34  
 Ez 17. 13 IICH 36. 4; *take away* Gn 2. 22, 5. 24 IR  
 14. 26 Job 1. 21; αἶρέω: *From root ἐλ-; Act. to take with the hand, grasp, seize* Gn 31. 1 Lev 8. 26 Jes 6. 6  
 Prv 7. 20; *take, get into one's power* Ib 11. 30; *generally, get, obtain* Gn 27. 36 Jes 40. 2; *Med., take for oneself, take to oneself* Gn 6. 21 Ex 6. 7 Lev 23. 40  
 Dt 7. 25 Jud 6. 2 IS 30. 19 Ez 5. 1; *choose* Gn 21. 21 Jos 3. 12, 4. 2 Jes 66. 21 Jer 33. 26; נל  
 φλέγω: *Pass., blaze, kindle* Ex 9. 24 Ez 1. 4 65, 85 t, 92  
 נל λάχος: (λαχεῖν) *allotted portion: lot, destiny; share*  
 Prv 4. 2; *Poet. word used by Xenophon and found in dialects; λόγος: verbal noun of λέγω (B); thinking, reasoning; reflection; rational faculty (W)* Jes  
 29. 4 Prv 1. 5; *speech, delivered in court, assembly, etc.* Dt 32. 2 (cf. Job 29. 22) Job 11. 4; v. נל;  
 נל λαχμός = λάχος Nu 31. 27 Jes 49. 24-5 67, 70, 92, 171  
 נל, נל λέγω (B): *gather, pick up* [the ו and the ש are accounted for by the ז in λογίζομαι which derives from λόγος, a verbal noun of λέγω (B)—one of whose homologues is נל]; cf. θυλακίζω 33 t, 340 t  
 נל λείχω: v. נל 12, 14, 25, 33-4 t, 326  
 נל γλῶσσα, γλάσσα, γλῶττα: *tongue* Ex 4. 10, 11. 7  
 Jes 57. 4 Ps 12. 4, 137. 6 Thr 4. 4; *tongue as the organ of speech, talking* Ps 34. 14, 52. 6, 109. 2 Prv 6. 24, 25. 15; *language or dialect* Gn 10. 5, 20, 31 Zach

8. 23 Esth 8. 9 Dan 1. 4 Neh 13. 24; *obsolete or foreign word* which needs explanation Dt 28. 49  
 Jes 28. 11, 33. 19 Jer 5. 15; *people speaking a distinct language, tongue* Jes 66. 18; *anything shaped like the tongue* Jes 5. 24, 11. 15; *tongue of land* Jos 15. 2, 18. 19; *ingot* LXX Jo. 7. 21 [*ו. ב. ש. ב. / καθίζω*] 55, 68, 116, 415 t  
 לָשׁוֹן πλίνθος 61, 116 tm  
 לְשׁוֹן וּשְׁכָה λέσχη: (prob. from λέχ-σκη, cf. λέχος [לְחֵן]) orig. *couch*: hence *funeral bier or tomb*; then, *lounging place*; later, *public building or hall*, used as a *lounge or meeting-place*, esp. at Sparta and in other Doric cities, also in Attica; at Canidus, *council-chamber*; of the *council* of the Olympian gods 34 t, 39, 47-8  
 כְּלָתוּמָה κάλυμμα: *head-covering, hood, veil*; of the garment thrown by Clytaemnestra over her husband IIR 10. 22 70  
 מְלַתְעָה, מְלַתְעָה καταλέω: *grind* Joel 1. 6 Ps 58. 7  
 פְּרִי 30. 14 69, 219 tm  
 מִן, מִן, מִן από 29 t, 76 t, 83, 86 t, 162-9 tm, 383 t;  
 מִן, מִן μέγας 75 t, 111, 299 tm; מִן, מִן μία: fem. of εἷς  
 361 tm, 389  
 מִן, מִן ὄρυγμα: *excavation, tunnel*; ὄψις: *opening* Jes 11. 8 69, 337  
 מִן, מִן σταθμός: *balance* Job 31. 6 69  
 מִן, מִן μάχαιρα: *large knife or dirk; carving knife* Jud 19. 29; *sacrificial knife* Gn 22. 6, 10 74  
 מִן, מִן μέγας 296 tm  
 מִן, מִן ἀναίνομαι: c. acc., *refuse or reject with contempt, spurn*; and without a notion of contempt; *refuse, decline to do it; refuse, decline to do*; abs., *refuse* Gn 37. 35 Ex 4. 23 IIR 5. 16 Jer 25. 28 Esth 1. 12 86:  
 מִן, מִן πλήμη 42 t, 70, 90 tm, 344 tm, 346; מִן, מִן μέγας 296 tm, 377, 378; מִן, מִן μέγεθος 333, 377, 378; מִן, מִן μέγδολος, 377, 378; מִן, מִן μέγεθος 296-9 tm, 338  
 מִן, מִן ζάγκλον: *rearing hook, sickle*, Sicilian for δρέπανον (זֶרֶב) Jer 50. 16 Joel 4. 13; = ζάγκλη: an ancient name of Sicilian Messene, from the shape of the natural mole which forms the harbour [Μεσσήνη is the homologue of מִן: Με → מ, σση → ש, ν → ל; so is the Macedonian synonym ἀγκαλῖς: ἀγ → αν →

- να → 2, κα → 3, λ/λ; and the fact that ἀγκαλίσ  
 also means *armful* is no less significant] 51, 70  
 מִנְיָן קִנְיָה ὄπλον 61, 315 tm, 342 tm, 406  
 קִנְיָה πρίων: saw ICh 20. 3 70, 79  
 מִדָּד μετρέω 87; דִּדִּי δια-, ἐκ-; מִדָּד δια-; דִּדִּי הִתְמַדֵּד συμ-;  
 מִדָּד μέτρον, μέτρον, μέδιμνος 342-3 tm, 346;  
 מִדָּד ἀντὶ τοῦ 168 tm  
 מִדְּנָה πόλις, Ep. also πτόλις: city IR 20. 14 Thr 1. 1  
 Eccl 5. 7 Esth 1. 1, 22, 9. 28; *one's city or country*  
 Neh 1. 3, 11. 3; *country*, as dependent on and called  
 after its city Jer 20. 4, 6, 50. 28; *state or community*  
 Ez 19. 8 Dan 8. 2 68, 82, 411  
 מִהָּ χρημα: generally, *thing*, esp. in Ep. and Ion.;  
 τί χ. = τίς; (*what?*) 174 t  
 מִהָּ μέγας 296 tm; מִהָּ μασχαλίζω 39, 667 tm; מִהָּ πρὸς  
 23, 173 tm  
 מִיִּם μῶμος: blame, reproach, disgrace Dt 32. 5  
 Prv 9. 7 Job 1. 15 Dan 1. 4; *blemish* Lev 21. 17,  
 24. 19-20 Nu 19. 2 IIS 14. 25 Cant 4. 7 41, 43, 77  
 מִיִּם φάσμα: (φαίνω) appearance, phenomenon; strange  
 phenomenon; sign from heaven, portent, omen Ex 4. 21  
 Dt 6. 22 IR 13. 3 Joel 3. 3 Ps 71. 7 70  
 מִיִּם μαντεῖον: seat of an oracle Jos 18. 26 129  
 מִיִּם μάντις: diviner, seer, prophet ICh 2. 48, 8. 35-7 129  
 מִיִּם μύρρα: Accl. for σμύρνα, freq. written ζμύρνα,  
 myrrh Ps 4. 7 Prv 7. 17 Cant 3. 6, 5. 1, 5, 13 Esth 2.  
 12—the gum of an Arabian tree *Balsamodendron*  
 myrrha (itself called σμύρνα Ex 30. 23 Cant 4. 6);  
 burnt as incense Ex 30. 23 86 t  
 מִיִּם מִיִּם μέγας; מִיִּם τρομός 27 t, 68, 70, 296 tm, 352-3 tm  
 מִיִּם ξύρον: razor IS 1. 11; cf. μάχαιρα 52, 70  
 מִיִּם μορία (A): mostly in pl. μορία (with or without  
 ἐλαῖαι), the sacred olives in the Academy; generally,  
 of olives that grew in the precincts of temples, opp. ἰδαί  
 Gn 22. 2 ICh 3. 1 121, 129  
 מִיִּם ψηλαφάω: (ψάω) feel or grope about to find a  
 thing, like a blind man or hoodman-blind; c. acc.  
 rei, feel about for, grope or search after; feel, touch,  
 handle Gn 27. 21-2, 31. 34 Dt 28. 29; = ψηλαφίζω 53  
 מִיִּם μάντις: v. מִיִּם; μ. Διός Ex 6. 19 ICh 6. 4, 23. 21;  
 cf. موني 129

- מוֹת *θνήσκω*: *die*, as well of natural as of violent death 86 :  
 מוֹת, מוֹתָה, מוֹתָהּ *θάνατος*: (*θνήσκω*) *death*, whether  
 natural or violent Gn 25. 11 Lev 16. 1 Nu 26. 18  
 Jos 1. 1 IIS 1. 1 Ps 48. 15 (cf. מוֹת-עַל-כּוֹת) Ps  
 116. 15 (cf. הַכּוֹתָהּ); *sentence of death* Dt 19. 6, 21. 22  
 Jer 26. 11; pl. *θάνατοι* *kinds of death* Ib 16. 4, *the*  
*deaths* of several persons—poet. of one person, esp.  
 of *violent death* Ez 28. 8 (cf. θανάσιμος); pr. n.  
*θάνατος* *Death* Jes 25. 8, 28. 15, 18 Hab 2. 5 Job  
 28. 22 55, 59, 70, 92, 332  
 מִן *ἐνθεν*: Adv., of Place *ἐ. καὶ ἐ.* *on this side and on*  
*that*; *ἐ. μὲν . . . ἐ. δὲ . . .* *on one side . . . on the other*  
 Ex 17. 12, 25. 19, 26. 13 Nu 22. 24 IS 14. 4, 17. 3,  
 23. 26 IIS 2. 13; *ἐ. καὶ ἐ.* *on both sides* Ex 26. 13,  
 32. 15 Jos 8. 33 IR 10. 19–20 Ez 47. 7; Relat., of  
 Place, *whence* מִן-אֶרֶץ Gn 16. 8 Jud 13. 6 IS 25. 11,  
 30. 13 IIS 1. 3, 13; of origin Jon 1. 8; *ἐξ-ἐνδε*:  
 Adv., *hence* Gn 37. 17, 42. 15, 50. 25 Ex 11. 1, 13. 3 32  
 מִן *ζωνάριον*: Dim. of *ζώνη* (*belt, girdle*) Ps 109. 19;  
*μέθυ*: *wine* Jes 23. 10 55  
 מִן *κυνόσουρα*: *dog's tail*, a name for  
 the constellation *Ursa Minor* IIR 23. 5 Job 37. 9,  
 38. 32 34 :  
 מִן *μικρός, σμ., μικρός, μικός*; *small, little*;  
 in Size Gn 19. 20; in Quantity Jes 16. 14, 24. 6  
 ICh 24. 24; of persons, of *small account* Job 8. 7;  
 of Time, *short* Jes 10. 25, 29. 17 41, 92  
 מִן *μυελός* 77, 387–9 im  
 מִן *χρημα*: *price*; cf. ἀγορασμός 33 t, 70, 328, 427  
 מִן *μάγαδισ*: *magadis*, an instrument with twenty  
 strings arranged in octaves; a Lydian flute or  
*flageolet*, producing a high and a low note together  
 Ps 53. 1 78, 82  
 מִן *σκήνημα, σκάνημα*: = *σκηνή, σκανά* (pl. *camps*;  
*tabernacle*) *dwelling-place* Gn 32. 3 Jud 21. 8 ICh 9.  
 19 ICh 31. 2; *camp* Gn 32. 9 Jud 7. 15 81  
 מִן *πιέζω* 35 t, 417 t, 637 im  
 מִן *μάστιξ*: *whip, scourge*; metaph., *scourge, plague*  
 Jes 14. 23 78  
 מִן *τόξευμα*: the distance of a *bow-shot* Gn 21. 16 52, 70, 80,  
 263 im

קָסֶר	νοτερός: <i>rain</i> Ex 9. 33-4 Dt 11. 11, 32. 2	39, 47
וְיִי יִתֵּן	εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν Euripides <i>Hecuba</i> 836; εἶθε οἱ αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν Od. 2. 33	86 t
מִיד	πρός	173 tm
מִיכָא	μάντις θεοῦ: God's prophet Ex 6. 22 Nu 13. 13 Neh 11. 22	129
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	μάντις Διός: prophet of Zeus IR 22. 8-9 (= מִיכָהוּ) Neh 11. 22 (= מִיכָה), 12. 3 (= מִיכָא) IICh 13. 2 (= מִעֵכָה), 18. 8 32, 129, 310, 326	
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	ἀλμαία: = ἄλμη ( <i>sea-water, brine</i> ; after Hom., <i>brine</i> , i.e. <i>the sea</i> ), <i>brine</i> : in pl. Gn 1. 1, 10, 26	83 t, 96
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	μάντις: v. מִצָּא IIR 3. 4 Dan 1. 7 ICh 2. 42	129
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	κατάπλασμα: <i>poultice</i> IIR 8. 15 (pref.-suf. meta., כ, ב, π, λ, ρ, -τ, -σ)	70
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	πύον: <i>winnowing shovel, fan</i> Ex 27. 4 (pref.-suf. meta., כ, ב, π, λ, ρ, -τ, -σ, terminal 7)	70
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	αὐλίων: <i>fold, stable, etc.</i> Hab 3. 17 Ps 50. 9, 78. 70	70, 80
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	πώλημα: <i>thing sold</i> Neh 13. 16, 20 or <i>sale</i> Lev 25. 14, 25, 33, 42; χρῆμα	70, 328, 427 t
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	πίμπλημι (etc.) xxvii, xxx-xxxi, 343-4 tm, 346, 397, 411 t, 414 t	
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	μέγας 296 tm, μέλαινω, ἡμέλη μαλακίζομαι 44, 335-6 tm	
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	ἀλμίζομαι: <i>to be made salt</i> Ex 30. 35 Lev 2. 13	
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	ἄλμη: <i>spray that has dried on the skin; salt incrusta- tion on soil</i> Gn 19. 26 Lev 2. 13 Nu 18. 19 Ez 47. 11 Zeph 2. 9; <i>saltiness</i> , esp. as a bad quality in soil Jer 17. 6 Job 39. 6; מִיכָהוּ מִיכָהוּ	70
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	ἀπαλλάσσω: Act., <i>set free</i> , <i>deliver from</i> ; free (W) IIS 19. 10 IR 1. 12 Jes 31. 5 Am 2. 15 Mich 6. 14 Ps 22. 5, 9, 41. 2, 91. 14, 107. 20; מִיכָהוּ, מִיכָהוּ, מִיכָהוּ intr., Pass., <i>to be set free or released from</i> ; <i>get off, escape</i> Gn 19. 19-20 Jud 3. 26, 29 IR 19. 17 Ez 7. 16 Am 9. 1 Ps 124. 7 Job 19. 20, 22. 30 (פ/פ)	35 t
מִיכָה, מִיכָהוּ, מִיכָהוּ, מִיכָהוּ	βασιλεύω: <i>to be king, rule, reign</i> IS 12. 14 IIS 5. 5 IR 1. 11, 13, 18, 2. 11; causal, <i>appoint as king</i> IS 8. 22 IR 1. 43 Jer 37. 1	37, 76 t, 92, 99

514 XIX. CATALOGUE OF GENERAL HOMOLOGIES

מֶלֶךְ	βασιλεύς: king, chief Gn 14. 1 Zach 14. 9, 16 ICh 29. 20; freq. with collateral sense of captain or judge IS 8. 20 IR 10. 9 Eccl 1. 1, 12 34 t, 75 t, 101, 305, 402	
מְלוּכָה	מַלְכוּת, βασιλεία: kingdom, dominion IR 11. 25 Ob 21 Ps 145. 14 Esth 1. 14, 3. 6, 8 Dan 11. 2 ICh 28. 5; kingly office IS 10. 16, 18. 8 IR 2. 22 Esth 1. 19; reign Jer 49. 34 Esr 4. 5-6 ICh 26. 31; diadem Esth 1. 11	101
מֶלֶךְ, מַלְכָּן, מַלְכִּין, etc.	πλινθεῖον	93, 116, 304-8 tm
מְלַל	προλαλέω: state, announce before Gn 21. 7; κατα-: talk, babble loudly Ps 106. 2 Job 8. 2; simply, address a person Ib 33. 3; cf. ἀπο-, ὑπο-	47, 67
מִלְקוֹחַ	φάρυγξ, -υξ: throat; windpipe: of the pharynx; both of pharynx and windpipe Ps 22. 16 47, 71, 93, 259 tm, 290	
מְבָרָא	παμμεγάλου, -γας: very great, immense Gn 35. 27	121
כֵּן	μή, μά: not, the negative of the will and thought, as οὐ of fact and statement; lest Dt 32. 27, 33. 11	12
כֶּן	ἀπό	83 t, 168-9 tm
מִנְחָה	מִנְיָה, מִנְיָה, δόμα (A): (δίδωμι) gift Esth 9. 19, 22 Neh 8. 10, 12, 12. 44, 47; μόριον: portion IS 1. 4, 9. 23; cf. ἀνάστημα 28 t, 70, 71, 387, 400	
„	ἡ εἰμαρμένη: (μείρομαι (A)) (sc. μοῖρα) destiny Ps 11. 6, 16. 5	387, 400
מִנְרָה	φάνος: torch; = λύχνος (portable light, lamp) Ex 25. 31 IIR 4. 10 (φ, ב, s/p)	290
מִנְיָה	מִנְיָה, מִנְיָה, μάντις: v. מצא Gn 41. 51 Ex 2. 10 Jud 18. 30 (cf. ICh 23. 15-17) 129, 132, 310, 326, 332, 406 t	
מַס	δασμός: tribute Ex 1. 1 Dt 20. 11 Jud 1. 28 IR 5. 27, 28, 9. 21 Jes 31. 8 Thr 1. 1	71, 82
מַסָּה	βάσανος, -νισμός	381-2 tm, 422 t
מַסְלָה	מַסְלֹל, στρωμα, κατα-: pavement Nu 20. 19 Jud 21. 19 IIS 20. 12 Jes 19. 23, 35. 8; στρωτός: covered; λιθόστ.: paved with stones; v. p. 529	71
מַסְמָר	מַסְמָר, מַסְמָר, מַסְמָר, ἐπιούριον Jes 41. 7 Jer 10. 4 Eccl 12. 11 ICh 22. 3 (2) ICh 3. 9	71, 401 m
מַסְרָה	δέσμα: (δέω A) poet. for δεσμός (band, bond, anything for tying and fastening; in sing., collectively, bonds, imprisonment), bond, feller Ez 20. 37	71
מַסְרָה	מַסְרָה, μέτρον	343 tm
מַסְרָה	מַסְרָה, μέγεθος; מען, μέγαρον	298 tm



NIN. CATALOGUE OF GENERAL HOMOLOGIES 515

- מַעֲשֵׂה מַעֲשֵׂה מַעֲשֵׂה *μάντις*: v. מצא Gn 22. 24 IIS 23. 34 129, 310  
 „ *μαντείον*: v. מצא IIS 10. 6, 8 129-30 t, 132-3 t,  
 300, 326
- מַעֲלָה *ἀμαρτία*: a failure, fault; error Lev 5. 15 Nu 5. 6;  
*guilt, sin* Lev 5. 21 Nu 5. 12, 27, 31. 16 Jos 7. 1, 22.  
 16, 20, 31 Ez 14. 12 IICl 36. 14 381
- מַעֲלָה *αὐλήμα*: piece of music for the flute Ps 121. 1 70
- מַעֲלָה *αὐλίον*: chamber, cave, grotto IICl 32. 33 70
- לְמַעַן *ὅπως, ὅππως, ὅκως, ὅπως*: Final Conjunction,  
*that, in order that*, the original notion of modality  
 being merged in that of purpose or design, cf. *ὅτι*  
 (Final Conj., *that, in order that*), with which it is str.  
 interchanged; in early Att. Inscr. only *ὅπως ἄν*  
 is used; *ὅπως* without *ἄν* only once in cent. IV B.C.,  
 after which it becomes gradually prevalent; *ὅρα*:  
 Final Conj., *that, in order that*; *ὅρ' ἄν* Gn 12. 13  
 Dt 8. 3, 11. 21, 16. 3; *ἐνεκα*, or *ἐνεκεν* (twice in  
 Hom.); *εἰνεκα* or *εἰνεκεν* (both forms in Hdt. . . .);  
*εἰνεκε, ἐννεκα, ἐνεκα* on account of Dt 3. 26; *for the*  
*sake of* Gn 18. 24 Dt 30. 6 IIR 19. 24 Dan 9. 19 63. 85-6 t
- מַעֲנֵה *ἡμίονος, αἰμί-* xxix tm, 24 t, 51, 83 t
- מַעֲנֵה *Εὐμενής*: (*μένος*) *well-disposed, kindly*, epith. of  
 gods; *Εὐμενίδες* (sc. *θεαί*), *ai*, strictly *the gracious*  
*goddesses*, euphem. of the *Ἐρινύες* [or *Ἥραι, אַרְיֵה*]  
 or Furies Dt 33. 27 69
- מַעֲרָה *ὄρυγμα, ὄρυμα*: (*ὀρύσσω*) *excavation* Gn 23. 9  
 Jos 10. 18 IS 24. 4; *tunnel, mine* IS 13. 6 Jes 2. 19;  
*μέγαρον*: *large room, hall*; in pl., *house, palace*, like  
 Lat. *aedes*, because the house consisted of many  
 rooms; freq. in Hom. IS 17. 23; the oracular  
 chamber in the temple, *sanctuary, shrine*; in this  
 sense always, like Lat. *aedes*, in sing. Jos 13. 4 Jer  
 7. 11; *μέγαρα, τά*, *pits* sacred to Demeter and  
 Persephone, into which young pigs were let down  
 in the Thesmophoria (cf. Heb. *mē'ārāh* 'cave') 71
- מַעֲרָה *μέγαρον* 298 tm, *ὄρυγμα* 71, מַעֲרָה *μέγας* 92, 296,  
 298 tm, מַעֲרָה *ἀμφί* 124, 127, 168 tm, 312, מַעֲרָה *בְּמִצְרַיִם* 42,  
 122-4, 128, 168 t, 311-12 t, 390, מַעֲרָה *בְּמִצְרַיִם* 342 tm
- מַעֲרָה *πλάσμα*: *anything formed or moulded, image,*  
*figure* IR 15. 13 71, 80

- מצה μάζα, later μάζα: (μάσσω) *barley-cake*; distd. from ἄπτος (wheaten bread); *the bread of slavery* (Aeschylus, *Agamemnon* 1041) Lev 2. 4-5 Nu 6. 15. 19; ἄζυμος: *without process of fermentation*; of bread, *unleavened* Ex 12. 15, 39 24 t, 119 tm
- „ μάχη: (μάχομαι) *battle, combat; contention, strife* Jes 41. 11-12 (cf. Ez 27. 10), 58. 4 47, 422 t
- מצחה κνημίς: (κνήμη) *greave, legging* IS 17. 6 (pref.-suf. met., κ/ξ, ν/π) 71
- מצרם μεσ' κεράοιν: *middle, or in the middle of the two arms or branches of the Nile*; מצרי 129-30, 300
- מצור μέσος, μέσσοος: *middle, in the middle* 129, 300
- מקדש קדש, מקדש άγίασμα: = άγιαστήριον (*holy place, sanctuary*) Ex 13. 17 Lev 12. 4 Jos 24. 26 Jes 27. 13, 32. 1 72, 79
- מקל, מקל βάκλον: = Lat. *baculum, stick, cudgel* Gn 30. 37, 32. 11 Nu 22. 27 IS 17. 40 48, 80
- מקרה κύρμα: *that which one meets with* IS 6. 9 Eccl 9. 2-3 298
- מך μικρός, συμ-: *small, little*; μικρόν: *small piece* Jes 40. 15 41
- מרב μείραξ: *young girl, lass*; in later writers masc., *boy, lad* IS 14. 49 128
- מרבבה, מרבבה, מרבבה μυρίοι: pl. of μύριος (*numberless, countless, infinite*), as a definite numeral, *ten thousand* Gn 24. 40 Dt 32. 30 Jon 4. 11 Cant 5. 10 Esr 2. 64, 69 39, 46, 48, 93, 390
- מרה, מרה, מרה άμαρτία: *ע. מעל* Nu 17. 25 Dt 31. 27 2; *be frustrate* מרה Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מרה, מרה, מרה עבל *ע. עבל* Jos 22. 22 IS 20. 30 Jes 30. 9 Ez 2. 5; *ע. עבל* 29 t, 381, 400 t
- מרה, מרה, מרה άμαρτάνω: *do wrong, err, sin* Lev 5. 15 Esr 10. 10 IICh 26. 18; *sin against* Dt 32. 51 IICh 12. 2; *be frustrate* מרה Jes 58. 7 Thr 1. 7, 3. 19 86 t
- מריב, מריב, מריב περί 123, 128, 172 tm, 312
- מריב, מריב, מריב περί 'Ηλίου 123, 128, 311 t
- מריב, מריב, מריב μορία (A): mostly in pl. μορίαί (with or without ἑλαῖαι), *the sacred olives in the Academy*; generally, of *olives that grew in the precincts of temples* Gn 22. 2 IICh 3. 1

NIN. CATALOGUE OF GENERAL HOMOLOGIES 517

מִרְקָא	ἐρέγμα, ἐρίχμα, -μα; ἐροχμός: -- ἀπέβρεγμα (infusion), infusion, extract Jud 6. 20	35 t
מִרְרָא	καρπύω: make bitter; metaph., embitter, irritate; make harsh Thr 1. 4	60
מִרְרָא	καρπύω: -- καρπύω, upf. Ex 1. 14 Ruth 1. 20	60
מִרְרָא, מִרְרָא	καρπύτης: of taste, bitterness; metaph., bitterness, harshness, cruelty Jer 6. 26 Ex 21. 11	73-4
מִרְרָא	καρπύω: evidence Ex 12. 8	60, 74
מִשְׁאָא	φύσημα, προς- II Ch 17. 11 xxvii-xxviii tm, 127, 170	
מִשְׁאָא	μαρτεῖον: oracle, prediction, pl. Jes 13. 1 Jer 6. 1 Thr 2. 14	161-2 tm
מִשְׁאָא	πρίω (A): saw Jes 10. 15	79
מִשְׁאָא	μαρτεῖον: 2. מִשְׁאָא Gn 10. 30: מִשְׁאָא Ith 25. 14 Prv 30. 1	127 t, 129 30, 132, 326
מִשְׁאָא, מִשְׁאָא	πειθώ: persuasiveness; πιθανότης, πειθ-: persuasiveness, plausibility Prv 26. 26 Ps 73. 18, 79, 162 tm; מִשְׁאָא 72, 162 tm	
מִשְׁאָא, מִשְׁאָא	πειθερός: generally, connection by marriage, e.g. brother-in-law Lev 18. 6, 12, 13 [in Lev 25. 49 the מ is part of the radical, and the ו is absorbed by the ונש; or rd. מִשְׁאָא and not מִשְׁאָא (מִשְׁאָא, -ו)]	
מִשְׁאָא		74
מִשְׁאָא	μύσσω, μύττω: to work with the hands; knead; upf. Gn 31. 13 Ex 29. 7, 30. 26 Nu 35. 25 IR 1. 34, 19. 16, Jes 21. 5 Am 6. 6 Eccl 2. 3	23 t
מִשְׁאָא	μύσσω: smeared on Ex 29. 2 Lev 4. 3 IS 24. 7 HS 1. 21, 3. 39 Jes 45. 1 Jer 22. 14	24 t
מִשְׁאָא	μεταγγίζω: deposit Job 28. 18	34 t
מִשְׁלָא	βασίλευω: 1. מִשְׁלָא to be king, rule, reign Zach 6. 13; to be king of, rule over Gn 37. 8, 45. 26 Jes 3. 12 Thr 5. 8 Dan 11. 43: Pass., generally, to be governed or administered Gn 24. 2	37. 92
מִשְׁלָא	βασίλευς: 2. מִשְׁלָא king, chief Ex 19. 11 Eccl 10. 4	37. 42 t
מִתָּא	μίστιξ: whip, scourge Prv 26. 3: μίσθληξ, μίσθληξ: thong of a whip IR 19. 28 [Assyrian kings pulled their notable prisoners by a thong passed through the pierced upper lip]	78, 82
מִתְּשָׁא	μῆτις θεοῦ: prophet of God Gn 4. 18	129
מִתְּי	πότε: when? at what time?	39. 42 t, 48, 400

- כחם, כחש** *phōtis, phōs*: man Gn 34. 30 Dt 33. 6 Jer 41. 14 Ps 26. 4 Job 19. 19, 31. 31: sis. coupled with *anēp* (עֵץ). Dt 2. 34, 3. 6 Jud 20. 48 82, 250 tm
- מִנְיָן מְנַיָּה, מְנַיָּה מְנַיָּה** *mán-tis Jios*: prophet of Zeus; *δῶρον Jios*: gift of Zeus IIR 11. 18 Est 10. 37 1Ch 23. 4; cf. מְנַיָּה *mán-tis* 1Ch 11. 43 129
- MV 1. 7** *én, éru, éin, éin, éi*: Prep., radical sense, *in, into* 135, 313, 316, 398
- מִיָּד** *miyás* 136 tm; **מִיָּד** *adnizumi* 110 tm; **מִיָּד** *maiχeúw* 39, 42 t, 48, 138 tm; **מִיָּד** *maiχeúumi* 27 t, 137 tm, 142 tm; **מִיָּד, מִיָּד** *próphēma*: say before; -*pheteíw*, *προφῆτα* 62, 137 tm
- מִיָּד** *próphēteia*: prophecy or oracular response ICh 9. 29 62, 137 tm, 286 t
- מִיָּד** *próphētes, -phētas*: (*próphēma*: prop. *one who speaks for a god and interprets his will to man, interpreter, expounder of the will of Zeus* Gn 20. 7 Dt 13. 2, 34. 10; *interpreter, expounder of the utterances of the μάντις* Ex 7. 1 62, 137 tm
- מִיָּד** *próphētes*: fem. of *próphētes*, esp. of the Pythia Ex 15. 20 Jud 1. 4 IIR 22. 14 Neh 6. 14 62, 137 tm
- מִיָּד** *kenós, kenós, kénos, kenēzós*: empty, opp. *pléōs* (*full, filled*, מִלֵּן)
- מִיָּד** *pinetós*: prudent, discreet Gn 41. 33 Prv 16. 21, 17. 28 74
- מִיָּד** *óplon* 138 tm, 342; **מִיָּד** *palaiómēnos* (*palaiómē*): cf. *θηρσείδιον* 59, 137 tm
- מִיָּד** *pháthlos*: mean, bad: of persons, low in rank, mean, common Dt 32. 21 IIS 3. 33 Job 30. 8 Ps 30. 22; mediocre (W), indifferent, bad; esp. in point of education and accomplishments, opp. *sofós* (*learned, wise*) Dt 32. 6 Ex 13. 3 Ps 14. 1, 74. 18 Prv 17. 21 Job 2. 10; cf. *εἰπίος* 57, 65, 138 tm
- .. *phēdós*: sparing, thrifty; hence Comic pr. n. *Φειδύλος* IS 25. 25 57
- .. *phēdólōs*: sparing, thrifty, and as Subst. niggard, miser Jas 32. 3-5 Prv 17. 7: merciful 57, 138 tm
- מִיָּד** *θηρσείδιον*: carcase of an animal Lev 5. 2, 11. 8 Dt 21. 23 θ. σ, cf. meta., ε'ב, δ'ל; [secondary homology]; *palaiōw*: mostly in Pass., decay through

	<i> lapse of time</i> Lev 7. 21, 17. 15 Ex 3. 14 [cf. <b>נָחַל</b> <i>καταπαύωμαι</i> , Pass., <i>grow weary</i> ; <i>old</i> Job 21. 13]	50
<b>נָחַל</b>	<i>νότος</i> , <i>τοῦ</i> : <i>south</i> or <i>south-western quarter</i> ; <i>the south</i> <b>נָחַל</b> , κ. τ. λ. <b>נָחַל</b>	131 t
<b>נָחַל</b>	<i>ἀν' ἑνὸς</i> : — <i>against</i> Ex 10. 10 <b>נָחַל</b> IR 20. 29	
<b>נָחַל</b>	<i>ἡγμένον</i> ; <b>נָחַל</b> <i>διηγέμενον</i> ; <b>נָחַל</b> <i>κεντέω</i> , i. <b>נָחַל</b> Ex 21. 26; i. <i>strike</i> — <i>revenge</i> — <i>revenge</i>	87, 138 tm
<b>נָחַל</b>	<i>κατα-</i> : <i>pierce through</i> , <i>prick</i> Dt 33. 17 Dan 8. 4; cf. <i>διανύττω</i> , <i>strengthen</i> , <i>for</i> <i>νύττω</i> : <i>prick</i> , <i>pierce</i>	87, 139 tm
<b>נָחַל</b>	<i>εὐγ-</i> : s. <b>נָחַל</b> <b>נָחַל</b> Dan 11. 20; cf. <i>διανύττω</i> , Pass.	87, 139 tm
<b>נָחַל</b>	<i>ῥέω</i> : <i>flow</i> , <i>run</i> , <i>stream</i> , <i>gush</i> Am 5. 24	67, 412 tm
<b>נָחַל</b>	<i>διγγύω</i> : <i>touch</i> , <i>handle</i> Gn 26. 11 Nu 31. 19: <i>have intercourse with</i> Gn 20. 5 Prv 6. 29	59, 86-74, 139 tm
<b>נָחַל</b>	<i>ἐπι-</i> , <b>נָחַל</b> <i>ἐκείνου</i>	87, 139 tm
<b>נָחַל</b>	<i>ἐλ-</i> : <i>reach</i> or <i>hit</i> : <i>to visit with blows</i> Gn 12. 17; cf. <i>ἐπιτίξω</i>	87, 139 tm
<b>נָחַל</b>	<i>ἐλ-</i> : <i>arrive at</i> , <i>come to</i> , <i>reach</i>	87, 139 tm
<b>נָחַל</b>	<i>κόπτω</i> : <i>smite</i> ; <i>smite with weapons</i> Gn 32. 26, 33 Jos 8. 15 Jud 20. 35 IS 6. 9 Job 1. 19	57, 68
<b>נָחַל</b>	<i>προσ-</i> : <i>into</i> <i>stumble</i> or <i>strike against</i> ; cf. <i>πτοίω</i> : <i>stumble</i> , <i>trip</i> , <i>fall</i>	57, 139 tm, 646 tm
<b>נָחַל</b>	<i>ῥέω</i> ; s. <b>נָחַל</b> ; <b>נָחַל</b> <i>κατα-</i>	1, 59, 87, 139 tm, 412
<b>נָחַל</b>	<i>ἐγγίξω</i> : ( <i>ἐγγίξω</i> ): <i>bring near</i> , <i>bring up to</i> : mostly intr., <i>approach</i> ; c. inf. <i>to be on the point of doing</i>	42 t, 140 tm
<b>נָחַל</b>	<i>δίδωμι</i>	14, 58, 87, 140 tm, 360 tm
<b>נָחַל</b>	<i>ἐπι-</i> : <i>give besides</i> : esp. <i>contribute as a 'benevolence'</i> , for the purpose of supplying state necessities, opp. <i>εὐσφένω</i> ( <i>contribute</i> ) which was compulsory Est 2. 68 ICh 29. 17; <i>give oneself up</i> , <i>devote oneself</i> Jud 5. 9 Neh 11. 2	58, 87
<b>נָחַל</b>	<i>δῶρον</i>	59, 74, 100, 140 tm, 389
<b>נָחַל</b>	<i>δοτήρ</i> : <i>giver</i> , <i>dispenser</i> Jos 32. 5	58, 140 tm
<b>נָחַל</b>	<i>עֲשֵׂי־דָבָר</i> , <i>דָּבָר</i> <i>δῶρον</i> <i>Διὸς/Ζηνὸς/Ἑρμῆος</i> : a present of, or a votive gift to, Zeus, Baal ICh 27. 6	127, 129, 141 tm
<b>נָחַל</b>	<i>κινέω</i> : generally, <i>shake</i> ; <i>shake wings</i> Od. 2. 151 Jos 10. 14; cf. <i>σειώ</i>	42, 64
<b>נָחַל</b>	<i>τασάμενος</i> : <i>shaking</i> ; cf. <i>σειώμενος</i> , <i>-μός</i>	64, 71, 143 tm
<b>נָחַל</b>	<i>ἐκείνου</i>	98 tm, 141 tm
<b>נָחַל</b>	<i>δῶρον</i> 7; 114, 141 tm, 336 t, 349 tm, 387; <b>נָחַל</b> <i>δίδωμι</i> 14, 58, 119 m, 142 tm, 360 tm; <b>נָחַל</b>	



- נָיַן *νεῖφω* 43, 144 tm; נָיַן *φῶς* 337 tm; נוּה *σπείρω* 66;  
 הוּה *δια-* 145 tm; נוּל *ῥέω*: v. גַּל 41, 50, 145 tm,  
 412-13  
 נוּה *φυσάω*: *spurt* Lev 6. 20 IIR 9. 33 Jes 63. 3; הוּה  
*δια-*: *disperse* Jes 52. 15; *κατα-*: *spray, besprinkle*  
 Lev 4. 6, 14. 16 66  
 נוּה (נוּה) *σειώ*: *shake, move to and fro* Ex 28. 28 47  
 הוּר *ἀπέχω*: *hold oneself; keep away from; refrain oneself*  
 Nu 6. 3; *παρ-*: *present or offer for a purpose; give*  
*oneself up, submit oneself*; καθιερώω Nu 6. 2 87, 119 m  
 הוּר *παρέχω*: *submit, give oneself up* Hos 9. 10; ἐγκρα-  
 τεύομαι: *exercise self-control* Zach 7. 3 88, 119 m  
 נוּר *ἐγκρατής*: *holding fast; stout, strong; abs., master*  
*of oneself, self-controlled, self-disciplined; abstinent (W)*  
 Nu 6. 13; εὐκτός 87 tm, 103 tm, 118-20 tm  
 נוּר *ἐγκράτεια*: *mastership; abst., self-control; ab-*  
*stemiousness, self-restraint (W)* Nu 6. 12  
 „ *ἀνθος (A)*: *chaplet of flowers; brightness, brilliancy* 119 m, 145 tm  
 הוּה *ἡγέομαι* 50, 145 tm; הוּה *ἡγία* *ἐφ-* 143 tm, 145 tm  
 הוּה *ἀνάθημα, ἄνθημα (B)* 71, 119 m, 275 tm  
 נוּר *ἀναγκαστός, -αῖος* 102 tm, 109, 146 tm  
 הוּה *αὐλός*: v. אֵילֵל, הוּה Ps 5. 1 [from הוּה, הוּה  
*κενών*: (*κενός*) *empty* Ps 109. 22; Pass., *to be emptied,*  
*made or left empty* הוּה, for הוּה; similarly, הוּה  
 for הוּה, הוּה; *κενός/הוּה/ליל* (for הוּה/ליל)  
 (for הוּה/קנה) 79 t  
 הוּה *κηλιδόω*: *stain, soil; metaph., defile, sully; ὀλλυμι:*  
*to be in a state of ruin* Ez 25. 3; διακενών 396 t  
 „ הוּה *κληρόω*, הוּה *ἐπι-*, הוּה *κατακληρουχέω*,  
 v. p. 218; הוּה *κληρος* 66, 82, 88, 93, 146 tm, 327, 396 t  
 הוּה *φοίνικος, φοῖνιξ*: *date palm* Nu 24. 6 65  
 הוּה *ἡγέομαι*: v. הוּה 50, 67, 142 tm  
 הוּה *νοέω*; הוּה *ἐν-*; הוּה *μετα-* 88, 327, 350 tm  
 הוּה *παραμυθέομαι*; הוּה *παραμύθημα*; הוּה *παραμυθία*; הוּה *παραμυθητής*;  
 הוּה *παραμυθητικός* 146 tm, 327, 347 tm  
 הוּה *πυρώω*: *burn with fire* Jes 5. 25; Pass., *to be set on*  
*fire; metaph., set on fire, inflame, v. p. 146* 62  
 הוּה *ἐχίδνα*: (*ἐχίς*) *viper*; prob. of a *constrictor snake* Gn  
 3. 1; pr. n. of a monster הוּה IIR 18. 4; *ἐχίδιον*:  
*young viper* הוּה Ex 6. 23 עֲכָשִׁיב Ps 140. 4 73, 415 t

522 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תִּשְׁתֵּן	κνηκός, κνακός: <i>pale yellow, tawny</i> (Perh. cogn. with Skt. <i>kāñcanam</i> 'gold' . . .) Gn 4. 22	60
נָחַת, נָחַתָּה	ἀποπίπτω: <i>fall off from, slip off</i> Ps 38. 3 Dan 4. 10, 5. 20	.
נָשַׁן	στορνύμι, -νύω, στρώννυμι, -ύω, later στορέννυμι, -ύω: <i>spread the clothes over the bed; spread or make up bed</i> Jer 14. 8; generally, <i>spread</i> IIS 21. 10 Jer 43. 10	52
נִשְׁבָּן	στρώμα: (στρώννυμι) <i>anything spread or laid out for lying or sitting upon, mattress, bed</i> Gn 47. 31 IS 19. 13; used on the funeral bier IIS 3. 31	70
נָשַׁן, נָשַׁן	τείνω: <i>stretch, extend</i> Ex 8. 12 Jos 8. 18 Ps 94. 9, 102. 3; <i>one's hands</i> Ex 9. 22; <i>extend, lengthen, of Time</i> IIR 20. 10; <i>έν-: bend</i> Gn 49. 15 Jud 16. 30	83
נִשְׁבָּן	ἐπι-: <i>urge, incite</i> Prv 7. 21; Pass., <i>to be tormented, racked, to be tortured</i> Ps 27. 9	88, 222
נָשַׁן	τατός, έν-: <i>that can be stretched; stretched</i> Dt 4. 34 Jes 3. 16, 14. 27 Ps 102. 12	32 :
נָשַׁן, נָשַׁן, נָשַׁן	τίθημι: Ex 15. 17 ICh 21. 10 64, 118 t, 148 tm, 423	
נָשַׁן, נָשַׁן	φυτεύω: (φύτον) c. acc. of the thing planted, <i>plant trees, esp. fruit-trees</i>	66, 68, 88, 148 tm
נָשַׁן	φύτευτός: <i>planted</i> Eccl 3. 2	66, 106 tm
נָשַׁן, נָשַׁן	φύτον: (φύω) <i>plant</i> (opp. ζῶον ἢ ἄνθρωπος), esp. <i>garden plant or tree; φύτευμα: plant</i>	66, 70, 74, 80, 148 tm
נָשַׁן	φυτόριον: Dim. of φύτον, sup.	66, 148 tm
נָשַׁן	φύτευμα: <i>that which is planted, plant</i>	66, 70, 148 tm
נָשַׁן	μεγαίρω: (μέγας) <i>feel a grudge towards; ἐθονέω: (ἐθόνος) bear ill-will or malice, grudge, be envious or jealous; bear a grudge against a person on account of a thing; cf. τιμωρέω</i>	23, 65, 149 tm, 297 tm
נָשַׁן, נָשַׁן	τηρέω, έν-: <i>watch over, take care of, guard</i>	24 t, 33 t, 92, 158 tm
נָשַׁן	τέκνον: <i>child</i>	64, 144 tm
נָשַׁן	φάραω: <i>plough</i> Jer 4. 3; = φάρώω	65
נָשַׁן	φάρος: <i>plough; ploughing</i> Hos 10. 12	65
נָשַׁן, נָשַׁן	φανή: <i>torch</i> 65, 69, 145 tm; φῶς 337-8 tm	
נָשַׁן	φθίω	318 tm
נָשַׁן, נָשַׁן, נָשַׁן	πλήσσω, ἐπι-, κατα-	23, 57, 86 t, 144 tm
נָשַׁן	ἐκκλέπτω, δια-; נָשַׁן, נָשַׁן; נָשַׁן κλέπτῃς 87, 150 tm; נָשַׁן ἐγγώριος 151 tm, 286 t, 326 t, 336 t; נָשַׁן ἀποτελέω 64, 151 tm; נָשַׁן, נָשַׁן, נָשַׁן 78, 151 tm	



- נָמַר *μεριζόμενος, -ιστός*: *divided* (from *μερίζω*: *divide*; Pass., *to be divided*) [presumably because the tiger is striped; v. כָּרַם] 101, 151 tm
- נִסָּה *βασανεύω*: = *-νίζω* (*tub upon the touch-stone*; hence, *put to the test*); *-νισμός/הַנִּסָּה*: *torture* Job 9. 23; *-nos/הַנִּסָּה*: *test, trial of genuineness* 56, 152 tm, 174 t
- נִסְּגָה, נִסְּגָה *χάζομαι* 35 t, 88, 152 tm, 427 t
- נִסְּגָה, נִסְּגָה *ἀνα-; συγγίγνομαι*: *have sexual intercourse with* Mich 6. 14 88, 152 tm
- נִסְּגָה *σπένδω*: *make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar) [To this day, before ritual drinking, the Jews pour a little wine from the brim-full cup into the saucer, which is not drunk]; *נִסְּגָה/σπονδή*: *drink-offering* 119 t, 152 tm
- נִסְּגָה, נִסְּגָה *τήκω, τάκω*: *melt, melt down* (trans.), of metal, Jer 6. 29; *bring clouds down in rain* Ex 9. 33; *נִסְּגָה/κατα-*: *dissolve* Job 38. 37 24 t, 34-5 t, 64, 88, 152 tm
- נִסְּגָה, נִסְּגָה *δια-*: *melt* 88, 165 tm
- נִסְּגָה *ἐόπηγέομαι*: v. נִסְּגָה Dan 2. 25, 4. 3, 6. 19 50, 67
- נִסְּגָה, נִסְּגָה *κλείδωμα*: *fastening*; *ἐπόδημα*: *sandal* 71, 153 tm
- נִסְּגָה *κλείθρον* 71, 80, 153 tm
- נִסְּגָה *ἄγω, προσ-*: *bring or draw to oneself, attach to oneself, bring over to one's side*; cf. *εὐνοέω*; cf. נִסְּגָה *προσάγωγος*: *attractive, persuasive*; *εὐνοος* 67, 153 tm
- נִסְּגָה *δόναξ*: v. נִסְּגָה Jes 35. 13 58
- נִסְּגָה *σεύω*: Neh 5. 13 88, 154 tm
- נִסְּגָה *ἐκ-* 88, 154 tm
- נִסְּגָה *φέρω, ἀπο-*: Pass., *to be carried from one's course* 65, 88
- נִסְּגָה *κατα-*: Ps 136. 15 154 tm
- נִסְּגָה *φορυτός* 66, 154 tm
- נִסְּגָה *προσσαιρέομαι*: *choose and associate with* Gn 37. 2; cf. *νεανιεύομαι* 62, 154 tm
- נִסְּגָה *πείνα* 61, 154 tm
- נִסְּגָה *Μέμφις*: Jes 19. 13 56
- נִסְּגָה *τόπος*: v. נִסְּגָה Jos 11. 2, 12. 23 64
- „ *πτύον*: (*πτύω*) *winnowing shovel, fan* Jes 30. 28 80
- נִסְּגָה, נִסְּגָה *φυσάω* 88, 101, 154 tm
- נִסְּגָה *δια-*: *blow or breathe through* Job 20. 26 88

- חִפְּיָה *ἐκπνέω* 155 tm  
 חִפְּיָה *ἀνθραξ*: cf. *τόπαζον* 63, 64, 72, 155 tm  
 חִפְּיָה, etc. *βάλλω*, etc. 40, 88, 107, 327; חִפְּיָה, etc. *πίπτω*,  
 etc. 643-5 tm; חִפְּיָה, etc. *σφάλλω*, etc. 88; חִפְּיָה  
 חִפְּיָה *πτῶμα* 71; חִפְּיָה *σφάλμα* 71; חִפְּיָה  
*ἀμβλύς* 65; חִפְּיָה *ἀμβλωθρίδιον* 65, 644 tm;  
 חִפְּיָה *προσπίπτω* 327, 645 tm; חִפְּיָה *διαφύσσω*  
 36 t; חִפְּיָה *πετάννυμι*; חִפְּיָה *ἀπο-* 156-7 tm  
 חִפְּיָה *ἀναψύχω*: *cool, refresh*; Pass., *to be revived*,  
*refreshed*; the Act. is also used intr., *become cool*,  
*recover, revive; take relaxation* 156 tm, 427 t  
 חִפְּיָה *ψυχή* 13, 53, 156 tm, 426-7 t  
 חִפְּיָה *πτολεμίζω*, *πολ-* 14, 40, 369 tm; חִפְּיָה *πόλεμος*,  
*πολ-* 14, 40, 74, 79, 97 tm; חִפְּיָה *ἵστημι* 387; חִפְּיָה *ἀν-*  
 88; חִפְּיָה *σύστημα*; חִפְּיָה *ἵστίον*,  
*σταθμός* 71, 156-7 tm  
 חִפְּיָה *εἰσάγω*: *introduce; to bring a cause into court*;  
 generally, *bring a person into court, prosecute* Am 5.  
 15; *προσ-*: *introduce; introduce at court; bring a*  
*person into a law-court as a defendant or as a wit-*  
*ness*; חִפְּיָה *ἐξαιρέω* 28 t, 62, 157 tm, 203 tm  
 חִפְּיָה *τινάσσω*; cf. *σειώ* 64, 157 tm  
 „ *φθείρω*: *destroy*; Pass., *to be destroyed* Jer 2. 15, 9. 11 65  
 חִפְּיָה *μάχομαι*: *fight*; in Hom. mostly of armies and  
 persons fighting as parts of armies, but sus. of  
 single combat Ex 2. 13 157 tm  
 חִפְּיָה *ἀποσυλλάω*: *strip off spoils from a person*;  
 hence, *strip off, take away* Ex 3. 22, 33. 6 85 t, 88, 158 tm  
 חִפְּיָה *νεκρία*, *σψστός* 24 t, 158 tm; חִפְּיָה *νεκρός* 48, 158 tm  
 חִפְּיָה *κεραμεύς*: *potter* Ps 73. 26 Job 7. 20 158 tm  
 חִפְּיָה *κόπτω*, *δια-* 57, 158-9 tm  
 חִפְּיָה *διακοπή* 159 tm, 189 tm  
 חִפְּיָה *κόπανον*: *pestle*; = *κοπίς*: *chopper, cleaver*; *σκάμμα* 71, 159 tm  
 חִפְּיָה *φακώδης*: *freckled* Gn 34. 32 Jos 3. 5; *lentil-coloured*  
*καλαβή* calabash; of the kidneys חִפְּיָה Ex 29. 13 65  
 חִפְּיָה *φακωτός*: *lentil-shaped* Cant 1. 11 [to this day,  
 women in the Middle East wear necklaces of  
 stringed coins or coin-shaped pieces of metal] 65  
 חִפְּיָה *δικάζω*: *decree punishment*; *τίνυμαι*: poet. for  
*τίνομαι* (*punish; take vengeance*) *avenge, take vengeance*

- for; *avenge oneself; repay*, of the punisher (נקמ־הָ);  
 ἀποτίνυμαι 58, 88, 159 tm
- נקמ־הָ, נקמה, דִּיקָה: *penalty; punishment; vengeance; תִּשָּׁוֶת*:  
*retribution, vengeance; punishment for* 58, 67, 159 tm
- נקמ־הָ דִּיקַאסְתִּים: *avenger* 58, 159 tm
- נקמ־הָ עָחַח 88, 160 tm
- נקמ־הָ περι- *encompass, surround* Jos 6. 11 Ps 88. 18;  
*surround so as to guard* ICh 23. 7 88, 160 tm
- נקמ־הָ κόπτω 29 t, 33, 57, 160 tm; נקמ־הָ κατα- 57, 160 tm
- נקמ־הָ κόπτω: *of birds, peck* Prv 30. 17; ὀρύσσω: *dig; dig*  
*up; gouge out eye* 60, 68, 88, 160 tm
- נקמ־הָ, נקמ־הָ εκ-: *have eyes knocked out; gouge out (W)*;  
 ἐξορύσσω: *dig out* Jes 51. 1; *gouge out the eyes*;  
 ἐκκαίω: *to have one's eyes burnt out* Jud 16. 21 88, 160 tm
- נקמ־הָ φενακίζω 65, 160 tm
- נסא־הָ ἀριθμέω: *number, count, reckon* Nu 1. 2 63
- נסא־הָ, נסא־הָ αἰθω 72, 161 tm
- נסא־הָ, נסא־הָ πείθω 88, 161-2 tm
- נסא־הָ, נסא־הָ ἀνα-, κατα- 88, 161 tm
- נסא־הָ, נסא־הָ σείω 162 tm
- נסא־הָ επι-, μεταφέρω: *carry across, transfer* IIS 17. 13 88  
 „ ἐπαυτιάομαι: *bring a charge against, accuse* Lev 22. 16;  
 נסא־הָ ἀυτιάομαι: *accuse, censure, impute* Ib 19. 17
- נסא־הָ, נסא־הָ, נסא־הָ τίθημι 64, 88, 163 tm, 372 tm, 423
- נסא־הָ, נסא־הָ υπο-: *put down as a deposit or stake, pawn,*  
*pledge, mortgage* Dt 24. 10 Ps 89. 23 88
- נסא־הָ ὑψόω; נסא־הָ ὑψωμα 72, 88, 101, 161 tm
- נסא־הָ ἐξ-: *exalt; elevate* IIS 5. 12 Esth 5. 11, 9. 3 161 tm
- נסא־הָ ὀρέω xxvii-xxviii, 88, 92, 101, 112, 160 tm, 411 t, 638 tm
- נסא־הָ ἀνα-: *raise up, ἀ. πόδα lift it*, Euripides, *Phoenissae*  
 1410 Gn 29. 1; *utter* ἀνεείκατο μῦθον נסא־הָ  
 Nu 23. 7 Jes 14. 4, ὥσπερ κλοῦ Αἰν Gn 29. 11,  
 Apollonius Rhodius 3. 463, 635; δια-, προσ- 88, 160-1 tm
- נסא־הָ προσφόρημα: = προσφορά (*food, victuals*) Gn  
 43. 34 IIS 11. 8 Jer 40. 5 Esth 2. 18 72
- נסא־הָ φόρημα xxvii-xxviii tm, 15-16 t, 72, 161 tm;  
 נסא־הָ αἰδεστός 102 tm, 107, 113, 161 tm
- נסא־הָ καίω: *kindle; Pass., to be lighted, burn*; cf. αἰθω 88, 164 tm
- נסא־הָ κατα-: *burn completely*; cf. καταίθω 164 tm; נסא־הָ  
 πρίων 49, 79, 165 tm; נסא־הָ, נסא־הָ δανείζω 678 tm,  
 426; נסא־הָ, נסא־הָ δανειστής Ex 22. 24, 162 tm, 327



# NIX. CATALOGUE OF GENERAL HOMOLOGIES 527

16; in writing, <i>pass from one subject to another; change course, turn round</i> Gn 2. 11, 13 Nu 34. 4, 5 Jos 15. 3, 10; <i>go after, follow a pursuit eagerly</i> Jer 31. 22 (21)	56, 76 t
סְבִיבִי, סְבִיבָה, סְבִיבִי, אֲמֹפִי	168 tm
סֵטֶל a point of vocalization	99
סִגְלָה συγκλείς: Thessalian for σύγκλητος ( <i>called together, summoned</i> ; οἱ σ. <i>invited guests</i> ; σ. ἐκκλησία at Athens, an assembly <i>specially summoned</i> ; generally, σύγκλητος (sc. βουλή), <i>summoned council</i> , opp. ἐκκλησία) Ex 19. 5 Dt 26. 18 Mal 3. 17	78
„ σύγκλεισις, ξύγκλησις (συγκλείω) <i>locking up, safe storage</i> Eccl 12. 8 ICh 29. 3	78
סָגַר, סָגַרָה κλείω (A) <i>shut, close, bar</i> Gn 8. 2, 19. 6 Jos 2. 5; <i>shut in, enclose</i> Ex 14. 3	25, 68
סָגַר, סָגַרָה ἐγ-: <i>shut in, close</i> ; generally, <i>shut up, confine</i> IS 23. 7 Ps 63. 12	25, 29 t
סָגַר, סָגַרָה, סָגַרָה κλειθρον, κλειστρον: <i>bar for closing a door</i> Ex 25. 27 Jos 24. 22 Hos 13. 8; cf. -ισμα	38, 74, 80
סָגַר, סָגַרָה συγκλεισμός: <i>being shut up, confined</i> Jos 42. 7 Mich 7. 17	71
סָגַר, סָגַרָה εἰσχειρίζω: <i>put into one's hands, entrust</i> IS 26. 8 Jos 19. 4	25, 29 t
סָגַר, סָגַרָה ξακρύοις: <i>very numbing, freezing</i> Prv 27. 15	51
סָגַר, סָגַרָה σανδών: <i>transparent robe</i> ; συνδών: <i>fine cloth, usually, linen; anything made of such cloth, garment of linen</i> (sis. muslin) Jud 14. 12 Prv 31. 24	56, 78
סָגַר, סָגַרָה Σκυθῶν: (sc. ἄστυ, town) <i>of the Scythians</i> Gn 13. 10	129, 300
סָגַר, סָגַרָה στρέφω: <i>turn about or aside</i> Cant 2. 17	327
סָגַר, סָגַרָה μετα-: <i>turn about, turn round</i> ; generally, <i>change, alter</i> IIR 23. 34, 24. 17 Est 6. 22; ἀπο-: <i>turn away or aside</i> Ez 7. 22 Cant 6. 5	327
סָגַר, סָגַרָה ζεύγνυμι	117 tm
סָגַר, סָגַרָה ζευκτός: <i>joined</i> Cant 7. 3	117 t
סָגַר, סָגַרָה σηκός: <i>pen, fold</i> Ez 19. 9	48, 77
סָגַר, סָגַרָה σύνοδος	55, 77, 90, 378 t
סָגַר, סָגַרָה ἐπισκiasμός: <i>shadowing, covering</i> Ex 34. 33	71
סָגַר, סָגַרָה, סָגַרָה σηκός, σακός: <i>pen, fold, esp. for rearing lambs, kids, calves</i> Gn 33. 17; <i>the dragon's den</i> Jer 25. 38 Ps 10. 9; <i>sacred enclosure, precinct, chapel, shrine</i> ; the σηκός was sacred to a hero, the	

528 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- ναός (נה) to a god, a distinction not observed Ps  
 27. 5, 76. 3 Thr 2. 6 48, 77  
 סוס ἵππος: v. חבל Gn 49. 17 Ex 14. 9 Dt 17. 16 IIR  
 23. 11 Jer 12. 5 Cant 1. 9 24 1, 41, 44, 51, 60  
 סוף ספה ψοφέω: intr. *perish, come to a bad end* Gn 18.  
 23-4, 19. 15 IS 26. 10 Jer 12. 4 Am 3. 15 53  
 סוף σχοῖνος: v. אגוז Ex 15. 4 77  
 סופה Τυφώς: as Appellat., *whirlwind, typhoon*; =  
 Τυφών: as Appellat., *typhoon* Jes 5. 28, 17. 13, 21. 1,  
 29. 6 Jer 4. 13 Hos 8. 7 Prv 1. 27 Job 21. 18, 37. 9 78  
 סור κλίνω: *turn aside* Gn 19. 2 Ex 3. 4, 32. 8 Jud 4. 18  
 IIS 2. 21, 23 Thr 4. 15; v. סלם 22-3  
 סור σειραῖος 107 tm, 113-14; סחב, סחף, ספוא; סחב  
 σπάσμα 350-1 tm  
 סחר, סחרה ἀγορά: *provisions, supplies*; ἀγοράσμα: *that*  
*which is bought or sold, mostly pl., wares, merchandise*  
 Jes 45. 14 Ez 27. 15 Prv 31. 18 74, 377  
 סחר ἀγοραῖος: *frequenting the market; those who fre-*  
*quented the ἀγορά; = traders (i.e. sutlers; Gn 23. 16,*  
 37. 28 Jes 23. 2, 8 Ez 38. 13 43  
 סחחר ἀγορασμός: *purchasing; purchase* IR 10. 15 71  
 סחרת, סחרת γέρπον: *anything of wicker-work* Esth 1. 6;  
*oblong shield, covered with ox-hide* Ps 91. 4 15 1, 41, 48, 80-1,  
 326  
 סן, סן Σκυθία: *Scythia* Ex 16. 1 Nu 13. 21 Ez 30. 15 129 1  
 סני, סני Σκύθης: *Scythian* Gn 10. 17 Ex 19. 1, 11 Jes  
 49. 12 129  
 סיס ūs or sūs: *the wild swine, of the boar; sow; of the*  
*domesticated animal; sūs ἄγριος יעצר* Jer 8. 7  
 [the 1 replaces the spiritus] 23-4 1, 41, 43  
 הסכית ήσυχάζω: *keep quiet, be at rest; abs., impose silence*  
 Dt 27. 9 33-5 1, 55, 92  
 סכך, סכך σκιάζω: *overshadow, shade, darken; cast a*  
*shadow; generally, overshadow, cover* Ex 25. 20, 33.  
 22, 40. 3 Ps 140. 8 Job 10. 11, 40. 22 83, 252 tm  
 הסך ἐπι-: *throw a shadow upon, overshadow; of the Divine*  
*presence, overshadow for protection, etc.* Ex 40. 21  
 Ps 5. 12, 91. 4 Job 3. 23, 38. 8 88  
 סכה σκίας: (σκιά) *canopy or arbour (in form like a sun-*

XIX. CATALOGUE OF GENERAL HOMOLOGIES 529

	<i>shade</i> ) Lev 23. 34, 42 Jes 1. 8 Jon 4. 5 Am 9. 11	
	Job 27. 18 Neh 8. 15-17	52
קֶסֶף	σκιασμός, ἐπι-: <i>v.</i> קֶסֶף Ex 27. 16, 35. 12, 15 IIS	
	17. 19 Jes 22. 8 Ps 105. 39	71
קֶסֶף	ἱστίον: (Dim. of ἱστός in form only), <i>web, cloth</i>	
	Jud 16. 14; <i>sheet</i> Jes 28. 20	71
קֶסֶף, קֶסֶף, קֶסֶף, קֶסֶף	σχῆμα: <i>form, shape, figure</i>	
	Lev 26. 1 Nu 33. 52 Ez 8. 12 Am 5. 26; <i>appearance</i> ,	
	opp. the reality, esp. <i>outside show, pomp</i> Ez 28. 13	53, 71-2, 93
קֶסֶף, קֶסֶף, קֶסֶף	σκολιάζω, -αίνομαι	95 tm
קֶסֶף	σκήνημα, σκάνημα: = σκηνή, σκανά: pl., <i>camp</i>	
	Ex 1. 11 IR 9. 19 IICH 17. 12; = σκήνωμα:	
	mostly in pl. <i>soldiers' quarters</i> ; <i>v.</i> קֶסֶף (קֶסֶף)	71
קֶסֶף	θυλακίσκος = θυλάκιον I, Dim. of θύλακος = θύλαξ,	
	and θυλακίς, <i>bread-basket</i> Gn 40. 16-17 Ex 29. 3, 32	
	Jud 6. 19; cf. קֶסֶף/καλάθιον, Dim. of κάλαθος: <i>basket</i>	
	<i>narrow at the base</i> , esp. for fruit; carried in proces-	
	sion in honour of Demeter Dt 26. 2, 4	39, 79
קֶסֶף	τέλος: <i>through to the end, completely; throughout, for</i>	
	<i>ever, all the time, always</i> Hab 3. 3 Ps 3. 3	41-2 t, 48
קֶסֶף, קֶסֶף	ὁδονομέτης (with or without ὁδός)	
	<i>thoroughfare, highway</i> Nu 20. 19 Jud 5. 20 Jes 19. 23,	
	35. 8, 52. 10; <i>v.</i> p. 514	71
קֶסֶף	ἐλεέω: (ἐλεος) <i>to have pity on, show mercy to</i> ; ἐλά-	
	σκομαι: (ἐλαος) <i>to be merciful, gracious</i> ; ἐλήκω: (ἐλά-	
	σκομαι) <i>to be gracious, of a god</i> ; = ἐλατεύω, ἐλημι	
	Ex 34. 9 Lev 4. 20 Jes 55. 7 Jer 5. 1, 7; <i>v.</i> קֶסֶף	51
קֶסֶף	ἐλεος: <i>v.</i> קֶסֶף; ἐλασία = ἐλασμός, ἐλασμα,	
	ἐλέωσις: <i>propitiation</i> Ps 130. 4 Dan 9. 9 Neh 9. 17	51
קֶסֶף	ἐλεήμων: <i>v.</i> קֶסֶף; ἐλαστής: <i>propitiator</i> Ps 86. 5	51
קֶסֶף	κλίμαξ: (κλίνω) <i>ladder</i> (because of its <i>leaning against</i> )	
	Gn 28. 12	39, 69
קֶסֶף	θυμίαμα: <i>incense</i> ; name of a particular kind	
	(perh. = ἀμμωνιακόν, קֶסֶף); usu. in pl., <i>fragrant</i>	
	<i>stuffs</i> Ex 30. 34	42 t
קֶסֶף	ξανθόω: <i>dye yellow</i> ; Pass., <i>become yellow</i> Ps 119. 120	45
קֶסֶף, קֶסֶף	ξανθός (Σκάμανδρος)	48, 93, 316 tm, 401
קֶסֶף	סָמֶט: a letter in the alphabet	20
קֶסֶף	κλίνω: <i>lean, lean upon or against a thing</i>	35 t
קֶסֶף	σμίλευμα: <i>a piece of carved work</i> Dt 4. 16 Ez 8. 3, 5	43

530 XIX. CATALOGUE OF GENERAL HOMOLOGIES

סנה	ὄπλον (cf. σκηνή: <i>tabernacle</i> ; דבר, אדרעי, ἱδρυμα: <i>temple, shrine</i> )	315 tm, 406
סנה, סנה	σκηνή, -νημα: <i>tabernacle</i> Dt 33. 16 Jos 15. 49	81
ספ	σήs: <i>moth</i> Jes 51. 8; cf. ψυχή: <i>butterfly or moth</i> ; פרעס	53, 374 tm, 427
סעה	σειώ: v. נדד Ps 55. 9	12
סעיף	πτόρθος: <i>young branch, shoot</i> ; generally, <i>branch</i> Jes 17. 6, 27. 10 Ez 31. 5-6; v. סנה	93
סער	λέω, ζείω, ζέινυμι: <i>boil, seethe</i> ; metaph., <i>boil or bubble up</i> τῆς θαλάσσης ζεσάσης Jon 1. 11; of passion IIR 6. 11	51
סער	ζεῖσιs: <i>seething, effervescence, boiling</i> Jer 23. 19 Ez 13. 13 Ps 107. 25, 29	35 t, 402 t
ספ	σκύφος: <i>cup, can</i> , esp. used by peasants; of wooden milk vessels Jud 5. 25, 6. 30 Zach 12. 2 Ps 56. 9; cf. κύπελλον: <i>milk vessel</i>	81, 315
ספד	κόπτω: <i>smite</i> ; Med. κόπτομαι, <i>beat or strike oneself, beat one's breast or head through grief; mourn for any one</i> Gn 23. 2 Jes 32. 12	43
ספה	προστίθῃμι: <i>impose, inflict</i> disgrace upon him Dt 32. 23; add Nu 32. 14 Jes 30. 1; cf. ספ	52
ספספ	στιβάδιον, -δειον, Dim. of στιβάς: (στειβώ) <i>bed of straw, rushes, or leaves, whether strewn loose or stuffed into a mattress; straw strewn at a sacrifice</i> Gn 24. 25 Jud 19. 19	71
ספספס	πτύγμα: v. ספספס	71
ספספ	σκάφος (B): <i>hull of a ship</i> ; generally, <i>ship</i> ; Dim. σκάφιον (B): <i>small boat</i> ; σκαφίς (B): <i>boat, skiff</i> Jon 1. 5	52
ספל	χήλινος (cf. σκύφος)	315 tm
ספן	σκεπάζω, σκεπάζω: <i>cover, shelter</i> ; cf. κρύπτω	31 t, 35 t, 61, 68
ספן	σκεπαστός	35 t, 105 tm
ספס	τύπτω: <i>beat, strike, smite</i> Nu 24. 10 Jer 31. 19 (18) Job 27. 23; cf. ψοφέω	53, 65
ספר	ψηφίζω: v. ספספ Gn 16. 10 Lev 15. 13, 23. 15 IIS 24. 10 Jes 22. 10	53
ספר	ψηφίον, Dim. of ψηφός: <i>reckoning, number</i> Gn 41. 49 Ex 23. 26 Lev 25. 15-16 Dt 32. 8 Jud 6. 5 IIS 24. 2 Jes 2. 28 Ps 147. 5 Job 3. 6, 21. 21 Esr 8. 34 ICh 32. 16 (15) IICH 2. 16	71



NIX. CATALOGUE OF GENERAL HOMOLOGIES 531

ספר	γραφή, συγ-	xxv, 22-3, 113 tm	
ספר	γραφεύς: <i>scribe, scrivener</i>	23	
ספר	ὄπλον (cf. γράφή, συγ-)	315 tm	
ספרד	Σπάρτη, -τα: <i>Sparta</i>	38, 130-1 t, 300	
ספרה	σκύφος: <i>v. סף</i>	81	
סקוה	Σκευᾶ: <i>Sceva</i>	320-2 t	
סר	ἐχθρός: <i>v. אכור</i> IR 20. 43	326	
סרה	στόρνυμι, -νύω, στρώννυμι, -ύω, στορέννυμι, -ύω: <i>spread the clothes over a bed; generally, spread,</i> <i>strew</i> Ex 26. 12 Ez 17. 6 Am 6. 4	33 t, 35 t, 52	
סריון	סריון, סריון, סריון θωρακείον: <i>cuirass</i> Jer 45. 4, 51. 3 Job 41. 18 Neh 4. 10 IICh 18. 33, 26. 14	35 t, 48, 59, 393	
סרניב	τεθωρακισμένοι: (θωρακίζω: <i>prose form of</i> <i>θωρήσσω, arm with a breast-plate; Pass., θωρακισθείς;</i> <i>τεθωρακισμένοι</i> ) <i>cuirassiers</i> IS 29. 2; <i>τίραννος: an</i> <i>absolute ruler, unlimited by law or constitution;</i> <i>κοίρανος: king, ruler, leader, commander</i> IS 5. 18	48, 59, 393 t	
סרעפה	πτόρθος: <i>v. סעף</i>		
ססרה	θεράπων: <i>henchman, attendant; servant, slave</i> (like סרף); <i>ὑπηρέτης: servant, attendant</i> (like סרעף) Am 6. 10	48	
סרה	ψάλλω: <i>pluck, pull, twitch; mostly of the</i> <i>strings of musical instruments, play a stringed</i> <i>instrument with the fingers, and not with the</i> <i>plectron</i> ICh 15. 22, 27	15-16 t, 39, 53-4	
סרה סעב	ράθυμος	41, 90 tm, 298-9 tm	
סהב	φράσσω: <i>stop up, block</i> Thr 3. 8 IICh 32. 3-4, 30; <i>Pass., Neh 4. 1</i>	52	
ססתה	הסתיר, הסתיר συγκαλύπτω: <i>cover up or completely; con-</i> <i>ceal</i> IS 20. 5 IR 17. 3 Jer 16. 17 Prv 22. 3, 27. 12 Job 3. 23, 28. 21	23, 411 t	
ספ	εὐρος: <i>post-Homeric form, = νάπη (woodland</i> <i>dale, dell, glen); of a grove or thicket; also, ravine, gully</i> IS 26. 13 Jer 4. 29	44, 57	
„	νέφος: <i>cloud, mass of clouds</i> Ex 19. 9 Jud 5. 4 Jes 18. 4 Ps 77. 18 Prv 16. 15	44, 57	
סבד	ὁπηδός, ὁπαδός: <i>attendant; as Adj., following,</i> <i>accompanying, attending</i> Gn 9. 25, 24. 5, 26. 24 Dt 34. 5	38	



עָוֵל	κύκλος; עָוֵל εὐκύκλος	94 tm
עָוֵל	ἀγορά: v. עָוֵל; ὄχλος: in political sense, <i>populace</i> , <i>mob</i> ; <i>popular assemblies</i> Ps 68. 31	378-9
עָוֵלִים	ἀγοραῖν: v. עָוֵלִים Jes 15. 8	355 tm, 377
עָוֵל	μόσχος (B): <i>calf, young bull</i> Gn 15. 9 Ex 32. 4 Lev 9. 2 Dt 21. 3 Jud 14. 18 Jes 11. 6 Jer 34. 18, 46. 20	377-8
עָוֵל	ἀγάνα, κύκλωμα; עָוֵל κύκλωμα 94 tm, 174 t; עָוֵל εἰς τὸ αἰὶν; עָוֵל αἰδίου 49, 318 tm	
עָוֵל	ἐναντίος: <i>opposite</i> , = ἀντίος; in hostile sense, <i>opposing, facing in fight; an enemy</i> Gn 49. 27 Jes 33. 23	199 tm
עָוֵל	עָוֵל: v. עָוֵל, אל IS 2. 11; עָוֵל μεγάλως	83, 296 tm
עָוֵל	עָוֵל, αἰεί, αἰός: <i>ever, always</i> Jes 26. 4; ὁ αἰὶ χρόνος <i>eternity</i> Jes 30. 8 Hab 3. 6 Ps 111. 8 עָוֵל Lev 27. 20 (cf. Ib 25. 23, 30)	318 tm
עָוֵל	עָוֵל: to denote a certain point or limit of time, <i>up to, until, ἐς ἡὼ Od. 11. 375</i> עָוֵל (עָוֵל) Gn 32. 25, εἰς πότε; <i>until when? how long?</i> עָוֵל Ex 10. 3 IS 1. 14, 16. 1 Ps 94. 3 Prv 6. 9 Neh 2. 6 עָוֵל (עָוֵל/עָוֵל) Ex 8. 5; <i>in, as far as</i> 13, 131 t, 334	
עָוֵל	עָוֵל εἰς 5, 13, 28, 30 t; עָוֵל εἰς τὸ νῦν 76 t; עָוֵל אֶבְדָּן עָוֵל εἰς αἰδίου 49, 169 tm, 318 tm	
עָוֵל	עָוֵל εἰς αἰὶ χρόνος Ps 132. 12, 14	318
עָוֵל	עָוֵל, εἰς, εἰς, ἡος; ὥς; αἰ, αἰ	30 t, 51, 318-19 tm
עָוֵל	עָוֵל εἰς: <i>while, so long as</i> IIS 1. 9 Job 27. 3	
עָוֵל	עָוֵל εἰς: <i>until, till</i> Gn 24. 33	319 tm
עָוֵל	עָוֵל οὐδέ; עָוֵל εἰς πρῶν; עָוֵל εἰς πρῶν; עָוֵל εἰς πρῶν: <i>how long</i> Ex 10. 3, 7 IS 1. 44, 16. 1 Jes 6. 11 Prv 6. 9 Neh 2. 6	319 tm
עָוֵל	עָוֵל εἰς; עָוֵל εἰς αἰ; עָוֵל εἰς αἰ	319 tm
עָוֵל	עָוֵל: <i>so that</i> Cant 2. 7, 3. 4, 8. 4	51
עָוֵל	עָוֵל; οὐ, οὐχ: v. עָוֵל	296 tm
עָוֵל	עָוֵל	325, 330 tm
עָוֵל	עָוֵל: <i>enemy</i> Gn 49. 27 עָוֵל	83 t
עָוֵל	עָוֵל: <i>go or get into; of clothes and armour, get into; trs., put on</i> Jes 59. 17 Jer 4. 30, 31. 4 (3), 43. 12 Hos 2. 15 Ps 71. 13, 104. 2, 109. 29 Job 40. 10; עָוֵל, עָוֵל, עָוֵל or עָוֵל: <i>of clothes, put on, wear</i> Prv 25. 20; causal, <i>put on another, clothe in; clothe</i> Ez 16. 11 Ps 89. 46	88, 114

534 XIX. CATALOGUE OF GENERAL HOMOLOGIES

קַטַּעַ	πατέω, βατέω, μάτημι: (πατός) <i>tread, walk</i> Job 28. 8	61
„	קַטַּעַהּ στολίζω; יְטַעַּהּ στολή; יְטַעַּהּ στόλος 339 tm, 341; קַטַּעַהּ ἔθνος 80, 378-9 tm	•
„	קַטַּעַהּ, קַטַּעַהּ ἔθος: (ἔθω) <i>custom, habit</i> Dt 4. 45 IR 2. 3 Ps 99. 7, 119. 2, 14, 46, 88, 168 ICh 29. 19	80
קַטַּעַ		28 t
קַטַּעַ	γάδιξ(ις): ὁμολογία ( <i>agreement, compact</i> ) (γάδ-) Ex 16. 34, 25. 16, 22, 27. 23, 30. 6, 31. 18, 33. 21 Lev 24. 3 Nu 9. 15 Ps 19. 8, 25. 10, 93. 5, 132. 12	78
קַטַּעַ	ἡδης; ἡδωνεύς 68, 76, 121, 318 tm	
קַטַּעַ	ἔδεσμα: (ἔδω) <i>meat, food; pl., eatables, meats</i> Gn 49. 20 Thr 4. 5	71
קַטַּעַ	קַטַּעַהּ, קַטַּעַהּ ἡδονή: <i>enjoyment, pleasure; prop. of sensual pleasures</i> Gn 18. 12; cf. ἔδεσμα, ἡσθημα	38, 71
קַטַּעַ	ἀθροίζω: <i>gather together, collect, muster</i> ICh 12. 33 (34), 38 (39); <i>form a society, form a party</i> קַטַּעַ IR 1. 7 (7/10)	
קַטַּעַ	ἀθροισμα: <i>that which is gathered, a gathering</i> Gn 29. 2 Jer 13. 17 Joel 1. 18 Zach 10. 3 Cant 6. 5-6 IICH 32. 28	79
קַטַּעַ	ἀπιστόω: <i>make equal</i> Thr 2. 13	31 t
קַטַּעַ	ἀτῆ (ἀάω for ἀάτῆ), ἀτα, αὐάτα (ἀτ-): <i>reckless guilt or sin, as that of Paris; in pl. deceptions</i> Ex 20. 5, 34. 7 Lev 16. 21 Jes 1. 4, 33. 24 Ez 29. 16 Mich 7. 19 Dan 9. 13	41
קַטַּעַ	φεύγω: v. קַטַּעַ Jes 30. 2	65
קַטַּעַ	φύγιμον: v. קַטַּעַ Jes 25. 4, 30. 2; וְמוֹדָה: <i>music</i> IICH 30. 21 (cf. ICh 15. 16, IICH 5. 13, 7. 6, 23. 13)	66, 71
קַטַּעַ	קַטַּעַהּ, קַטַּעַהּ, קַטַּעַהּ παιδίον: Dim. of παῖς, <i>little or young child</i> (up to 7 yrs.) IIR 8. 12 Jes 13. 16, 49. 15 Jer 44. 7 Ps 8. 3, 137. 9 Job 19. 18 Thr 2. 20	61, 101
קַטַּעַ	ἐλλοχάω: <i>lie in ambush</i> (λόχος) Jud 20. 45	54
„	τέλλω: poet. Verb, but used in Cretan Prose; <i>accomplish; perform duties, rites, etc.</i> Thr 1. 22, 2. 20, 3. 51; cf. קַטַּעַהּ συν-: <i>perpetrate</i> Ex 10. 2	53, 64
„	φυλλίζω, ἐπι-: <i>glean grapes in a vineyard</i> Lev 19. 10 Dt 24. 21; metaph., <i>deal hardly with</i> Jes 3. 12; cf. קַטַּעַהּ φύλλον; קַטַּעַהּ/ἐπιφύλλις: <i>small grapes left for gleaners</i>	54, 64

- סלה *τέλος*: v. עֲלֵמָן, עֲלֵמִיָּא, עֲלֵמָא, עָלַם, עֵלֹם, עֹלָם  
 Gn 9. 26 IR 8. 13 Jes 26. 4 Ps 139. 24, 145. 13  
 Dan 3. 33, 4. 31, 7. 18; *διὰ τέλους* *through to the end*,  
*completely; throughout, for ever, completely, all the time,*  
*always* לְעֹלָם Gn 3. 22 לעֵלֹם ICh 33. 7 לעֹלָמִים  
 Ps 77. 8 לעֵלְמָא Dan 2. 44 לעֵלְמָא Ib. לעֵלְמָן Ib  
 2. 4 עַד עֹלָם Gn 13. 15 עַד הָעֹלָם Ps 41. 14 Neh 9. 5;  
*διὰ τέλους αἰεί* *permanently, for good* עַד עֹלָמִי Jes  
 45. 17 עַד עֹלָם Dan 7. 18 24 t, 42, 64, 67, 319-20 tm,  
 390 t  
 עֲוֹנִים (?) עוֹן: v. אָהָה 41  
 עֹז *ἁσία; Σκυθία*: v. סִין 129 t, 325  
 עֲצִיבָן *Σκυθῶν ὄρμος*: *the roadstead, anchorage—esp.*  
*the inner part of a harbour—of the Scythians; Ἀσίας*  
*ὄρμος* Nu 33. 35 Dt 2. 8; אֵילָה 129 t  
 עֹרָה *δορά* (A): (*δέρω*) *skin when taken off, hide, of beasts;*  
*rarely, skin on the living body; χρώς*: *of the human*  
*body, skin or flesh* Gn 3. 21 Lev 9. 11, 13. 4 Job 2. 4 44, 58, 69  
 עֹרָה *τινάσσω*: *shake or brandish; generally, shake; make*  
*the strings quiver by striking them* Ps 57. 9 64  
 „ *φέρω* 65, 638 tm  
 עֹרָה *φόρυτος*: *whatever the wind carries along; hence,*  
*wind-blown, such as collects in a farm-yard or a car-*  
*penters shop; chips or shavings; chaff* (W) Jes 1. 31  
 Dan 2. 35 66  
 עֹרָה *ἐγείρω*: *wake; wake up!; arouse*  
*oneself* Ps 57. 9; *awaken, rouse; Pass., wake* Jes 51. 17;  
*rouse or stir oneself, be excited by passion* Ib 64. 6  
 Cant 2. 7; cf. ἐπ- 29 t  
 עֹרָה *ἐξ*: *awaken* Ps 35. 23; *metaph., awake,*  
*arouse, excite* (W) Jes 13. 17 Jer 51. 11 Cant 2. 7;  
 cf. ἐπ- 204 tm, 334 t  
 עֹרָה *καθαίρω, κατ-, κατάγρημι*:  
*take down; put down by force, destroy; (city wall) raze*  
*to the ground, demolish* Jes 23. 13 Jer 51. 58 Ps 137. 7;  
 Pass., Jer 51. 58 216 tm, 380  
 עֹרָה *θοάζω*: v. דָּאָה Joel 4. 11; cf. *ταχύνω*; v. חֹשׁ 51, 64  
 עֹרָה עוֹן: v. אָהָה 41  
 עֹז *αἰξί; ισχυρός* 81, 96 tm  
 עֹז *ισχύς*: *strength of body* IIS 6. 14 Jes 51.

536 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- 9; *might, power* IS 2. 10 Jes 42. 25, 43. 17 Jer 48. 17 28 t, 53, 92
- עִיר *ἄστυ*: *town*; with name in gen. [v. עיר]; in Attica,  
*town*, i.e. *Athens* Gn 10. 19 86 t, 130, 134\*
- עִיר *ἀγαθοῦ*, -*θός*: v. עִיר Dt 32. 36 IR 14. 10 82
- עִיר *ἀγαθόν*, pl., *τὰ ἀγαθά*, *τὰγαθά*: *goods of fortune, treasures, wealth* Ez 27. 12, 14, 22, 27; v. עִיר 82
- עִיר *ἀζένα*; *παγωνίας* 95 tm
- עִיר *ἀίσσω*, *ἄσσω*, *ἄττω*, *ἄττω*: *turn eagerly to a thing, be eager after* Cant 1. 7
- „ *δίδωμι* 58, 360 tm
- „ *δύω*: v. עִיר Ps 65. 14 114, 425 t
- עֵין *δοκεύω*: *keep an eye upon, watch narrowly* IS 18. 9 68
- עֵין *πηγή*: *running water*, used by Hom. always in pl., *streams* Gn 49. 22 Jes 41. 18; *fount, source* (pl.) Gn 24. 29 Lev 11. 36 Dt 8. 7 IR 18. 5 IICH 32. 4; *source, origin*, mostly in sing. IIR 2. 21 Mich 5. 1 Ps 75. 7; *the fount of light*, i.e. the South Ps 75. 7; *πηγή ἀργύρου*, of the silver mines at Laureion Job 28. 1; *ἀέναος, ἀενάων*: *everflowing* 61, 68, 71, 378
- עֵין *αὐγή*: *light of the sun, sunlight; the sun; light; generally, any bright light* Ex 10. 5; and in pl., *rays, beams* IIS 12. 11; of the eyes, *the eyes* Gn 3. 7; *ὥς* 65, 337 tm, 389 t, 416 t
- עֵין *γῆ*: v. עֵין Gn 4. 17 Jes 14. 21 Thr 1. 1 68, 83 t, 92, 131 t, 290 tm, 411
- „ *ἀνῆρ* 285-6 tm
- עֵין *ζυγόν*; also *ζυγός*, *δύ*: *yoke of a plough or a carriage* Nu 19. 2; metaph., Dt 28. 48 IR 12. 4, 10 51, 59
- עֵין *ἀμύβη*; *על* *ἀνά* 30, 168 tm; *על* *εἰς* 169 tm; *על* *ἐπί* 15 t, 75 t, 83 t, 170 tm; *על* *ἕως*: v. עֵין 30 t; *על* *παρά*; *על* *περί* 61, 172 tm; *על* *πρός* 62; *על* *πρὸς* 5, 15, 28, 173 tm, 301
- עֵין *ἥλιος*: v. עֵין 125, 402
- עֵין *ἄλογος*: *speechless* (עלם) 44, 64
- עֵין *πυρόω*: v. עֵין Ps 78. 21; cf. *שָׁמַל*; *όλοκαυτέω*, *-τόω*: *bring a burnt-offering, burn an offering entire* 23, 56, 62, 93, 100
- עֵין *ἐκπύρωσις*: *conflagration; calcination* Lev 1. 3 IS 7. 9; *όλοκαύστησις*, *-καύτησις*, *-τωσις*: *sacrifice of a burnt-offering* 119
- עֵין *τελέω*: *pay what one owes, what is due; generally,*

- pay; lay out, spend* IR 10. 16–17 IICH 9. 16; τέλλω =  
*ἀνατέλλω*: intr., *rise, appear above the horizon*, of any  
 heavenly body, as sun and moon Gn 32. 25, 27 64, 67, 422 t  
 עלה *ἀνά* 168 tm
- עלה *ἀναβαίνω, ἀμβ-*: *go up, mount; climb* (IV) Gn 28.  
 12 Ex 34. 2 Jud 4. 12 IR 18. 42 Cant 7. 9; *go up to*  
*heaven* Jos 8. 20; *to the upper rooms* Ib 2. 8; *go up*  
*to a temple* Dt 17. 8 Jud 21. 5 IS 1. 3, 22 IR 12. 28  
 Jes 38. 22; *ascend to heaven* Jes 14. 13 Ps 68. 19  
 Prv 30. 4; of rivers in flood, *rise* Jer 51. 42; *over-*  
*flow the fields* Jes 8. 7 (עבר Prv 18. 4); of plants,  
*shoot up* Gn 40. 10 Jes 5. 6; c. acc., *surpass* Prv 31.  
 29; *enter into one's heart*, of thoughts Jer 7. 31; in  
 causal sense, *make to go up* (העלה Jos 2. 6 Jes 8. 7) 22
- עלה *βάθρον*: *step* IR 10. 19 Ez 40. 22, 34, 37 [note  
 that the material element from the Heb. viewpoint,  
 namely, the Prep. *ἀνά*, is absent]
- „ *αὔλημα*: (*αὐλέω*) *piece of music for the flute* Ps 122. 1  
 [this should have been spelt מלחול, similarly to its  
 cognates: ליל/αὐλός IS 10. 5, and חיל/αὐλός  
 Ps 5. 1] 71
- עלה *φύλλον*: *leaf* Prv 11. 28; עלה 66
- עלה *ἀναβαθμός*: *flight of steps, stairs* Ex 20. 26 Am 9.  
 6 Neh 3. 15, 12. 37 71, 175
- עלה *ἀγλαίζω*: *take delight in* IS 2. 1 Hab  
 3. 18 Zeph 3. 14 Ps 9. 3, 149. 5 Prv 7. 18, 11. 10 14, 24 t,  
 32 t, 43, 422 t
- עלה *αὔλιον*: *chamber* Jud 3. 20 IIR 1. 2 Jer 22.  
 13–14 Ez 40. 26, 31 Ps 104. 3; *cave, grotto* IICH 32.  
 33 71, 80
- „ *αὔλισμα, -μός, -σις*: *lodging* IR 17. 19 80
- עלה *μεγαλειός*: *magnificent, splendid* Ps 91. 9 297 tm, 300–1
- „ *ὄλοιός*: poet. for *ὄλοός* (*ὀλώϊος, οὐλοός, ὀλός*;  
 rare in pass. sense, *destroyed, lost*) IR 9. 8 IICH 7. 21 38, 403 t
- „ *ὑπερίων* 301 tm
- עלה *δεινός*: (*δέος*) *fearful, terrible* חיל Dan  
 2. 31; τὸ δεινόν *danger, suffering, horror* Jes 66. 4;  
*δεινὰ ποιεῖν* *make complaints* Dt 22. 14, 17; *clever,*  
*skilful* חיל ICH 28. 21; in bad sense, *over-clever*  
 Jes 3. 4; עלה *τέλλω*: *perform* Thr 1. 22, 2. 20 58

538 XIX. CATALOGUE OF GENERAL HOMOLOGIES

על־לֵה	τέλος: (τέλλομαι, τέλλω) <i>achievement</i>	
IS 2. 3 Jes 32. 19 Ps 77. 13, 78. 11		64
על־לֵה	ἐπιφυλλίς: <i>small grapes left for gleaners</i> Jud 8. 2	
Jes 17. 6 Jer 49. 9; cf. על־לֵה/ἐπιφυλλίζω: <i>glean grapes in a vineyard</i> Lev 19. 10 Dt 24. 21 Jer 6. 9		54
על־מָה	πῶλος, ὁ and ἡ, <i>foal</i> , whether <i>colt</i> (فلو) or <i>filly</i> (فلوه); in poets, in fem., <i>young girl, maiden</i> ; freq. masc., <i>young man</i> Gn 24. 43 IS 17. 20	62, 67, 100-1
על־מָה	αὐλός: <i>pipe, flute, clarionet</i> Ps 46. 1	79
על־מָה	ἀθανάτως: <i>perpetually</i> Ps 48. 15	59
על־מָה	ἐμῶν, ἀθάνατος: <i>undying, immortal</i> ; of things, etc., <i>everlasting, perpetual</i> ICh 8. 36	59
על־מָה	λείχω: v. לה Ob 16 Job 39. 30	12
על־מָה	καλύπτω: <i>cover</i> ; Med., <i>cover or veil oneself</i> Gn 38. 14 Jon 4. 8	92
על־מָה	γαμέτης: e.g. על־מָה 125-7, 291 tm, 415 t	
על־מָה	γαμέτης: <i>husband, spouse</i> ; γάμος: <i>unlawful wedlock</i> Gn 19. 38 [unless על־מָה, in the context—like זא—is the homologue of γονεύς: <i>begetter, father</i> ; or πατήρ; cf. זא and זא being synonyms—π(זא)]; Pythag. name for <i>three</i> (γ/2), for <i>five</i> (זא Ib 45. 22); name of month (جَمَاد)	44, 125-7, 291-2 tm, 415 t
על־מָה	δῆμος: v. זא Ruth 1. 16, 3. 11, 4. 4 Neh 9. 22, 24	12, 58, 292 tm, 377
על־מָה	δημότης: <i>one of the same people, fellow-citizen</i> ; at Athens and elsewhere, <i>member of a deme or of the same deme</i> Lev 5. 21, 18. 20	58
על־מָה	λαός: v. זא Dt 20. 2, 5, 8, 9; γένος: <i>race, stock, kin</i> IIR 4. 13 Esth 3. 8	12, 56, 291-2 tm
על־מָה	θυμός 79, 297 tm, 299; על־מָה μετά 35 t, 171 tm; על־מָה σύν 173 tm	
על־מָה	σταθμός: (ἵσστημι) <i>upright standing-post</i> , freq. in Hom.; sts. of the <i>bearing pillar</i> of the roof Jud 16. 25-6 [the ז here, and in על־מָה/ἵσστημι, is added to facilitate pronunciation, e.g. τύμπανον, τύπανον]	74
על־מָה	σταθμός: <i>standing-place</i> for animals, <i>farmstead, steading</i> ; sts. including the human dwelling; of men, <i>dwelling, abode</i> ; <i>quarters, lodgings</i> for travellers or soldiers IR 10. 5; על־מָה/ἵσστημι, זא-	71, 352 m
על־מָה	πένομαι: v. על־מָה Ps 127. 1	61



XIX. CATALOGUE OF GENERAL HOMOLOGIES		539
עָמַל	πόνος: v. עֹנִי Eccl 2. 20	61
עָמַל	πένης: v. עֹנִי Job 3. 20	61
עָמַל	ἀμαρτία: <i>failure, fault; error; guilt, sin</i> Nu 23. 21	
	Jud 10. 16 Prv 24. 2; v. אָבַר	381
„	ἀμύλλα: <i>contest for superiority, conflict; striving after</i>	
	Eccl 10. 15	44
עָבַל	ἀνδρογίγας	289 tm
עָמַס	הַעֲמִיס, עָמַר, עָמַס γεμίζω: (γέμω) <i>fill full of, load</i>	
	Ps 129. 7 Neh 4. 11. 13. 15	44, 243 tm, 326, 385 m
עָמַס	γεμιστός	103 tm, 385 t
עָצָה	γέμισμα	71, 360 tm
„	עָבִיד, γόμος	385-6 tm
עָמַר	κόμη: v. צָמַר Dan 7. 9	35 t, 44, 68
עָמַר	חֶמֶר, χοίνικος, -νιξ: <i>choenix, a dry measure, esp. for corn</i> Ex 16. 36; the <i>choenix</i> of corn was one man's daily allowance; given to slaves [cf. Ib 16. 16];	
	ἀμύλλα: <i>bundle of ears of corn, sheaf</i> Dt 24. 19	33 t
עָמַר	(ἄστυ) Κίμμεριών: (town) of the Cimmerians	
	Gn 13. 10	60, 300
עָמַר	Ὅμηρος: <i>Homer</i> IR 16. 16	121
עָנַב	αἰτόπη: a kind of ἀμπέλος (any climbing plant with tendrils, esp. <i>grape-vine</i> ) Gn 40. 10 Dt 32. 14, 32	120 tm, 326
עָנַב	ἀνασυχή: <i>coolness, relief, respite</i> Jes 13. 22, 58. 13	74
עָנַד	ἀναδέω, poet. ἀνδέω: <i>bind, tie up, wreath</i> Prv 6. 21	
	Job 31. 36	69
עָצָה	ἀνάδεμα, poet. ἀνδεμα = ἀνάδημα, poet. ἀνδημα = ἀναδέσμη: <i>band for women's hair, snood</i> Job 38. 31	69, 71
עָנָה	עָנָה, ἀνίσταμαι	110 tm
עָנָה	πένομαι: intr., <i>toil, work; (to have to work for one's living, hence) to be poor or needy</i> Ps 116. 10	61
עָנִי	πένης: (πένομαι) <i>one who works for his living, day labourer, poor man</i> Dt 24. 12	32 t, 61, 290 tm
עָנִי	πενία: (πένομαι) <i>poverty, need; lack, need</i> Job 36. 15	61
עָנָה	עָנָה, πόνος: (πένομαι) <i>work, esp. hard work, toil; stress, trouble, distress, suffering</i> Ex 3. 7 Thr 3. 1 Eccl 4. 8; <i>business, enterprise, undertaking</i> Ib 5. 13	29, 61, 68
עָנָה	πεινάω: <i>to be hungry</i> Ps 119. 107; <i>to be starved</i> Jes 58. 10	
עָנִי	πεινα: <i>hunger, famine</i> Ps 88. 10 Thr 1. 3 חֲעֹנִית	61

נָעַר, תַּעֲנִית	νηστis: not eating, fasting Ps 88. 16 Esr 9. 5; cf. נָעַר; πείνα, <i>sup.</i> ; ταπεινώσις, <i>inf.</i>	72
עָנָה	φωνέω: prop. of men, <i>speaking loud or clearly</i> , or simply, <i>speaking, giving utterance</i> Dt 27. 14 Job 32. 15 Cant 2. 10 לָט; of animals, <i>utter their cries</i> Jes 13. 22; as law-term, <i>affirm, testify</i> Gn 30. 33 Dt 31. 21 IIS 1. 16	66
קוֹל	φωνή: (φάω) <i>sound, tone</i> ; prop., <i>the sound of the voice</i> Ex 32. 18	66
קוֹלָה	φώνημα: <i>sound made, utterance, voice</i> Prv 15. 1; <i>thing spoken, speech</i> Mich 3. 7 Prv 15. 28, 16. 24	66
עָנָה, עָנָה, הִתְעַנָּה	καταπονέω: <i>to subdue</i> Ps 88. 8; Pass., <i>to be subdued</i> Gn 16. 9 Ex 10. 3; <i>maltreat, oppress</i> Gn 16. 6 Dt 26. 6 Jud 16. 5-6, 19 Job 37. 23, esp. in Pass. Gn 16. 9 Jes 53. 7	62-3
עָנָה	הִתְעַנָּה, עָנָה, עָנָה, עָנָה ἐκταπεινώ <i>strengthd. for</i> ταπεινώ: <i>humble, abase</i> IR 8. 35, 11. 39 IIR 17. 20, Pass. Gn 16. 9 [cf. πονέομαι] Jes 53. 4 Ps 107. 17, 119. 71, 132. 1; <i>violate a woman</i> IIS 13. 12 Ez 22. 10-11 (cf. εὐνάζω); Pass., <i>humble oneself</i> , esp. of fasting and abstinence Lev 16. 31 Jes 58. 3 Ps 35. 13 (cf. διαπεινάω)	62-3
עָנָה, עָנָה	ταπεινώσις: <i>humiliation, abasement</i> IIR 14. 26 Ps 22. 25; -νότης: <i>low estate, abasement; lowness of spirits, dejection</i> תַּעֲנִית (v. ἐκταπεινώω, <i>sup.</i> )	62-3, 73
עָנָה	ταπεινός: of persons, <i>humbled, abased in power, pride, etc.</i> ; <i>small, poor, weak, submissive</i> ; in moral sense, either bad, <i>mean, base, abject</i> ; or good, <i>lowly, humble</i> Dt 24. 12-15; πένης: <i>one who works for his living, day-labourer, poor man</i>	63
עָנָה	εὐνοια: (εὐνοος) <i>goodwill, favour</i> IIS 22. 36 Prv 15. 33, 18. 12, 22. 4	63
עָנָה	εὐνοος, -νοιος: <i>well-disposed, kindly, friendly</i> Nu 12. 3 Ps 37. 11	32 t, 63
עָנָה	αἶνεσις, ἐπ-; cf. φωνή	66
עָנָה	εὐνή: <i>bed; bedding; abode of nymphs, animals; lair of a deer; form of a hare, nest</i> Ex 21. 10; v. תָּא	44
עָנָה, עָנָה	πένθημα: <i>lamentation, mourning</i> (pl.) Ez 24. 22 Am 2. 8	61, 290 tm
עָנָה, עָנָה	ἀνθή	32 t, 82, 285-7 tm, 290 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 541

- עֲמָלָה *pónos*: *work*, esp. *hard work*, *toil* Eccl 1. 13, 3. 10;  
*trouble* Ib 2. 26, 4. 8; *business*, *enterprise*, *undertaking*  
 Ib 5. 13; *stress*, *trouble*, *distress* Ib 2. 23, 5. 2 68
- עָרָם, עָרֵם *eúsgkos*: *of good size*, *bulky*, *massive*; *of moder-*  
*ate or convenient bulk*, *compact*, *portable*, *of manageable*  
*size* 24 t, 38
- עֲרֵם, עֲרָם *ἀγκύλιον*: Dim. of *ἀγκύλη*, *loop* in noose;  
*link of a chain* Jud 8. 26 Cant 4. 9 38, 42 t
- סִיסָה *dróssos*: *deiw*; in poets *pure water*; of other liquids,  
 δ. ἀμπέλου (*grape*), δ. καλάμου *sugar*; of oil, of  
 honey Joel 4. 18 Cant 8. 2; cf. *πέσιμος*, p. 640 57, 59
- לַעֲרֵם, עֲרֵם *ὄπλον* 315 tm, 342 tm, 406
- עָפָר, עָפֶר *τέφρα*, -ρη: *ashes*; γῆ, γαῖα: *earth*, as an ele-  
 ment Gn 18. 27 Jos 7. 6 IIS 13. 19 Ez 27. 30, 28.  
 18 Jon 3. 6 Job 2. 8, 30. 19, 42. 6 Thr 2. 10; *earth*  
 (including land and sea, opp. *heaven*, or *land* opp.  
*sea*) Job 41. 25 [÷κ, γ, ÷] 60
- „, בֹּרָה *τάφος*: *grave*, *tomb* Jes 38. 18 Ps 22. 30 63
- עֲרֵם, עֲרָם *ἀγορά*: v. עֲרָם Jos 18. 23 IICH 13. 19;  
 cf. Latin *forum*; עֲרָם *ἀγοραίος* Gn 23. 8 32 t, 377
- עֵץ *ξύλον*: *wood*, cut and ready for use, *firewood*, *timber*  
 Gn 6. 14 Ex 25. 10 IR 5. 23 IIR 12. 12; *post*, *gallows*  
 Dt 21. 23 Jos 8. 29 Esth 2. 23; of live wood, *tree*  
 Gn 1. 11, 2. 9, 18. 4; cf. *ὄξύλον* *ισόξύλον* (*like wood*) 45
- עֲצָה, עֲצָה *δόδυνη*; v. עֲצָה Gn 3. 16, 17 93
- עֲצָה *ἀγαθός*: *brave*, *valiant*; *good*, *capable* Dt 32. 36  
 IR 14. 10, 21. 21 IIR 9. 8 (v. עֲצָה) 82
- עָלָה *σχολάζω*: *to have leisure or spare time*, *to be at leisure*,  
*have nothing to do*; *to loiter*, *to linger* Jud 18. 9 53, 66
- עָלָה *σχολερός*: *idle* Prv 6. 6, 9, 26. 14 53, 66
- עָלָה, עָלָה *σχολή*: *leisure*, *rest*, *ease*; *idleness* Prv 19.  
 15, 31. 27 45, 66, 422
- עֲצָה *ὀστεόν*, contr. *ὀστοῦν*, poet. *ὀστεῦν*: *bone* Gn 2. 23  
 Ez 24. 5, 10; *bones of the dead* Gn 50. 25 Ez 37. 1;  
 of the skin Thr 4. 7; cf. *δέμας*; *σῶμα* 81, 99, 386
- עֲצָה, עֲצָה *δύναμις*: (*δύναμαι*) *power*, *might*; generally,  
*strength*, *power*; *outward power*, *authority*, *influence*  
 Jes 40. 29, 47. 9 56
- עֲרָה, עֲרָה *ἀγορά*, *ἀγυρίς*: (*ἀγείρω*, אָגַר) *assembly*;  
*gathering*, *crowd* Jer 9. 1 Joel 1. 14 61, 326, 377

542 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- עֲצָרָה עֲצָרָתָּהּ πανήγυρις, πανάγ-: (pās, āgyris) *general*  
or *national assembly*; esp. *a festal assembly* in honour  
of a national god; festival (W); ἀγερσις Dt 16. 8  
IIR 10. 20 Am 5. 21 61, 326
- עֲקֹב φενακίζω: *play the φέναξ (cheat, quack, impostor),*  
*cheat, lie* Gn 27. 36 Jer 9. 3; עֲקֹבָה φενακισμός:  
*cheating; imposture* (W) IIR 10. 19 65
- עֲקֹב ἄκρος ποῦς; ἄκρος: *at the farthest point or end*; esp.  
of *extremities* of body, ἄ. πόδες *ends* of feet; ἄκρος ποῦς  
heel (W); στήθεος, στήθος: *ball of the foot*; ἀκρόπους:  
*foot* Gn 3. 15, 25. 26; ἵχνος: *track; spoor*; poet., *foot*;  
foot-print (W) Cant 1. 8 52, 63
- עֲקֹד ἐκδέω: *bind so as to hang from, fasten to or on; bind*  
Gn 22. 9 113, 194 tm, 426 t
- עֲקֹד φακώδης: *lentil-coloured; freckled* Gn 30. 39-40 65
- עֲקָה ἐργμα: *fence, guard* Dt 22. 8 71
- עֲקָל σκολιάζω; עֲקָלָהν ἀγκυαλιάζω 94 tm
- עֲקָרָה, עֲקָרָה ἄκουρος: (κοῦρος) *childless, without male heir*  
Gn 11. 30, 25. 21, 29. 31 Dt 7. 14 44, 327, 380, 667
- עֲקָרָה ἐξορύσσω: *dig out of the ground, dig up; uproot*  
(W) Eccl 3. 2 380
- עֲקָרָה σκorpionός 331 tm; עֲקָרָה οἰκουρός 327, 380 tm
- עֲרָה γῆ: v. אֶרֶץ Nu 21. 28; χῶρος: *land, country* 92-3
- עֲרָה ἀρραβωνίζεται; עֲרָה, עֲרָבִין ἀρραβών; ἀρόα; ἀρχα;  
ρύσιον; עֲרָבָה ἐρύω (B); עֲרָבִין τὰ ρύσια 97-8 tm, 327,  
349 tm, 387, 402, 423 t, 426 t, 679 tm
- עֲרָבָה θαρσέω: *pluck up courage, venture* Jer 30. 21; v.  
הֲרָבָה 59
- „ φέρω: *bear or carry a load* Ez 27. 9; *receive* Gn 44.  
32; ἐρύω (B): *protect, guard* Ib 43. 9 65, 638 tm
- עֲרָבָה φόρημα: *that which is carried, load; freight* (W)  
Ez 27. 9 66, 71
- עֲרָבָה ἀρέσκω: (ἄρω, not extant) *please, satisfy* Mal 3. 4  
Prv 3. 24 (-σκα) 23
- עֲרָבָה, הֲתָעָרָב φύρω: Med., *mix with others, mingle in society;*  
*have dealings with a person* Esr 9. 2 66
- עֲרָבָה, φυρμός: *mixture, confused mass, disorder* Ex 12. 38  
Neh 13. 3 66
- עֲרָבִים ἀγοραῖν: v. חֲפָרִים Ex 12. 6 377
- עֲרָבָה ἐρπετόν: (ἐρπω) *beast or animal which goes on all*

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 543

*fours; creeping thing, reptile, esp. snake; ἑρπης: name of an animal (snake?) Ex 8. 17*

79

ערב ἑσπερος

כָּרַח: κόραξ: raven, crow Gn 8. 7 Lev 11. 15

23, 302 m

סַרְבָּה *πόρευμα*: means of going, carriage Ps 68. 5; ὀροφος: reed used for thatching houses Lev 23. 40 Ps 137. 2; pl., ὀρόφους τοῦ τοῦ, i.e. his temple غُرَات [heights overlooking Mecca]

46, 62

ἐρημία צרבה, צרב

37, 42 t, 130 t, 300, 313 tm

ערב, ערבאי, ערבי      ἔρημικός; ἔρημίτης

1304, 313 km

5: 1, 42: 2; ὀρέω: reach, stretch, stretch out; metaph.,  
 reach after, grasp at, yearn for; abs., yearn, desire Ps  
 5: 1, 42: 2; ἠρέω: desire, long for, crave

43, 45, 328

צָרָה *péw*: *flow, run, stream, gush*; metaph., of things,  
rain *Jes 32. 15*

41

עָרָה, עָרָה, עָרָה, עָרָה: Frequentat. of עָרָה, implying repeated or habitual action; most commonly of clothes, armour and the like, *bear constantly, wear*  
Jes 22. 6 ICh 12. 8 (o)

14, 65

חֲרָהּ *ḥarhā*: strip bare Thr 4. 21; leave empty  
ICh 24. 11; empty (W) Gn 24. 20

40, 380

2172 *μόριον*: esp. of the *members* or *parts* of the body;  
 in pl., esp. *parts* or *genitals*, male and female Gn. 9.  
 22 IS 20. 30

40

צָרָה *ponēpā*: *bad state or condition* Gn 42. 12; in moral sense, *wickedness, vice, knavery* Dt 23. 15, 24. 1

61

מַרְסָה *kárdospos*: *kneading-trough* (pl.) Nu 15. 20

69

ξηρός: dry; solid food, i.e. cereals; καρπὸς ξ., i.e. cereal, opp. κ. ξύλινος, produce of trees, i.e. fruit, wine, oil Nu 15. 21 Neh 10. 38

45

ἄνθρωπος θηριώδης: of beasts, *savage*; of men, *brutal*! Jes  
29. 20 Ps 54. 5

59

פָּרִיץ *krátistos, kápt-* (as always in Hom.): isolated superl. from *krátús, strongest, mightiest* Jes 13. 11, 35. 9, 49. 25 Jer 15. 21, 20. 11 Ez 28. 7 Ps 37. 35, 86. 14 Job 6. 23; *best* in its kind; of persons, *best* in birth and rank; of animals, *best; fiercest*

חררים, ערירי στεργός (B): *barren* Gn 15. 2 Lev 20. 20 33 t, 52, 380

עָרַךְ *paraσκευάζω*: *get ready, prepare* Gn 22. 9 Ex 40. 4

544 XIX. CATALOGUE OF GENERAL HOMOLOGIES

Nu 23. 4 Prv 9. 2 Job 13. 18; <i>ἑναριθμέω</i> : <i>make account of, value</i> Lcv 27. 8; <i>v.</i> חדה	61, 382
עֶרֶךְ <i>παράσκευασμα</i> : <i>arrangement</i> Ex 39. 37, 40. 23 IICh 29. 18; <i>-σκευή</i> : <i>a pitched battle</i>	61
עֶרֶךְ <i>παρατάσσω</i> : <i>place or post side by side, draw up in battle order</i> Gn 14. 8 Jud 20. 20, 30, 33 IS 4. 2 IIS 10. 9-10 Jer 50. 14	61
מַעֲרֵכָה <i>παράταξις</i> : <i>marshalling, line of battle; pitched battle, battle</i> IS 4. 12, 16, 17. 20-2 ICh 12. 38 (39)	61
עֶרֶךְ <i>θαρσέω</i> : <i>have no fear of; not to flinch from (face bravely)</i> (W) Job 37. 19	59
עֶרֶל <i>τραυλός</i> : <i>mispronouncing letters, lisping, stammering</i> Ex 6. 12	64
„ <i>τραυματιαῖος</i> : <i>wounded</i> Ez 32. 21 (doubtful)	64
מַעֲרֵל (העריל) <i>τραυματίζω</i> : <i>wound, Pass.</i> Ez 32. 27	64
עָרַל <i>κείρω</i> : <i>cut short, shear, clip, esp. of hair</i>	394 m, 666 m
עָרַל <i>ἄκουρος</i> : ( <i>κουρά</i> ) <i>unshaven, uncut</i> (W)	394 m, 666-7 m
עָרְלָה <i>κουρά</i> : <i>that which is cut off; lock of hair; cut off end (of a wedge or beam)</i>	394 m, 666 m
עָרַל <i>μέγας</i>	24-6 t, 29-30 t, 48, 56, 92, 296 m
עָרַם <i>φρονέω</i> : <i>have understanding, be wise, prudent; to be well aware of; to be sensible, be alive</i> Prv 15. 5, 19. 25; <i>εἰρωνίζω</i> : = <i>εἰρωνεύομαι</i> (generally, <i>dissemble</i> ), IS 23. 22	66
הַעֲרִים <i>ἐπι-</i> : <i>to be shrewd, prudent</i> IS 23. 22	66
עָרַם <i>φρόνιμος</i> : <i>sensible, prudent; possessing sagacity or discernment</i> Prv 13. 16, 22. 3 Job 5. 12-13; <i>sagacious, of animals</i> Gn 3. 1	66
עָרַבָה <i>φρόνιμον</i> : <i>practical wisdom, prudence; wisdom</i> Prv 1. 4, 8. 5, 12; <i>εἰρωνεία</i> : <i>dissimulation, i.e. ignorance purposely affected to provoke or confound an antagonist, a mode of argument used by Socrates against the Sophists; pretence; generally, dissembling</i> Ex 21. 14 Jos 9. 4; <i>φρόνησις</i> : <i>sagacity</i> (W)	66
עָרַךְ <i>ρέω</i> : <i>v.</i> ערה Dt 32. 2, 33. 28	41, 45, 50, 369 m, 412-13
„ <i>ραχίζω, ραχχ-</i> : <i>cut through the spine, esp. in sacrifices</i> Ex 13. 13 Dt 21. 4 Jas 66. 3	369 m
עָרַךְ <i>ἀρπάζω</i>	242 m, 383
עַרְפָּת <i>πρόπυλον</i> : <i>gateway, entrance; -λών</i> : <i>gateway of a house; ὄροφος, -φή</i> : <i>roof</i>	414

- ערך *πέρθω*: v. הרס Jes 2. 19 Ps 10. 18; *θαρσέω*: v. ערב  
Job 31. 34; *κρατιστεύω*: to be mightiest, best, most  
excellent Ps 89. 8 61
- ערק *ράκis*: v. גיד Job 30. 7; cf. *νεῦρον* 93
- עשב *δασύς*: v. דשא Gn 1. 11, 25. 25,  
27. 11, 36. 8 Ob 8 38, 55, 58, 92
- עשה *τεύχω*: produce by work or art; esp. of material  
things, make, build Gn 1. 7, 16, 2. 2, 3. 21, 8. 6 Ex  
1. 21, 36. 8, 12, 24-5, 35 IIR 7. 8 Jes 54. 16; dress or  
prepare a meal Gn 27. 4, 7, 9, 14, 17, 31 IIS 13. 5,  
7, 10; form, create Gn 1. 25, 5. 1, 6. 6, 9. 6 Ex 32. 35  
Jes 46. 6 Ez 29. 3; in Hom. freq. of building Ex  
1. 21, of smith's work 40, 64, 76 t, 85-6 t
- עשה *τευκτήρ, -τωρ*: maker IIR 12. 12 Jes 17. 7 Job  
31. 15 Eccl 3. 9 64
- עשה *τευκτός, τυκ-*: finished, wrought out, i.e. complete  
Ez 40. 17, 41. 19, 46. 23; made by man's hand Ex  
41. 20 IIR 23. 4 Ez 21. 20 64
- עשה *τεῦγμα*: that which is made, a work Nu 31. 51 Jes  
29. 16 Ez 46. 1 Eccl 8. 9 64, 71, 76 t
- עשה *ἱθεός*: v. אלה; e.g. עשהאל IIS 2. 18,  
אלעשה Jer 29. 3 128
- עשר *δέκα*: ten; עשרים *είκοσι* 58, 68, 75 t, 316
- עשר *δεκάς, -άδος*: the number ten; = *δεκάτη* (v.l.)  
שהד Gn 24. 55 58
- עשרון *δεκάτη*: tenth; tenth part Ex 16. 36  
Nu 15. 4 Jes 6. 13 58
- עשר *δεκατεύω*: of things, tithe them Gn 28.  
22 Dt 14. 22 IS 8. 15, 17; make people pay a tithe  
Neh 10. 39 58
- עשר *δεκατευτής*: tax-farmer Neh 10. 38 58
- עשר *δεκάτευμα*: tenth Nu 18. 26 Ez 45. 11, 14 Neh  
10. 39; tithe Gn 14. 20 Lev 27. 32 Nu 18. 26 Dt 26. 12 58, 71

[The significance of the last few homologies, centred on עשר, cannot be exaggerated or too strongly emphasized; because they include examples of cardinal, ordinal and fractional numbers, a period of days (cf. *ἑπτάς*/שבת), a peculiar proportion importing economic and religious customs, and verbs. Besides, numbers are typical of a language; one learns them early on in life and

546 XIX. CATALOGUE OF GENERAL HOMOLOGIES

counts them on one's fingers. Of course these homologies are not isolated; they form part of a complete system classified elsewhere, together with other groups of homologies. These remarks apply with equal force to other sets of homologies in this all-embracing catalogue.]

עש	πυραύστης: v. פרעש; ψυχή: butterfly or moth	53, 62, 93, 427
עשן	καπνός: smoke Ex 19. 18 Jos 8. 20 Jes 6. 4 Prv 10. 26	60
עשק	πιέζω	45, 637-8 tm
מעשקה	π्रेसμός: metaph., in pl., constraint, pressure of circumstances Jes 33. 15 Prv 28. 16	71
עשתיר-עשר	εἰς τε (καὶ) δέκα	389 tm
עשתרת	ἀσθήρ	121 m, 288 t, 402 tm
עת	ἔθος: custom, habit Esth 1. 13	80
כעת	καθ' ἔτος: this year Gn 18. 10; עתק φθόγγος	65, 171
פאה	γωνία: corner Ex 25. 26 Lev 19. 9, 27	78
„	φόβη: lock or curl of hair Jer 9. 25	78
פאה	ἐπί (secondary)	170 tm
„	πρός	173 tm
פאר	φάος	337 tm
„	φάρος: a large piece of cloth; commonly, a wide cloak or mantle without sleeves Ex 39. 28 Jes 3. 20, 61. 3, 10 Ez 44. 18	43, 74, 80
פגע	θιγγάνω: touch Jos 16. 7; ἐπέχω	78, 90 tm
פדן ארם	πεδῖον ἄρμου: plain of the junction [of the Euphrates and Tigris] Gn 31. 18	130, 300, 668-9
פדר	πρᾶπιδες: = φρένες, midriff, diaphragm Lev 1. 8	78
פה	פא, פה ὤδε: v. ה Gn 19. 12 Ez 40. 10, 12, 34	27-30 t, 34 t, 76
פה	ἀναπνοή, poet. ἀμπν: recovery of breath; breathing organ, of the nose (أنف) and mouth Ex 4. 10	415 t
פה אהד	ἀπὸ μιᾶς 169 tm; פיה פליו 318 tm	
הפיח	διαφυσάω: blow in different directions, disperse Jes 42. 22	90
פוס	Αἴγυπτος: the river Nile; Egypt; ὑπτιος: of land, flat, horizontal; sloping evenly, of Egypt Gn 10. 6, 41. 45 Ez 27. 10	130, 300
פול	θηρίον: (in form Dim. of θήρ) wild animal, esp. of such as are hunted; freq. of elephants [פול is homophonous with فیل; in antiquity rulers assumed or were given the names of wild beasts] IIR 15. 19	92



XIX. CATALOGUE OF GENERAL HOMOLOGIES 547

- פול *φάσηλος*: a kind of bean, *calavance*, *Vigna sinensis*  
IIS 17. 28 Ez 4. 9 77
- פוז *φύζω*, late Ionic for *φεύγω*: abs., *flee*, *take flight*,  
opp. *διώκω* (*pursue*, *chase*, in war or hunting; *follow*  
קבד) Nu 10. 35 255 tm
- נפז *φυσάω*: *blow*, *puff*; *swell* with political pride Jer 22.  
28 156
- נפיז, נפיש *διαφυσάω*: *blow in different directions*, *disperse*;  
Pass. Gn 10. 18 Nah 3. 18 36 t
- פור, פורר, פוררר, פורררר *απαράσσω* 97 tm
- פוז *ψοφέω*: *sound*, *make a noise*; *rattle* IIS 6. 16; ו. פפז 53
- פור *σπείρω*: *scatter like seed*, *strew* Ps 141. 7 29 t, 69
- פזר, פזר *δια-*: *scatter* or *spread about* Joel 4. 2 Ps 53. 6,  
89. 11; *κατα-*: Pass., *to be spread abroad*, *dispersed*  
Esth 3. 8 29 t
- פחד *φοβέω*: *to be seized with fear*, *be affrighted* Dt  
28. 66–7 Jes 44. 8 Prv 28. 14 88
- הפחיד *κατα-*: *strike with fear*; *ἐκ-*: *alarm*, *cause alarm*  
Job 4. 14 88
- פחד *φόβος*: (*φέβομαι*) *panic flight*; *Φόβος* personified,  
as son of Ares, worshipped at Selinus; *panic fear*;  
generally, *fear*, *terror* (distd. from *δέος* (*fear*, *alarm*);  
*awe*, *reverence*, for a ruler or divine being; cf. *όόβα*  
*μέγας φόβος*; ו. אבה 33. 42 t, 44, 43
- פחד *φοῖβος*: *pure*, *bright*, *radiant*; as pr. n., *Φοῖβος*,  
*Phoebus*, i.e. the Bright or Pure, an old epith. of  
Apollo, *Φ. Απόλλων*; rarely inverted, *Απόλλων*  
*Φοῖβος*; then alone as pr. n. [It is possible that פזל  
is the homologue of *Φοῖβος* as well as of *ἥλιος*,  
Apollo being the Sun-god.] 4 t, 38, 42 t
- פח *ἐπιγουνίδος*, *-νίς*: *part above the knee*, *great muscle*  
*of the thigh*, taken as a sign of strength and vigour  
Job 40. 17 82, 327, 380
- פחה, פחה, פחה *ὑποκάτω*: Adv. *below*, *under*; in Logic,  
*τὸ ὑ. γένος* the *subordinate genus*—IR 20. 24 Jer 51.  
23 Hag 1. 1 Mal 1. 8 Neh 3. 7, 5. 14, 12. 26—opp.  
*τὸ ἐπάνω* (*above*, *on the upper side* or *part* על-פני Ez  
41. 12, 15, 42. 10, 13 על-פני Gn 1. 2; *before*, *in front*  
*of* אל-פני Ex 23. 17 אל-פני IR 12. 6 לפני Gn 23.  
17, 27. 7 על-פני Ib 11. 28, 23. 19; *in the presence of*

548 XIX. CATALOGUE OF GENERAL HOMOLOGIES

אל-פוי Job 2. 5 על-פוי Ex 20. 3 Jes 65. 3 Job 1. 11; in former times לְפָנַי Dt 2. 10); ὑπαρχος: subordinate commander, lieutenant; subordinate governor, of satraps	56, 67 78, 82
פטיש τυπάς, ἄδος: mallet, hammer Jer 23. 29	78, 82
לפי, על-פי; ἄμφι 124, 127, 312; ἄμφι 168 tm; ἐπί 170 tm	
פיי-בסת ἄμφι πόσιος: about the husband, i.e. a follower of Baal Ez 30. 17; מפיבסת (ס/ש) -/- (Ashkenazi way), בסת/בשת/בשת 123-4, 128, 312	93 128, 390
פיד πάθος: v. איד Job 31. 29; cf. Prv 17. 5	93
פיכל Ἀμφίθεος Gn 26. 26	128, 390
פילגש παλλακίς, ἴδος: concubine, mistress, Lat. <i>pellex</i> — Gn 35. 22 Jud 19. 1 IIS 16. 21 Esth 2. 14 IIC 11. 21—opp. to a lawful wife (κουριδίη ἄλοχος, ἀκοιτίς אחותי Cant 4. 9); prob. from same root as παλλᾶς = νεᾶνις נערה [It is diffidently submitted that παλλακίς is an atavism, the original homologue of פילגש being ἄμφι ἄλόχῳ (short for ἄλοχος ἄμφι ἄ., a wife added to a wife, a second wife) or ἄμφι λέχῳ (short for λέχος ἄ. λ., a bed added to a bed—another bed—or a spouse added to a spouse, another spouse)]; = παλλακή; ἄλοχος (ἄ- copul., λέχος) poet., partner of one's bed, wife לְהִנָּח? Dan 5. 23; leman, concubine; (ἄ- priv.) unwedded פילגש [like לְהִנָּח, q.v.]	82, 168 t, 390
פיסה κομήτης: wearing long hair; with or without ἀστήρ, comet 34 t	34 t
פיפיוה ἄμφι γνάθῳ: with point or edge on both sides; double-pointed, double-edged Ps 149. 6; ἄμφοί: v. פי; γνάθος: point of a wedge, edge of an axe (W) 168 tm, 312, 390	168 tm, 312, 390
פף πρόχοος: vessel for pouring out, jug, esp. ewer for pour- ing water upon the hands of guests [to this day the Jews wash their hands before meals, the water being poured out of a ewer] IS 10. 1 IIR 9. 1, 3 33 t, 63	33 t, 63
הפלא ἀπειλέω, -είω (B): hold out either in the way of promise—Lev 27. 2 Nu 6. 2—or threat Jes 29. 14 119 m	119 m
פלא Ἀπολλώνιος: of or belonging to Apollo Jud 13. 18 121	121
פלה παραχή 97 tm	97 tm
פלח τροχός: (τρέχω) wheel 40, 42 t, 93	40, 42 t, 93
פלה θεράπευμα: θ. θεοῦ divine worship 50	50

NIX. CATALOGUE OF GENERAL HOMOLOGIES 549

- פִּלֵּס ἀπαλλάσσω: v. מִלֵּס Ps 18. 49 35 t
- לִּפְלֵס אֵלֵּי פִּלְסָאֵל Nu 34. 26 IIS 5. 16 πῶλος θεοῦ/Ἡλίου  
—initiate in the service of God/the Sun-god—  
or Πλούτων θεός ἐστι, Pluto is God 125 m, 128
- פִּלְלֵי τέλειος and τέλεος: *serious, dangerous* Job 31. 11, 28 48
- נִפְּלֵל βάλλω: Act., *throw*; with acc. of person or thing aimed at, *throw so as to hit, hit* with a missile, freq. opp. *striking* with a weapon in the hand; Pass. Ez 28. 23 88
- פִּלְלֵי אֲנִיבֹלֶה ἀντιβολέω: *meet as a suppliant, entreat, supplicate* Dt 9. 18, 25–6 IS 1. 27 IR 3. 33, 42, 44, 48 Ps 106. 30 Dan 9. 20 Esr 10. 1 Neh 1. 4 42 t, 67, 88, 645
- פִּלְלֵי אֲנִיבֹלֶהσις: = -λία (*an entreaty, prayer*) IR 3. 38 72
- פִּלְלֵי ἀπολύω: *loose from; set free, release, relieve from; deliver (W)*; freq. in legal sense, *acquit of the charge, acquit of being a thief*; abs., *acquit* IS 2. 25 185
- „ ὀνειροπολέω: *dream, dream of* Gn 48. 11
- פִּלְלֵי πλάσμα: *anything formed or moulded, image, figure* IR 15. 13 71, 275
- פִּלְלֵי πλάσις: *moulding; fiction, invention* Jer 49. 16 72
- פִּלְלֵי ἡ παράλος γῆ: *the coast-land of Attica*; hence οἱ Π. *the people of the coast-land* Ex 15. 14; v. פִּלְלֵי
- פִּלְלֵי Πελασγοί: *Pelasgians*; used generally for *Greeks*. The *Pelasgians* appear among the allies of the Trojans; but in Od. 19. 177, we hear of them in Crete. In Il. 16. 233, however, Achilles prays to Dodonian Zeus as *Pelasgian*; and τὸ Πελασγικὸν Ἄργος was Thessalian Argos, the original seat of the Hellenes. Hdt. contrasts the *Pelasgians* with the Hellenes in 1. 56, while equating Πελασγίη with Ἑλλάς in 2. 56. But Πελασγοί is used for *Greeks* in Euripides *Orestes* 857, as in Virgil. Hence, Adj. Πελασγικός, *Thessalian*; but later for *Argive*, Eur. *Phoenissae* 107. [Perhaps Hebrew can shed some light on the subject and clear up the confusion. נ is sometimes the homologue of γῆ, esp. in Zeph 2. 14 (cf. Ps 79. 2); but mostly, it is a derivative of γῆ and a homologue of γαῖος (*of the land*), 'of the

country', i.e. 'people'—generally translated by 'Gentile'. From the Hebrew viewpoint, therefore, Πελασγοί is the Adj. of πάραλος γῆ, i.e. 'people of the coast-land', נַח of the πάραλος. It is simply an appellative applicable to litoral people in general, and not the peculiar appellation of any particular people or stock. And that is precisely what the פלשתים considered themselves to be. The coast-land of Attica was the original πάραλος γῆ, whereas the South-Eastern coast of the Mediterranean was called πάραλος γῆ (פלשת) by its Greek ἑποικοί, after their mother coast-land; just as its capital was called ἄστυ (אשט), after Athens. Further corroboration is afforded by neighbouring קרן קרן δράκων and קרן/Σκίρων.]

- תָּלַץ *ὀπλῖται* 264 tm, 342 tm, 406  
 יָצַח *μή: lest* 12, 39, 42 t, 48, 68, 85-6 t  
 נָצַח *ἐκκενόω, -κενόω: empty out; clear out; empty (W)*  
 Gn 24. 31 Lev 14. 36 Jes 40. 3 48, 51  
 נָצַח *γωνία: corner, angle* Prv 7. 8 IIC 28. 24; metaph.,  
*corner, secluded spot* Prv 7. 12 48, 78, 326, 417  
 נָצַח *פָּנִי, פָּנִי, פָּנִי, פָּנִי פֹּאִינִי, ικος: blood-bath, of a*  
*horse; of red cattle; of the colour of fire; cf. נָצַח Nu*  
*25. 7 IS 1. 2 (cf. פָּנִי, פָּנִי: pearl) Prv 8. 11 Thr 4. 7* 93, 121  
 נָצַח *μῆνις, μᾶνις: wrath; from Hom. downwards, freq.*  
*the wrath of the gods* Lev 17. 10, 20. 3, 5-6, 26. 17  
*IS 1. 18 (cf. Ib 1. 6, 7) Ps 34. 17* 39-40, 292 tm  
 נָצַח *πρόσωπον; face, countenance, Hom. always in pl.,*  
*even of a single person* Gn 43. 3 Ex 10. 28, 33. 23  
*Ez 1. 10 Esth 7. 8* 62, 83 t, 289  
 נָצַח *ψέγος: = τάφος ((θάπτω נָצַח) grave, tomb) Dt 3.*  
*27, 34. 1* 53  
 נָצַח *πηδάω: leap, spring* Ex 12. 13 IR 18. 21 13, 38, 48, 403  
 נָצַח *ἐπι-: leap upon, rush at, assault* IR 18. 26 38, 42 t  
 נָצַח *πήδημα: leap, bound; πήδησις: leaping* Ex 12. 1 13, 38, 42 t,  
 48, 67, 288, 403  
 נָצַח *ψιλός: generally, bare, uncovered; naked* Ex 20. 4;  
*freq. in Prose, as a military term, of soldiers without*  
*heavy armour, light troops, such as archers and slingers,*  
*opp. ὀπλῖται (תָּלַץ), first in Hdt.; (οἱ ψ. = οἱ ψιληται:*

- unarmed soldiers; the light troops*) bare-headed, without  
*helmet* Jud 3. 19, 26 21, 43, 53, 406 t
- פִּכְנִיתָרֶן, פִּכְנִיתָרֶן ψαλτήριον: *stringed instrument, psaltery,*  
*harp* Dan 3. 5, 7 33 t, 39, 48, 67
- פָּסַח ἀφανίζω: *make unseen; Pass., disappear, be missing*  
 Ps 12. 2 51
- פָּעַר Φοῖβος: v. פָּחַד 306-7, 310-11 t
- פָּעַל βούλομαι: *will, wish; mean* Nu 23. 23 40 t
- „ ποιέω: used in two general senses, *make* and *do*;  
*make, produce*, first of something material, as manu-  
 factures, works of art, etc. Jes 41. 4, 44. 12 Ps 7. 14;  
 in Hom. freq. of building; *build* Ex 15. 17; *do*; c.  
 dupl. acc., *do something to another* Job 22. 17; εὖ  
 ποιεῖν Ps 15. 2, 74. 12; κακῶς π. Mich 2. 1 Prv 30.  
 20 Job 36. 23 67
- פָּעַל מְפַעֵל, מְפַעֵל, מְפַעֵל ποίημα: *work; deed, act*, opp.  
 πάθημα (pl., incidents, happenings) Dt 33. 11 Jes 40.  
 10 Ps 28. 4, 46. 9, 64. 10 Prv 8. 22 71, 74, 80
- פָּעַל ποίησις: *fabrication, creation, production*, opp.  
 πράξις (action) Ps 28. 5, 109. 20 IICH 15. 7 74, 80
- פָּעַם ἅπαξ: *once* IIS 23. 8, *once only* Jud 6. 39, *once for*  
*all* Jos 10. 42; ἅ. ἐτι yet this *once* פָּעַם הָיְתָה Gn 18. 32  
 Ex 10. 17 Jud 6. 39 69
- פָּעַם ποὺς: *foot*, both of men and beasts Jud 5. 28  
 IIR 19. 24 Jes 26. 6 Ps 58. 11 Cant 7. 2 79
- פָּעַח, פָּעַח, פָּעַח πετάννυμι: *open doors; open wide,*  
*of folding doors* Gn 4. 11 Dt 11. 6 Jud 11. 16 Ps 66.  
 14 Prv 13. 3; *spread out* Lev 13. 5-6, 8, 23, 32, 14.  
 39, 44 30-1 t, 33 t, 35-6 t, 44, 101, 417 t
- פָּעַק ἀπο-: *spread out* Ez 16. 25 36 t
- פָּעַץ σπιζω (A): *pipe, chirp*, of the shrill note of small  
 birds; = πιπιρίζω (*chirp like young birds*) Jes 14. 7,  
 44. 23, 54. 1 Ps 98. 4 30-1 t, 36 t
- פָּעַץ ἐκκόπτω: *cut out, break out*; κατα-: generally, *break*  
*in pieces* Mich 3. 3 36 t
- פָּדַח, פָּדַח, פָּדַח φείδομαι: *spare persons and things, e.g.*  
*in war, i.e. not destroy them; have mercy upon* Ps 26.  
 11; ἀποσώζω: *save or preserve from; keep safe; pre-*  
*serve* Ex 13. 13 Lev 27. 27 Nu 18. 16 Dt 7. 8 IIS

552 XIX. CATALOGUE OF GENERAL HOMOLOGIES

4. 9 Jes 29. 22 Jer 15. 21 Ps 78. 42 Job 5. 20 Neh  
1. 10 29-30 t, 31 t
- פָּצַר *πείθω*: prevail upon, persuade, usually by fair means Gn 19. 3, 9; prevail on by entreaty IS 28. 23; in bad sense, talk over, mislead IIS 13. 25, 27 [obviously, a metathesis] 69
- פְּקָדָה *παρακαταθήκη, καταθήκη* (prob. falsa lectio): deposit of money or property entrusted to one's care Lev 5. 21, 23; of persons entrusted to guardianship, ward Jer 52. 11; of persons under the protection of the state, sacred trust Gn 41. 36 56-7, 74, 93, 655
- פְּקָדָה *ψηφός, ψᾱ-, ψᾱφᾱξ*: pl., accounts; reckoning Jes 10. 3 Hos 9. 7; cf. *ψηφίζω*: פָּקַד חֶשֶׁב Nu 1. 44 IIS 24. 2, 4 53, 74
- פְּקָדָה *ψηφισμα*: proposal passed by a majority of votes; esp. measure passed by a popular assembly, decree, act Ps 119. 4, 56, 87, 93, 168 Job 10. 12 IICH 31. 13 53
- פְּקָדָה *τάγμα*: ordinance, command IICH 31. 13 פְּקָדָה Ps 119. 4 פְּקָדָה Job 10. 12; body of soldiers, division, brigade מִפְּקָדָה IIS 24. 9 פְּקָדָה Nu 1. 45 71
- פְּקָדָה *οἶκος, οἰκουμένη*: the compd. *ἀνοίκισμα* or *ἀνοίκω* is much commoner, cf. also *διοίκισμα*;—open Jes 37. 17, 42. 20, 61. 1; Pass., Gn 3. 5, 7 Jer 32. 19 35-6 t, 42 t
- פְּקָדָה *βῆστος* 40, 48, 174 t, 662 t
- פְּקָדָה *θηρίον*: as a term of reproach, beast, creature Gn 16. 12 Jes 32. 14 Jer 2. 24 Ps 104. 11; אֲרֵיהָ 27 t, 39, 42 t, 92
- פְּרָאָה *πτόρθος*: פְּרָאָה 93
- פְּרָאָה *προβλή*: advanced body of cavalry 29 t
- פְּרָדָה *ὄρεῦς, οὐρεῦς, ἑως*: mule IIS 13. 29, 18. 9 IR 1. 33, 10. 25 IIR 5. 17 83 t
- פְּרָדָה *πόδον*: פְּרָדָה Esr 2. 55 Neh 7. 57 41. 51
- פְּרָדָה *παράδεισος* (also *παράδιος*): enclosed park or pleasure ground, Oriental word first used by Xenophon, always in reference to the parks of the Persian kings and nobles; *Ἑσπερίς, ἰδος*, pecul. fem. of *ἑσπερίος, western* (غربی); as pr. n., *Ἑσπερίδες, αἱ, the Hesperides, daughters of night*, who dwelt in an island, on the western verge of the world, and guarded a garden with golden apples Cant 4. 13 Eccl 2. 5 Neh 2. 8

- פרה *φέρω* 42 t, 638 tm  
 פָּרוּז, פָּרוּזָה, פָּרוּזָה *ἄφρακτος, ἀφρακτος*: *unfenced, unfortified, unguarded* Dt 3. 5 IS 6. 18 Ez 38. 11 Zach 2. 8 Prv 25. 28 Esth 9. 19 42, 112  
 פֶּרֶחַ *ἔργον*: of flowers (secondary); *ρόδον, βρόδον*: *rose*; mostly *Rosa gallica, red rose* 26, 41-2 t, 48, 50-1, 59, 109 t  
 פֵּרִי *ὄσπρά*: (*φέρω*) *that which is brought forth, fruit, produce, crop* Gn 1. 11, 30. 2 Dt 26. 2, 28. 51 Jes 3. 10 79  
 פֶּרֶךְ *ἔργον, ξέργον, ξάργον*: (*ἔρδω*) *hard work, difficult to do* 42 t, 43, 50  
 פֶּרֶכֶת *πυργῶτις*: fem. of *-τός*, *made like a tower, ἐμπετάσματα π.* curtain-hangings *edged with a pattern like battlements* Ex 26. 31, 35. 12, 38. 27 Lev 24. 3 82  
 פָּרַם, פָּרָק *σπαράσσω*: v. סָרַף Lev 10. 6; *פָּרוּם διασπαράκτος*: *torn to pieces* [cf. *σπάρακτος* in *κυνοσπάρακτος*: *torn by dogs*] Ib 13. 45 67, 417-18  
 פָּרַס *γρύψ*: *griffin*; a bird, prob. the *Lämmergeier*, LXX Le. 11. 13, De. 14. 13 38, 409  
 פָּרַס *πυρός (γῆ)*: (land) of fire; hence also *אֵשׁ* [—π, *o'ē*, + terminal *ו*] Ez 27. 10, 38. 5 Esth 1. 3 Dan 5. 28 Esr 1. 1 IICb 36. 23 300  
 פָּרַס, פָּרַס, פָּרַס *χωρίζω*: *separate, divide* Lev 11. 3 Dt 14. 7 Jes 53. 7 Zach 2. 10 Ps 69. 32; Pass., *to be separated, severed or divided* Ez 17. 21, 34. 12 [ח'ט] 25, 35-6 t  
 פָּרַע *ταράσσω, -ττω*, also *θράσσω*: *stir, trouble*, in a physical sense; *agitate, disturb; cause confusion*; of an army, etc., *throw into disorder* 30, 48, 97 tm  
 פָּרַעַה, פָּרַעַה *ταραχή*, also *τάραχη*: *disorder, disturbance or upheaval; political confusion, turmoil*, and in pl. *tumults, troubles* 93, 97 tm  
 פָּרַע *προκόμιον*: (*κόμη*) *forelock of a horse; frontal tuft*; of human beings Nu 6. 5, *τὰ π. ψιλοῦν* Strabo 3. 4. 17; *ψιλόω*: *strip bare*, mostly of hair; *שָׁלַח/ἀποξυράω*: *shave clean; shave off* (W); *וּפָרַע לֹא יִשְׁלַח* Ez 44. 20; the LXX has: *καὶ τὰς κόμας αὐτῶν οὐ ψιλώσουσι*; cf. *שָׁלַח/ἀποστέλλω*: *put off, doff* 119 m  
 פָּרַעַה, פָּרַעַה (*Φαραώ*) *ἑφορός*; cf. *φρουρός*: *watcher, guard* (Contr. from *προορός* (cf. *οὐρός* (B))) 86 t, 336, 345 tm  
 פָּרַעַשׁ *πυραύστης*: (*αὖω* (A)) *moth that gets singed in the candle* IS 24. 15 45, 93, 99

- פרץ *ρήσσω, ῥήγνυμι* or *-ύω*: the word is hardly used by correct Att. Prose-writers, exc. in Pass.—*break asunder, rend, shatter* IIS 5. 20 Ps 80. 13 Neh 3. 35; *break oneself a way through* Gn 38. 29; cf. פצר 50
- פֶּרֶץ *ῥήγμα*: *breakage, fracture; cleft, chasm, chink* Jud 21. 15 IR 11. 27 Ez 22. 30 Job 16. 14 Neh 4. 1, 6. 1 74
- מִפְרֵץ *φράγμα*: (*φράσσω*) *fence, breast-work, screen*, (pl.); *boom* placed in a harbour Jud 5. 17 71
- פרץ *πέρθω, πορθέω*: ז. הרס IIS 5. 20 Ps 80. 13, 89. 4 Eccl 10. 8 ICh 14. 11 62
- „ *πράσσω, -ττω, -δδω, πρήσσω*: *effect an object, be successful*; *εὐπραγέω*: = *εὖ πράσσω, do well, be well off, flourish*; prosper (W) Gn 28. 14, 30. 30, 43 Ex 1. 12 Jes 54. 3 Hos 4. 2, 10 Prv 3. 10 Job 1. 10 ICh 4. 38 IICh 11. 23, 20. 39 371
- פֶּרֶק *βρέγμα*: = *ἀποβρέγμα, infusion, extract*; = *βροχμός*, from *βρέχω* (*wet, steep in water*) 351
- פרק *πόρος*: (*πείρω, περῶ*) *means of passing a river, ford, ferry*; π. Ἑλλης, = Ἑλλησποντος; Ἰόνιος π. the Ionian Sea which is the *passage-way* from Greece to Italy Ob 14 74
- כַּפְרֶקָה *ράχετρον*: = *ράχις*; *the beginning of the spine* IS 4. 18 71
- פֶּרֶס *πραπίδες*: ז. פדר Ex 29. 14 78
- פֶּרֶסֶדֶן *προστάς, ἄδος*: *vestibule, porch, portico* Jud 3. 22
- פֶּרֶשֶׁה *γραφὴ*: *catalogue, list, return* Esth 4. 7, 10. 2 66
- פרה *θήρ, θηρός, ό*; later also *ή*: *beast of prey*, esp. a lion Gn 2. 14; ז. הדקל; פרא 300
- פָּסַע *βαδίζω*: *walk; march*, of armies; generally, *go, proceed* Jes 27. 4 Am 4. 4 38
- כַּפְרֶשֶׁה *βαθμός* or *βασμός*: generally, *hollow in a joint* ICh 19. 4 71
- פָּסַע *πούς, οδός*: ז. פסח IS 20. 3 79, 82
- פֶּסַק *πετάννυμι, ἀνα-*: ז. פצה
- פָּסַע *ἀθέτημα*: *breach of faith, transgression* 4031
- פָּסַע *ἀθετέω*: (*ἀθετος*) *deny* Hos 8. 1; *deal treacherously with, break faith with* IIR 1. 1 Jes 1. 2 55, 68, 92, 98 um
- פָּסַר *φράζω*: *point out, show; explain* (opp. *λέγω* which means simply *speak, say*), *declare*; of oracles Gn 40. 8 Lev 24. 12 Nu 15. 34 IS 3. 1



- Dan 5. 12, 16 ICh 13. 2; χωρίζω: *separate, divide; exclude*; Pass., *to be separated, severed, or divided; to be different*; laws *apart from others, far different* 25, 36 t, 42 t, 44, 69
- תָּפַח ποτόν: v. תָּחַב Dan 1. 5; σῖτα (*grain: wheat and barley*) καὶ ποτά, Hdt. 5. 34, βρωτοῖσι (*meat, opp. ποτόν*) καὶ ποτοῖσι, Euripides *Supplices* 1110, meat and drink [phrases similar to תָּחַב־תָּפַח] 73-4
- אֶחָדָּהּ, עַתָּה αἰφνιδίως: v. אֶתְנַח; cf. πὰρ ποδός: *at once* 82
- אֶתְנַח ῥθέγμα: (written ῥθέγμα in later Inscr.) voice; *speech; saying*; v. אֶתְנַח; ψήφισμα: *proposal passed by a majority of votes, esp. measure passed by a popular assembly, decree* Esth 1. 20 74
- אֶתְנַח ποθέω, -θήω: Med., *long for, yearn after* (what is absent), *miss or regret* (what is lost) Job 31. 9 48
- אֶתְנַח a point of vocalization 83, 99
- אֶתְנַח πετάννυμι: v. אֶתְנַח
- אֶתְנַח παιδός, παῖς: v. יָלַד Prov 8. 5, 19. 25, 21. 11 82
- אֶתְנַח ψιττία: = ψωμία; ψωμίον: Dim. of ψωμός: (*ψῶν morsel, bit*); παστόν: (*πάσσω*) *powder* Lev 2. 6, 6. 14 Ps 147. 17 53
- אֶתְנַח πτηνός, πτανός: (*πτήναι, πέτομαι*) *flying, winged*; π. ὄφεις: v. אֶתְנַח; Πύθων: the serpent *Python*, slain by Apollo Dt 32. 33 Jes 11. 8 Job 20. 14, 16 43
- אֶתְנַח βαθμός: (*βαίνω*) *step, threshold* IS 5. 4-5 Ez 9. 3 Zeph 1. 9; אֶתְנַח 71
- אֶתְנַח αἰφνιδίως: v. אֶתְנַח Nu 6. 9 Hab 2. 7 82
- אֶתְנַח φράζω: v. אֶתְנַח 24 t, 69
- אֶתְנַח, אֶתְנַח κάκκη: *human ordure* Dt 23. 14 Jes 4. 4, 36. 12 60
- אֶתְנַח ξύλον: v. אֶתְנַח; σχοῖνος: *tush, reed* Job 40. 21 45, 52
- אֶתְנַח, אֶתְנַח, אֶתְנַח κτήνος, -νη: (*κτάομαι*) mostly in pl. κτήνεα, contr. κτήνη, *flocks and herds*; in sg., a single *beast*, as an *ox* or *sheep* Gn 4. 2, 12. 16, 26. 14, 30. 43 Ps 8. 8 27 t, 55
- אֶתְנַח σέβομαι: generally, *pay honour or respect to*; Act. σέβω is post-Hom., *worship, honour*, mostly of the gods; of suppliants Ex 38. 8 IS 2. 22
- „ στρατεύω: *serve in the army* Nu 4. 23 (?)
- אֶתְנַח σῆμα: *constellation*, mostly in pl., *heavenly bodies* Gn 2. 1 Dt 4. 19; σημεία: *military standard; a body of troops under one standard* Ex 12. 41 Nu 10. 14 Jud 8. 6 422 t

- צבא στρατιά: = στρατός, *army* IIS 3. 23, 17. 25, 20. 23  
IR 22. 19; sts. = στρατεία, *service* Nu 8. 24; *military service* Ib 1. 3 (?); ψήφος: *number* Jes 40. 2 Job 7. 1
- צבאות σέβας: *reverential awe*, which prevents one from doing something disgraceful; also *awe* with a notion of *wonder* צבי Ez 20. 6; generally, *reverence, worship, honour*; c. gen. objecti, Διὸς σέβας, *reverence for him* יהוה צבאות IS 1. 3; σέβασις: *reverence*, (pl.) יהוה אלהי הצבאות Hos 12. 6 Am 6. 14; cf. Σαβάζιος: (Σαβός) a Phrygian deity, whose mysteries resembled the τελεταί of Dionysus; hence afterwards taken as a name of Dionysus himself; Διὶ Σαβαζίῳ; Διὶ Σεβαζίῳ (sic); also Σαόαζος; τοῦ Διὸς Σαουάζου; Σαβέδιος; Adj. Σαβάζιος, *Bacchic* 45, 414 t
- צברצב υαίνα: prop. a fem. of υς (or οὐς); the striped *hyena*, a carnivorous animal with a bristly mane like a hog (whence the name) Jer 12. 9 45, 51, 79, 101
- צבי צביה υαίνα: a kind of antelope Dt 14. 5 Cant 2. 9, 17, 4. 5 45, 51, 79, 101
- צבי σέβας: (σέβομαι) *awe* with a notion of *wonder*; *object of awe-struck wonder* Jes 13. 19 Ez 20. 6 45, 80
- צבע χροία, -ή, χροά: *skin*; *appearance* to the eye of a thing, its *colour* Jud 5. 30 45, 101
- צד στήθος: *breast*, of both sexes, being the front part of the θώραξ, divided into two μαστοί Jes 60. 4, 60. 12; צדה σίτησις: *food* Gn 42. 25 Jud 7. 8 52, 57, 74, 77, 326, 416 t
- צדי a letter of the alphabet 20, 24
- צדים Σκύθης: v. צד Jes 19. 35 129 t
- צדק צדקה, צדקה, εὐδικος, ἰσ-: *according to right, just, legitimate* Lev 19. 36 Dt 4. 8; τὸ μὴ ἴνδικον, = τὸ ἀδικον (*wrong, unrighteous*, Dt 32. 4; *truth* Jes 42. 6, 63. 1 Prv 8. 8, 10. 2, 13. 6; εἰ πόλις, a city in which justice is done, Plato *Hippias Major* 292 b Jes 1. 26; Adv. -κως, *right, with justice, fairly* Lev 19. 15 Jes 1. 27, 11. 4 Prv 9. 9, 16. 8, 12; of persons, *upright, just* Gn 6. 9, 18. 23 45, 75 t, 127
- צדקה יהוה 127
- הצטדק δικάζομαι: *plead one's cause, defend one's rights* Gn 44. 16 86 t

- צֶהָב ξανθός: Lev 13. 30 45, 82, 93, 366 tm, 400
- לִהְיוֹת φθέγγομαι: *utter a sound or voice, esp. speak loud and clear* Jes 10. 30, 54. 1 Esth 8. 15; *open your mouth* Jes 12. 6; of animals, as a horse, *neigh, whinny* Jer 50. 11 65
- מִצְהָלָה φθέγμα (written φθέγγμα in late Inscr.): *sound of the voice, voice; utterance; pl., accents; of other sounds, as of birds, cries; of a bull, roaring* Jer 8. 16, 13. 27 65, 71
- „ ζήλωμα: in pl. *emulous efforts, rivalries*; ζηλοσύνη: poet. for ζήλος, ου, ό, later εος, τό, ζᾶλος: *jealousy* (= φθόνος); more usu. in good sense, *eager rivalry, emulation; fervour, zeal* Jer 13. 27 (cf. לִהְיוֹת זֵלֶה, -לֹו: c. acc. pers., *vie with, emulate*; also of persons, *pay zealous court to* Ib 5. 8) 71
- צִהָר θύρις: Dim. of θύρα (*door*), *window* 44, 378 t, 390, 395 t
- מִצְהָרִים ἀγοραῖν: v. מִצְהָר; *midday, the time when the a.m. market ended and the p.m. one began* 99, 377-8
- צִוָּרֶן, צִוָּרֶן δειρή, δέρη: *neck, throat; collar* Gn 27. 40 Jes 30. 28 Cant 1. 10, 4. 9 69, 326, 386 tm, 421 t
- „ θώραξ, -ρηξ, θόραξ: *corslet; coat of mail, scale armour* Job 15. 26 69, 77
- צִוָּרֶן, צִוָּרֶן ξανθός: IIS 8. 3, 10. 8 27 t, 82, 93, 366 tm, 400-1
- צִוָּרֶן, צִוָּרֶן ζητέω, -εύω: *seek, seek for; search after, search out; hunt for (W)* Gn 27. 33 Ex 21. 13 Lev 17. 13 IS 24. 12 Jer 16. 16 Thr 3. 52; cf. מִצְהָר 43
- צִוָּרֶן, צִוָּרֶן ζήτημα: *that which is sought*; ζητός, ζατός: = ζητητός (*sought for*) Gn 25. 27, 27. 3; מִצְהָרִים ζητήσιμος: *to be searched*; τὰ ζ. *places to be beaten for game* IS 23. 14; מִצְהָרִים σίτησις: *food* Gn 42. 25 57, 71, 74
- „ מִצְהָרִים, מִצְהָרִים ζητητήριον: = βασανιστήριον (*question-chamber; in pl., instruments of torture*); ζήτηρειον: *a place of punishment for slaves at Chios* Ez 19. 9 Ps 66. 11 71
- צִוָּרֶן, צִוָּרֶן ζητητής: *seeker* Jer 16. 16; מִצְהָרִים, מִצְהָרִים ζητησις: *quest; search (W)* Nu 35. 20 57
- מִצְהָרִים, מִצְהָרִים σταθμός: *quarters, lodgings for travellers or soldiers* IS 22. 4 ICh 12. 8 (9); *quarter of a town* IIS 5. 7 ICh 11. 7 71
- צִוָּרֶן κατατίθημι: *place, put, lay down; ordain; make a testamentary disposition* Gn 50. 16 Dt 3. 28 IIS 17.

558 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- 23; δια-: *arrange each in their several places* Jes 45. 12;  
*arrange or settle mutually, make a covenant with one*  
 Jos 7. 11, 23. 16 Ps 111. 9 64, 423
- צָוָה θεόςμιος, τέθμιος: (θεόςμιος) Θ., title of Apollo,  
 of Demeter Hos 5. 11; θέσμιον, τέθμιον, esp. in pl.,  
*laws, customs, rites* Gn 26. 5 Dt 5. 28 Prv 13. 13 Neh  
 1. 7; θεόςμιος: *law*; esp. of divine laws 71, 73, 26:
- קָוָה κωκυτός: *shrieking, wailing* Jes 24. 11 Jer 14. 2 73
- כְּוָה אֹלֹס, אֹלֹס (B): *sea* (generally of shallow water  
 near shore) Jes 44. 27 74, 82, 33:
- כְּוָה אֹלֹמֶה: *sea-water, brine*; after Hom., *brine*, i.e.  
*the sea* Ex 15. 5 Mich 7. 19 [cf. Il. 1. 314] 71, 33:
- צֹחַ דָּפֹס; χυμός: *juice of plants*; distd. from δָפֹס, in  
 that δָפֹס is prop. *vegetable juice, the milky juice* which  
 is drawn from a plant by tapping it, esp. *the acid*  
*juice of the fig-tree*, used as rennet Prv 15. 24;  
 σκύφος: *cup, can*, esp. used by peasants; of wooden  
 milk-vessels 81, 39:
- צִיחַ ἀνθέω: *blossom, bloom*; of flowers and plants;  
*flourish* Ez 7. 10; cf. ἀνθίζω
- צִיחַ ἐξανθέω: *put out flowers, bloom* Nu 17. 23 Ps 90. 6;  
 metaph., *burst into flower, break out* Jes 27. 6 Ps 92. 2;  
 ἐπ-: *be bright* Ps 132. 13
- צִיחַ σκοπιάζω: *spy from a high place or watch-tower*;  
 generally, *spy, watch*, even on a plain Cant 2. 9
- צִיחַ צָרָה δέω (A): *bind, tie, fetter* Ex 12. 34 Dt 14. 25  
 IIR 5. 23, 12. 11 Ez 5. 4 Prv 30. 4 Job 26. 8
- צִיחַ δέσμη: *package, bundle* Gn 42. 35 IS 25. 29  
 Hag 1. 6 Job 14. 17 Cant 1. 13
- צִיחַ κεραμεύω: v. צִיחַ
- צִיחַ τειχιζω: *build a wall* [cf. τείχισμα: *wall*, fort; צִיחַ  
 Dt 20. 20 Hab 2. 1 Ps 60. 11 IIR 8. 5 צִיחַ  
 Nah 2. 2 IIR 14. 5]; τειχομαχέω: *fight the walls*,  
 i.e. *conduct siege operations* [cf. τειχομαχία: *battle with*  
*walls*, i.e. *siege* צִיחַ Dt 20. 19-20 Jer 52. 5 IIR  
 11. 5] Dt 20. 12 IR 15. 27 Jer 21. 4 Dan 1. 1 71
- צִיחַ θεός: v. אֵל Dt 32. 4, 15, 18, 30-1, 37 IS 2. 2 45, 125,  
 390, 424
- „ χοίρας: *like a hog or hog's back; rock* Ex 17. 6,  
 33. 21-2 Dt 32. 13 Jos 5. 2 צִיחַ IR 5. 15, 9. 11 130

- צוראל *εἰργεν Διός*, youth devoted to or granted by Zeus, a synonym of צור־שָׁדַי [in the last compound pr. n. צור is the homologue of *ἡθεος*, whereas in the former two it is that of *Ζεύς*] Nu 1. 5-6, 3. 35 125-6, 390 t
- צור *κηρίον*: (*κηρός*) *honeycomb*, mostly in pl. Ps 81. 17 391 tm
- „ *ὄρος*: *mountain, hill* Nu 23. 9 368 tm, 410 89 tm
- צה *διαυγής*
- צחק *ἀγωνίζομαι*: *fight, contend for victory; compete, wrestle (W); generally, struggle, exert oneself* Ex 32. 6 Jud 16. 25 IIS 2. 14 Prv 29. 9 36 t
- צחק *καχάζω*, also in nasalized form *καγχάζω*: *laugh aloud, jeer, mock* Gn 19. 14, 21. 9, 26. 8, 39. 14 IIS 6. 21 Prv 1. 26 Job 30. 1 Thr 1. 7 IICH 30. 10 24 t, 36 t, 44, 48, 99, 299, 399
- צחק *מְצַחֵק, צַחֵק, צַחֵק* *καχασμός*: *loud laughter* Gn 21. 6 Hab 1. 10 Ps 126. 2 Prv 14. 13 Thr 3. 14 72, 74
- צהר *κορός (B)*: *pure* Ez 27. 13; cf. *κορός (A)*/צֹהֵר 44
- צהר *ὤχρος*: *pale, wan, of complexion; esp. pale-yellow, sallow; the colour yellow* Jud 5. 10 50, 69
- ציר *στόλος*: (*στέλλω*) *expedition; sea-force, fleet* Jes 18. 2, 33. 21 100, 292 tm, 339 tm, 341
- צידון *Σιδών, ξουθός*: *golden yellow* Gn 10. 15 Jud 1. 31 Joel 4. 4 22, 31 t, 68, 130-1, 336, 393 t
- צידונים, צידונים, צידונים *Σιδόνιος*, later *-ώ, ξανθός* Dt 3. 9 Jud 3. 3, 10. 12 IR 5. 20, 11. 33 Esr 3. 7 35 t, 366 tm
- צין *θίς*: of the *sandy desert* of Libya Jes 25. 5, 32. 2, 41. 18, 53. 2 Jer 2. 6, 50. 1; *sand or mud* at the bottom of the sea Ps 105. 41; v. טִיס 35 t
- צִיָּן *κίων*: *columnar gravestone; any column bearing an inscription* IIS 5. 7 IIR 22. 17 Jer 31. 21 [20] Ez 39. 15 78, 399
- צִיָּן *ἀκανθα*: (*ἀκή A*) *thorn, prickly; any thorny or prickly plant* Jer 48. 9; = *ἀκακία, ἄ. Αἰγυπτία*; = *ἀκαίθος*; cf. *צא, נצא* *ἀκανθόομαι*: (*ἀκανθα*) *become prickly; ἀκακίζω*: (*ἀκανος, ἀκή A*) *to be thistle-headed* Jer 48. 9
- צִיָּה *άνθος (A)*: *blossom, flower* Nu 17. 23 Jes 28. 1, 4, 40. 7-8; *chaplet of flowers* Lev 8. 9; cf. *ἀνθίζω* 23
- צור *ἀνδριάς* 288 tm; *θαιρός; θεωρός; κοῖλον; στόλος; ὠδὶς* 292 tm

560 XIX. CATALOGUE OF GENERAL HOMOLOGIES

צלה	φρύγω: <i>roast or parch</i> IS 2. 5 Jes 44. 16, 19	35 t, 416 t
צלי	φρυκτός: <i>roasted</i> Ex 12. 8-9	36 t, 416 t
צלול, צליל	κενός, κεινός, κενεός, κέννος: <i>empty</i> ; κοῦλος, κόλλος: <i>hollow</i> ; κύκλος: <i>round, circular</i> Jud 7. 13	24 t, 60, 395*
צלחה, צלחת, צלצל	χαλκεῖον, -κήϊον: = -κίον ( <i>copper vessel, cauldron, kettle</i> ), <i>cauldron, pot</i> IIR 2. 20, 21. 13 IICH 35. 13; לבצל/χαλκός: <i>copper; anything made of metal</i> Jes 18. 1	36 t, 80, 422 t
צלחה	θυλακίς, θυλάκιον: Dim. of θύλακος ( <i>sack, esp. to carry meal in; bag</i> ) Prv 19. 24, 26. 15	78, 80
צלל	הצייל, הציל, σκιάζω: <i>overshadow, shade; cast a shadow</i> Ez 31. 3; <i>darken</i> IIS 20. 6 Neh 13. 19	33 t, 67
צל	σκιά: <i>shadow</i> Jud 9. 36 Jes 25. 5 Ez 17. 23 Hos 4. 13 Cant 2. 17; <i>shade of trees, rock, etc., as a protection from heat</i> Nu 14. 9 Jes 4. 6, 16. 3, 25. 4, 30. 2-3, 32. 2, 49. 2 Jon 4. 6 Ps 36. 8, 91. 1, 121. 5 Job 8. 9 Cant 2. 3 Thr 4. 20 Eccl 7. 12; ἐν σκιᾷ, i.e. <i>indoors</i> Gn 19. 8	22, 45
צלל	κελαδέω: <i>sound as flowing waters; of persons, shout</i> cloud Hab 3. 16; δύω: <i>sink</i> Ex 15. 10; cf. טבע	399
הצללה	κώδων: <i>bell</i> Zach 14. 20	71
„	κύμβαλον: <i>symbal</i> ; mostly in pl. Neh 12. 27 ICH 15. 19; cf. χαλκίον: <i>symbal</i>	71
הצללפותי	ἡ καλλίστιος	54, 75 t, 89 tm
צלם	צלבנה, צלמון, צלמא, ἀγαλμα Nu 33. 41 Jud 8. 5, 9. 48 IIS 23. 28 Ps 83. 12 Dan 2. 31	31 t, 37, 45, 74, 355 tm
צלע	כרע, σκέλος: <i>leg from the hip downwards</i> Lev 11. 21; <i>leg of sacrificial victim</i> Ib 8. 21; <i>side-wall</i> of a temple Ex 26. 26, 37. 27	81, 339 tm, 341
„	πλευρά: = πλευρόν, תיב Gn 2. 21-2; <i>side, of things and places</i> Ex 25. 14, 27. 7 IIS 16. 13	45
צלע	ξύλον: <i>wood cut and ready for use; piece of wood, log, beam, post; plank</i> (W) IR 6. 15, 16	36 t, 52
„	πύλη: prop. <i>one wing of a pair of double gates</i> —mostly in pl.—sts. of the <i>house-door</i> IR 6. 34; θύρα: <i>door</i> ; freq. in pl. of <i>double or folding doors</i>	392, 399, 416 t
צלפחד	καλλίπαις, παιδος: <i>with beautiful children, blessed with beautiful children; beautiful child</i> Nu 26. 33	45
צמא, צמאון, צמא, צמא	δίψα, -ψη: <i>thirst</i> Dt 8. 15, 28. 48 Jer 2. 25 Thr 4. 4	402

- צמד *συνωρίς, ἵδος: (συνήοπος) pair of horses* (with or without a chariot or carriage) Jes 21. 7; of mules IS 14. 14 IIR 5. 17; generally, *a pair or couple of* anything Jud 19. 10 IS 11. 7 xxix t, 83 t, 90 tm
- צמה, צמרת, *κόμη: hair of the head* Jes 47. 2 Cant 4. 1; metaph. *foliage* of trees Ez 17. 3, 31. 3 [cf. צב (plant) Gn 19. 25 Hos 8. 7] 35 t, 37-8, 45, 67, 326
- צמא *κομάω, -έω: let the hair grow long, wear long hair* Lev 13. 37; metaph., of trees, plants, etc. Gn 2. 5. 41. 8 Ex 10. 5 Jes 43. 10 Job 5. 6 88
- צמה, הצמה, *ἐπι-: wear long hair* Jud 16. 22 IIS 10. 5 Ez 16. 7 Ps 104. 14, 132. 17 [meaning extended to 'growing', generally] 80
- צמיד *ἀποκαμπτός: bent* Gn 24. 22 Nu 19. 15, 31. 50; cf. κάμπτω: *bend, curve; Pass., bend oneself* צמד Nu 25. 3, 5
- צמר *κόμη: wool* Lev 13. 47; צמה 326
- צמרת *ξανθός (Σκάμανδρος)* Gn 10. 18 316 tm, 401
- צמרת *κόμη: v. צמה* 45, 69
- צמיתת *ἀθάνατος* Lev 25. 23, 30 323 tm
- צנה *ὄπλον* 315 tm, 406, 411 t
- צנב *κενός* 397 tm
- צנן *ἀκανθα: thorn, prickly; in pl., prickles or spines of* the hedgehog and of certain fish Jos 23. 13 416 t
- צנף *στέφανος, ου: crown, wreath, chaplet; crown as a badge of office; cf. צנפה/στεφάνωμα: that which surrounds, crown, wreath* Lev 16. 4 24 t
- צנר *κενός* 364 tm, 396
- צעה *ἐκχέω, -χύνω: pour out, prop. of liquids* Jer 48. 12; cf. קאח/חέω; צעה/θοάω: *v. קיץ* Jes 63. 1; צעה *κειμαι: lie, lie outstretched* Jer 2. 20 51
- צעור, צעיר, *מְצַעַר, מְצַעֵר, מְצַעֵר, מְצַעֵר* μικρός and σμικ-, μικρός: *small, little; in Size*, Gn 19. 20 Dan 8. 9; in Quantity, Jes 16. 14, 28. 10; in Amount or Importance, IS 9. 21 Mich 5. 1 Job 8. 7; of persons, of *small* account Jer 14. 13 Ps 119. 141; of Time, *short* Job 36. 2; of Age, *young* Gn 19. 31 Jud 6. 15 IR 6. 34 Job 32. 6; σμικροῦ or μικροῦ *within a little* Jes 10. 25, 29. 17 32 t, 41, 92
- צעק *κωκύω: shriek, wail* Gn 4. 10 Dt 22. 24 Jer 22. 20 32 t, 326, 377

- צַעֲקָה κωκυτός: *shrieking, wailing* Gn 27. 34 IS 4. 14  
 Jer 48. 3, 49. 21 Zeph 1. 10 78  
 נִצְעַק, נִצְעָק συνάγω: v. נָצַק Jos 8. 16 Jud 6. 34-5,  
 7. 23-4, 10. 17, 12. 1, 18. 22-3 IS 10. 17, 13. 4, 14.  
 20 IIR 3. 21 32 t, 399  
 צַעַר ἀγορά 355 tm, 377-8  
 צָפָה, צָפָה, צָפֵן, שָׁפֵן, שָׁפֵן σκεπάζω: (σκέπω) *cover, shelter*  
 Ex 26. 32, 27. 26, 36. 24 IR 6. 15 Prv 26. 23 31 t, 33 t, 67-8  
 צָפָה σκοπάω: = σκοπιάζω (*spy from a high place or*  
*watch-tower*) Gn 31. 49 Ps 66. 7 Prv 15. 3 Cant 7. 5 52  
 צוֹפֵה σκοπός: (σκέπτομαι) *one that watches; mostly look-*  
*out man, watcher, stationed in some high place*  
*(σκοπιά/יפ"ש) to overlook a country, esp. in war*  
 IIS 18. 24-7 IIR 9. 17 Ez 3. 17 326  
 צוֹפֵה σκόπεω: *inspect; look to or into; σοφίζομαι: c. acc.*  
*rei, devise cleverly or skilfully* Prv 31. 27 422 t  
 צַפֹּר στρούθος: *sparrow* Gn 7. 14 Dt 22. 6 Ps 84. 4 Prv  
 26. 2 81  
 צַפְחִית σκαφίς, ἴδος: Dim. of σκάφη (*basin or bowl* מִצְחִית  
 IR 17. 12, 19. 6), esp. pot for honey Ex 16. 31 81  
 צָפָה ἐλπίς: *hope, expectation* Thr 4. 17 74, 81  
 צַפֹּר, צַפֹּר σπυράς, σφύ-: *ball of dung, such as that of*  
*sheep or goats, hence in pl.* xxxi, 32 t, 422 t  
 צַפֹּר, צַפֹּר στέφος: (στέφω) poet. for στέφανος, κίβος  
 Messenian for στέφανος (כֶּתֶף); *crown, wreath, gar-*  
*land* Jes 22. 24, 28. 5 35 t, 45, 52  
 צַפֹּר τράγος: *he-goat*, opp. αἴς (*she-goat*) IICh 29. 21 57  
 צָפֵן σκεπάζω: v. צָפָה; cf. κεύθω: poet. Verb, *cover, hide,*  
*conceal; καλύπτω; κρύπτω*  
 צָפֵן, צָפֵן σκεπαστός: *covered* 24 t, 32 t, 35 t, 105 tm  
 צַפֹּר, צַפֹּר δαφνηάγος: *bay-eating; hence, inspired* Gn  
 41. 45 132 m  
 צַפֹּר ὄφεις: v. צַפֹּר Jes 14. 29 93, 368 tm  
 צַפֹּר ὀφίδιον: Dim. of ὄφεις, *sup.* Jer 8. 17 51  
 צַפֹּר σπίζω (A): *pipe, chirp*, of the shrill note of small  
 birds; = πιπιρίζω; φθέγγομαι: *utter a sound; of the*  
*human voice, of weak, small voice, of worms* Jes 8.  
 19, 29. 4; of animals, as a horse, *neigh, whinny* Jes 38.  
 14; of birds; ψοφέω: *sound, make a noise* Jes 10. 14 53, 65, 422 t  
 צָפֵן χήλη 315 tm



XIX. CATALOGUE OF GENERAL HOMOLOGIES 563

צפת	στέφος: v. צפיעה ICh 3. 15 كَفَّة; cf. כתר	52, 326
צקלקן	θυλάκιον: bread-basket; = -κίσκος; θύλακος: v.	
צלחת	IIR 4. 42	79
צר	ξηρός: v. צורה Prv 23. 27	
צר	στενός: narrow, opp. εὐρύς רחב IIR 6. 1 Jes 49. 20	44
מצר	στενόν: narrow space Ps 118. 5; Subst., τὰ σ. the narrowness, straits of a pass Ib 116. 3 Thr 1. 3	71
צרב	ξηραίνω, ἀλείρει	45, 52, 95 tm, 100 tm, 402
צדדתה	ICh 4. 17	336 t
צרה	ζήλη: female rival IS 1. 6	44-5
צרי	a point of vocalization	
צרי	στύραξ: v. טרק; ψωρικόν, τό, (sc. φάρμακον, σμῆμα = σμῆμα: (σμάω) soap, unguent) itch-salve Gn 37. 25, 43. 11 Jer 8. 22, 51. 8	57, 93
צרך	χρέος: = χρεία ((χράομαι) need, want), χρεώ (want, need) ICh 2. 15	101
צרעה	ἀνθρηδών: hornet Ex 23. 28	58
צרפת	θεράπνη IR 17. 9-10 Ob 20	130-1 t, 300, 320, 390
צרר	ἐχθαίρω, ἐχθραίνω: hate, detest; κηραίνω (A): (κήρ) harm, destroy Nu 25. 17, 33. 55 Esth 3. 10; οἱ ἐχθράναντες one's enemies צררים Jes 11. 13	68
צר	ἐχθρός: hated, hateful, of persons and things; Act.: hating, hostile; as Subst. enemy Gn 14. 20 Nu 10. 9 Dt 32. 41 IIS 24. 13 Thr 1. 5 Neh 9. 27	326
צרר	θησαυρίζω: store, treasure up; lay by IS 25. 29 Jes 8. 16 Prv 30. 4 Job 26. 8	392
צורר	θησαυρός: receptacle for valuables Gn 42. 35 Hag 1. 6 Prv 7. 20; πτόρθος: young branch, shoot; generally, branch Cant 1. 13	
צרר	κηραίνω (B): (κήρ) to be sick at heart, anxious; at a thing Gn 32. 8 Jud 2. 15 IIS 1. 26, 13. 2 Thr 1. 20 ICh 21. 13; cf. κηραίνω (A), sup.	
צרה	צרהה, κήρ: doom, death; plague, disease Gn 35. 3, 42. 1 IIR 19. 3 Jer 6. 24, 15. 11 Ps 120. 1	
צרתן	Jos 3. 16 IR 4. 12, 7. 46	336 t
קאה	קיה, χέω, χείω, χεύω, χύνω: used in the simple form mostly by Poets; Radical sense, pour, prop. of liquids, pour out, let flow Lev 18. 28 Jer 25. 27	28 t, 48, 392
הקא	ἐκ-: v. צעה Lev 18. 25, 28 Jon 2. 11 Prv 23. 8	51
קבל	ἀναδέχομαι: receive, entertain as a guest ICh 12.	

564 XIX. CATALOGUE OF GENERAL HOMOLOGIES

18 (19); <i>take upon oneself, submit to; accept, receive</i>	
Prv 19. 20 Job 2. 10 Esth 9. 23, 27 Esr 8. 30 ICh	
21. 11; <i>undertake</i> ICh 29. 16	58, 85 t
קָבַל κεφαλή	79, 387-9 tm
קָבַל παρά	12, 172-3 tm, 239 tm
קַבֵּץ κυμβίον: Dim. of κύμβη (A) I ( <i>drinking cup, bowl</i> )	
<i>small cup</i> Jes 51. 17, 22	39
קִבֵּץ κύμβαχος: v. קִבֵּץ	34 t
קָבַץ, קָבַץ, קָבַץ κομίζω, συγ-: <i>bring together, collect</i> Gn 41.	
35, 48 Dt 13. 17, 30. 3 IR 20. 1 Ez 38. 8 Joel 2. 16	
Zeph 3. 8 ICh 24. 5; <i>bring to oneself, collect round</i>	
<i>one</i> IIS 3. 21 IR 11. 24, 18. 19 Jer 40. 15 Ez 16. 37	
Ps 91. 7 Neh 4. 14 ICh 39. 6	88
קָבַץ συγκομιστός: <i>brought together</i> Neh 5. 15	105 tm
קָבַץ κομιδή: (κομίζω) <i>provision, supplies</i> Ez 22. 20;	
<i>gathering in of harvest; συγ-: ingathering, harvest</i> קָבַץ	
Ex 22. 5 Dt 16. 9 Jes 17. 5 Hos 8. 7 קָבַץ Gn 41. 47	78
קָבַץ קָבַץ, קָבַץ πυκάζω, -κάσσω: poet. Verb; <i>cover</i>	
<i>closely, freq. with collat. notion of protection</i> Jes 40.	
11; <i>close, shut up; shut close</i> Dt 15. 7 Jes 52. 15 Ps 77.	
10 Prv 13. 11	29 t, 69
קָבַץ a point of vocalization	99
קָבַץ קָבַץ, קָבַץ Σκυθίας: v. קָבַץ Jud 5. 21 IS 24. 14	
Job 1. 3	44, 121, 129 t, 405 t
קָבַץ קָבַץ Σκυθία: v. קָבַץ Gn 25. 6, 29. 1 Nu 23. 7	
Dt 2. 26; cf. ἀκτίς: <i>East</i> Gn 2. 14, 3. 24	129 t, 291 t, 404 t
קָבַץ קָבַץ πάλαι: Adv., <i>long ago</i> Dt 33. 27 Jes 23. 7	42 t, 67,
	404-5 t
קָבַץ κεφαλή: v. קָבַץ Gn 49. 26 Dt 28. 35 Ps 7. 17	74, 79, 87 t
קָבַץ קָבַץ σκοτάω: = σκοτάζω ( <i>grow dark</i> ) Jer 4. 28,	
8. 21 Ez 32. 7-8 Joel 2. 10 Mich 3. 6 Job 30. 28	52
קָבַץ Σκυθία: v. קָבַץ Jes 21. 17, 60. 7 Jer 2. 10 Ez 27. 21	
Cant 1. 5	121
קָבַץ Σκυθών: v. קָבַץ IR 15. 13	121, 129 t
קָבַץ קָבַץ, קָבַץ, קָבַץ καθαρίζω: <i>cleanse; καθαίρω:</i>	
<i>in religious sense, purify</i> Lev 16. 19; <i>purify oneself</i>	
Ib 11. 44 ICh 5. 11; <i>get purified</i> Ex 29. 21; Pass.	
Ez 48. 11; also of menstruation IIS 11. 4; =	
קָבַץ קָבַץ, קָבַץ καθαίρω (v. קָבַץ) [an atavism]	280 tm
קָבַץ קָבַץ, קָבַץ καθαγίζω, -ιάζω: <i>devote, dedicate; ἀγνίζω:</i>	

- dedicate (W) Ex 13. 2 Lev 21. 10, 27. 21 Nu 3. 13,  
8. 17 Jud 17. 3 IIS 8. 11 Jer 17. 22 280 tm
- קָדַשׁ, קָדַשׁ *ἀγιάζω*: = *ἀγίζω* ((*ἅγιος*) *hallow, make sacred*);  
*ἀγνίζω*: *hallow* (W) Gn 2. 3 Ex 31. 13 Ez 37. 28;  
esp. by burning a sacrifice IR 8. 64; Pass. Esr 3. 5 48,  
119 tm, 279 tm
- קָדַשׁ *ἀγιότης*: = *ἀγιοσύνη* (*holiness, sanctity*) Ex 22. 30 74
- קָדַשׁ, קָדַשׁ *ἀγίασμα*: = *ἀγιαστήριον* (*holy place, sanc-  
tuary*) Ex 15. 17, 25. 8, 26. 23 IR 8. 8 Jes 52. 1  
Jer 31. 23 (22) Thr 1. 10 Dan 9. 26, 11. 31; *قُدْس*  
*مَقْدِس*; *ἀγίστευμα*: *sanctuary* IR 2. 28-31 (Ex 21.  
14) 71, 79, 396 t
- קָדַשׁ, קָדַשׁ *ἅγιος*: *devoted to the gods*; in good sense, *sacred*,  
*holy* Lev 9. 19-20, 16. 4; of persons, *holy, pure* Ex  
19. 6, 22. 30 Lev 21. 6-7; *ἀγιστός*: *hallowed* Lev 11.  
44 21 t, 40, 107, 119 tm
- קָדַשׁ, קָדַשׁ *καταχέζω*: *befoul* Dt 22. 9 Jes 65. 5; = *κατ-  
αισχύνω* 280 tm
- קָדַשׁ *ὁδᾶχα· καταπύγων*: *given to unnatural lust*; gener-  
ally, *lecherous, lewd*; *κίναϊδος*: *catamite*; generally,  
*lewd fellow, dancer* Dt 23. 18 IR 15. 12; *κιναιδεία*,  
*-δία*: *unnatural lust* IR 14. 24, 22. 47; cf. *καταισχύνω*:  
*dishonour, put to shame*; *dishonour* a woman, also of a  
male 280 tm
- קָדַשׁ, קָדַשׁ *κτίζω*: *bring about* IIR 10. 20 Joel 1. 14;  
*ἀνα-*: *rebuild* Neh 3. 1 51, 87, 280 tm
- קָהַל, קָהַל *ἐκκλησιάζω*: *Med. hold an assembly* Ex 32. 1  
Lev 8. 4 Jos 18. 1 Jud 20. 1 IR 8. 2 Ez 38. 7 Esth  
8. 11 IICh 5. 3; *trs., summon to an assembly, convene*  
Ex 35. 1 Lev 8. 3 Nu 10. 7, 16. 19 Dt 4. 10, 31. 28  
Ez 38. 13 195
- קָהַל, קָהַל *ἐκκλησία*: (*ἐκκλητος*) *assembly duly summoned*  
Nu 10. 7, 20. 10 Jud 21. 8 Joel 2. 16; *an assembly*  
Gn 49. 6 Prv 5. 14 Esr 2. 64 Neh 5. 7 IICh 23. 3 194
- קָהַל *ἐκκλητος*: (*ἐκκαλέω*) *selected to judge or arbitrate*  
on a point; *umpire* Eccl 1. 1, 12. 8-10 [cf. *מֶלֶךְ*  
*βασιλεύς*: *king, chief*, Hom., etc.; freq. with collat.  
sense of *captain or judge*; cf. Ib 1. 12] 195
- קָהַל, קָהַל, קָהַל, קָהַל *φυλή*: *a body of men united*  
by supposed ties of blood and descent, *clan*, such as the

- three Dorian *tribes*; φύλον: (φύω) *race, tribe* or *class*; in Ep. more freq. in pl. Ex 12. 6 Nu 16. 3 Dt 23. 2-4, 33. 4 Thr 1. 10; *swarm* of bees; *people* Ex 16. 3 Lev 16. 33 Nu 15. 33 IR 8. 65 Jer 44. 15 Ps 22. 23, 26, 26. 5 Neh 5. 7 IICh 31. 18 71, 74, 378
- πρ ἄγω: *bring together* Gn 1. 9 Jer 3. 17
- πρῶτον ἄγών: *gathering, assembly* Gn 1. 10 Ex 7. 19; ἔλπισμα: *hope, confidence*; -μός: *expectation* Jer 14. 8, 50. 7 Esr 10. 2 (cf. Prv 19. 18 Ruth 1. 12 Thr 3. 29) ICh 29. 15 71
- πρ προσδοκάω, -έω: *expect*, whether in hope or fear; *wait for* Gn 49. 18 Jes 5. 2 Thr 2. 16 230
- πρῶτον προσδοκία: *expectation* Jer 29. 11 Hos 2. 17 Prv 26. 12 Job 7. 6 230
- „ τέκμαρ, -μωρ: *fixed mark* or *boundary*; *fixed line* of separation; *sure sign* or *token* of some high and solemn kind, as Zeus says that his nod is *the highest*, *the surest pledge* Jos 2. 18 63
- שׁוֹמֵר שׁוֹמֵר: (שׁוֹמֵר) *sound, tone* Ex 32. 18 Dt 5. 19 IS 4. 14 IR 18. 26, prop., *the sound of the voice* Gn 27. 22 Dt 27. 14; mostly of human beings, *speech, voice, utterance* Dt 1. 34, 4. 12, 5. 22 Jud 18. 3 Ez 33. 32; μῆς ὁ. שׁוֹמֵר שׁוֹמֵר Ex 24. 3 (cf. שׁוֹמֵר שׁוֹמֵר); the *cry* of animals, as of swine, dogs, oxen, asses IS 15. 14 Jer 9. 9 Job 4. 10 Eccl 10. 20; of the nightingale, *song* Cant 2. 12; of *sounds* made by inanimate objects, mostly poet. Gn 4. 10 Ex 19. 19 Lev 26. 36 IIS 5. 24 IR 14. 6 Jer 25. 10 Ez 1. 24, 3. 13 Ps 104. 7; *phrase, saying* Gn 45. 16 قَوْل: cf. שׁוֹמֵר שׁוֹמֵר (κηρύσσω) *that which is cried by a herald, proclamation; announcement* Ex 36. 6 Esr 1. 1 IICh 36. 22; *mandate, summons* Esr 10. 7; שׁוֹמֵר שׁוֹמֵר שׁוֹמֵר שׁוֹמֵר שׁוֹמֵר, q.v. Jer 51. 55 (cf. Ib 44. 15 Neh 5. 7 23
- שׁוֹמֵר ὀρθόω: *rise from one's seat, stand up* Nu 23. 18 24 t, 85-6 t, 325
- שׁוֹמֵר οἶκημα: *dwelling-place* Gn 24. 23, 25 Dt 1. 33, 14. 23 Jos 20. 4 Jud 9. 55 IIS 7. 10; special senses: horse's *stable* or *stall* Gn 24. 31; *temple, shrine* Gn 22. 4, 28. 11, 17, 19 IR 8. 35 Jes 66. 1; κένωμα: *empty space* Ib 5. 8 71

- קוף *κέρκωψ*: *long-tailed ape* IR 10. 22 60, 67
- קוצ, קוצ, קוצ, קוצ, קוצ *θοάζω*: *move quickly, ply rapidly*  
Jer 50. 11 Hab 1. 8 Mal 3. 20 Job 41. 14 33 t
- קוצה *κομίαση*: Dim. of *κόμη*: *צ. צבה* Cant 5. 2, 11 78
- הקיר *ἐκρέω*: *flow out or forth, shed, let flow* (הויל Jes 48. 21  
העיר Gn 24. 20 נער Ps 136. 15 הריק); *κρουνίζω*:  
*discharge liquid in a slender stream* Jer 6. 7 196
- מקור *κρουνώμα*: = *κρουνός* (*spring, well-head, whence*  
*streams* (πηγαί) *issue*) Jer 2. 13, 8. 23 Ps 36. 10 Prv  
10. 11, 13. 14, 14. 27, 16. 22, 18. 4; *metaph., κ.*  
*αἵματος* Lev 20. 18; *κρουνίον*: Dim. of *κρουνός*; cf.  
*ρέυμα* 71, 80, 399
- ממקור *κρουνίσμα*: *gush, stream*; -*μός*: *gushing out of water*;  
*κρουνίον*: Dim. of *κρουνός*, *s.s.* Ps 68. 27 [Is this,  
like מבטרה, a double prefix-suffix: the first *נ* repre-  
senting the terminal *ν*, the second replacing -*μα* in  
*κρουνώμα*?] 71
- מקור *ρέυμα*: (*ρέω*) *that which flows, current, stream* Jer  
2. 13, 8. 23 Prv 25. 26; *discharge, flux, rheum* Lev  
20. 18 80
- קורה *δοκός*: (*δέχομαι*) *bearing-beam, main beam, esp. in*  
*the roof or floor of a house* Gn 19. 8 Cant 1. 17;  
= *δορά* (B); *ξύλον*: *beam; plank* (W) IIR 6. 2, 5;  
*s. קרה* 58, 298 tm
- קטל, קטל, קטל, קטל *κτείνω, κτένω*: *kill, slay, freq. in*  
*Poets, also in early Attic* Dan 2. 14, 5. 19, 30; *put*  
*to death* Ib 2. 13 23 t, 33 t
- קטן, קטן, קטן, קטן *ἐλάχιστος*: Sup. of *ἐλαχύς* (*small, short,*  
*mean, little*); *smallest, least* Gn 9. 24, 27. 15, 29. 16  
Jud 9. 5 IS 2. 19, 16. 11 IIS 12. 3 IR 12. 10 IIR  
5. 2 Jon 3. 5; *of least account* Ex 18. 22 IS 9. 21,  
15. 17 Jer 49. 15 Zach 4. 10 76 t, 328
- קטף *ἀπανθίζω*: *pluck off flowers* Dt 23. 26; *gather honey*  
*from flowers* Job 30. 4; מלח/מלי: *honey* 33 t, 60
- קטר *θυμιάζω, -αίνω, -ατίζω*: = *-άω* (*burn so as to*  
*produce smoke; abs., burn incense; smoke, fumigate*)  
IS 2. 16 IR 22. 44 Hab 1. 16 הקטר Ex 30. 7,  
20 Lev 1. 9, 8. 16 Nu 18. 17 IR 11. 8 ICh 26.  
18, 29. 7 280

קָסֶר	θυσία, -ίη: = θυμίαμα, -ημα ( <i>incense</i> ) Ex 30. 7 Dt 33. 10 Jer 44. 21	74
מִקְסָר, מִקְסָרָה, מִקְסָרִית	θυμιατήριον, θυμιατήρ: <i>censer, vessel for fumigation</i> Ex 30. 1 Ez 8. 11 Mal 1. 11 IICCh 26. 19	71, 74
קָנִי, קָנִיָּה, קָנִיָּה	φοῖνιξ: <i>purple or crimson; blood-bay, of a horse; red cattle—Phoenician—phoenix</i> 24 t, 42, 48 t, 93 t, 303 tm, 330 t	
קִנְיָה	Φοῖνιξ, ικος: <i>Phoenician</i> Gn 15. 19	82, 93
קִנְיָה	θρήνος: (θρέομαι) <i>dirge, lament</i> Jer 7. 20 Ez 2. 10, 19. 14, 32. 16 Am 8. 10 IICCh 35. 25	48
קִנְיָה	κίκι: <i>the castor-oil tree</i> Jon 4. 6–7	22
קִיר	τείχος: <i>wall</i> Lev 14. 37 IR 6. 27; esp. <i>city-wall</i> Nu 35. 4 Jos 2. 15	22, 64, 80
„	γῆ: <i>land, country</i> Jes 15. 1; <i>city</i> Jes 16. 7, 11	82, 92
קִשְׁוֹן, קִשְׁוֹן	Σκυθῶν: v. סִדְוֹן Jud 5. 21	121, 129 t
קִל	κουφίζω; קִל קוּפֹס: <i>light, nimble</i> IIS 2. 18; <i>buoyant</i> Job 24. 18; <i>unsubstantial, airy</i> Jes 19. 1; <i>light in point of weight</i> Job 24. 18	248 tm, 353 tm
קִל	φωνή: (φάω) <i>sound, tone</i> Gn 3. 8 Ex 32. 17 Lev 26. 36 Jos 6. 5, prop., <i>the sound of the voice</i> Dt 5. 19, 27. 14 IS 4. 6, 14; <i>speech, voice, utterance</i> Gn 21. 17, 27. 22 Dt 33. 7 Jud 18. 3	23
קִלִּי, קִלִּי, קִלִּי, קִלִּי	εἶρήν: v. אִיר 127	
קִלִּי, קִלִּי	εἶρήν Διός Esr 10. 23 Neh 12. 20	128
קִלִּי, קִלִּי	εἶρήν θεοῦ Esr 10. 23 Neh 8. 7	128
קִלִּי	φρύγω: v. צִלָּה 35 t, 410 t	
קִלִּי	φρυκτός: v. צִלִּי (צ/ק) 36 t, 416 t	
קִלְחָה	χαλκεῖον: v. צִלְחָה Mich 3. 3	36 t, 80
קִלְלָה, קִלְלָה	καταράσμαι: <i>call down curses upon; curse, execrate</i> Gn 8. 21, 12. 3 Ex 21. 17, 22. 27 Lev 24. 11 IIS 16. 7, 19. 22 IIR 2. 24 Jes 8. 21 Jer 15. 10 Ps 37. 22 Prv 30. 10 Eccl 7. 21–2 Neh 13. 25	48, 67
קִלְלָה	ἀρά, ἀρή: <i>prayer; esp. a prayer for evil, curse, imprecation</i> Gn 27. 12–13 Dt 11. 29 Jud 9. 57 Jer 24. 9, 25. 18 Prv 27. 14	39, 67, 326
קִלְסָה	χλευάζω: <i>jest, scoff; c. acc., scoff, jeer at, treat scornfully</i> Ez 16. 31; Med. Hab 1. 10	39, 48
קִלַּע	γλύφω: <i>carve, cut out with a knife; cause to be engraved</i> IR 6. 35	38, 68
מִקְלָעָה	γλύμμα: (γλύφω) <i>engraved figure</i> IR 6. 32	71

XIX. CATALOGUE OF GENERAL HOMOLOGIES 569

עֲלֵץ	σφενδορίζω: = σφενδονάω ( <i>use the sling</i> ) IS 17. 19	41
עֲלֵץ	σφενδόνη: <i>sling</i> Job 41. 20	41
..	ξύλον, πύλη, θύρα: v. עֲלֵץ	36 t, 392, 399 t, 416 t
קִמֵּץ	κομιδή: (κομίζω) <i>gathering in of harvest</i>	78
קִמֵּץ	κομίζω: v. קִמֵּץ	88
קִנָּה	εὐνή: <i>nest</i> Dt 22. 6 Ob 4 Hab 2. 9; v. קִנָּה .קִנָּה	48, 326
קִנָּה	διαφθονέω: <i>envy</i> Gn 26. 4, 30. 1, 37. 11 Jes 11. 13 Ez 31. 9 Ps 37. 1, 106. 16 Prv 23. 17; ἐπι-, προς-	65
קִנָּה .קִנָּה	όθονερός: <i>envious, jealous, of persons; of the gods, jealous of those who abuse their gifts, or who enjoy unbroken felicity</i> Ex 34. 14 Jos 24. 19	56, 65
קִנָּה	όθόνος: <i>ill-will or malice, esp. envy or jealousy of the good fortune of others</i> IIR 10. 16 Eccl 4. 4	39, 65, 239 tm
קִנָּה	γεννάω: <i>causal of γίγνομαι</i> ; mostly of the father, <i>beget</i> ; Med., <i>produce from oneself, create</i> ; metaph., <i>engender, produce; call into existence</i> Gn 4. 1, 14. 19 Dt 32. 6 Ps 78. 54 Prv 8. 22; = γονάω	34 t, 48, 326
קִנָּה	γονεὺς: <i>begetter, father; generally, progenitor, ancestor</i> Gn 14. 19 Dt 32. 24	24 t, 42 t
קִנָּה	ωνέομαι: <i>buy, purchase</i> Gn 25. 10 IIS 12. 3, 24. 24 Jer 13. 1 Neh 5. 8	51, 85 t, 395
קִנָּה	ωνητής: <i>buyer, purchaser</i> Dt 28. 68 Jes 24. 2	51
קִנָּה	ωνία, τὰ: <i>goods for sale, market-wares; wares (W)</i> Gn 31. 18 Lev 22. 11 Prv 4. 7	51
קִנָּה .קִנָּה	ωνημα: <i>purchase</i> Gn 17. 12, 23, 23. 18, 31. 18 Ex 12. 44 Lev 25. 18 Ez 38. 12	51, 71
קִנָּה	κενός: v. קִנָּה; σχοῖνος: v. קִנָּה Jes 19. 6, 42. 3 Job 40. 21	42 t, 77, 395
..	ξηρός: = κορμός (A) ((κείρω) <i>trunk of a tree (with the boughs lopped off)</i> )	45, 52
קִנָּה	χρησμός: (χράω (B) A) <i>oracular response, oracle</i> Ez 12. 24, 13. 7; χρημα: <i>oracle</i>	71, 427
קִנָּה	πηγμα: <i>anything congealed</i> Zach 14. 6	32 t
קִנָּה .קִנָּה	ἀκανθώδης: <i>full of thorns, thorny; prickly; ἀγνώδης, falsa lectio for ἀ.; ἀκανθόχοιρος: hedgehog</i> [cf. ἀκανθα: in pl., <i>prickles or spines of the hedgehog and of certain fish</i> ]	30 t, 90 tm
קִנָּה	πυκάζω: v. קִנָּה Dt 15. 7 Jes 52. 15	29 t, 69
קִנָּה	κουφίζω: <i>make a light leap; ἐκπηδάω: leap out; jump, leap (W)</i>	24 t, 69, 353 tm

קָצֶה, קָצָה, קָצוּ, קָצוּהָ, קִיצוֹן, קִיצוֹן	ἔσχατος: <i>farthest, uttermost, extreme</i> Ex 16. 35, 25. 18-19, 26. 4 Dt 30. 4 Jes 37. 24 Ps 48. 11 Prv 17. 24; ἐξ ἐσχάτων ἐς ἔσχατα ἀπικέσθαι <i>reaching from end to end</i> Ex 26. 28 Dt 4. 32	30 t, 55, 68
קֶצֶב	ἑδᾶφος: <i>bottom, foundation</i>	49
קִצּוֹב	ξυστός	52, 105 tm
קִצֵּן	δικαστής: <i>a judge</i> Prv 25. 15	58, 101
קִצִּיר	ὄζος, ὕσδος: <i>bough, branch, twig</i> Ps 20. 12	414 t
מִקְצוֹתַי, מִקְצוֹתַי, מִקְצוֹתַי	ἔσχατος: τὰ ἔσχατα, <i>the utmost; the uttermost; the extremities, the furthest points</i> (W) Ex 26. 23 Ez 46. 21; cf. γωνίδιον: Dim. of γωνία ( <i>of the four quarters of the compass</i> ) Jes 44. 13	71
קִצִּיף, קִצִּיף	ἀφρίζω: = ἀφρέω, ἀφριάω ( <i>foam</i> ) Gn 40. 2 Dt 9. 19; c. acc., <i>be foam, cover with foam</i> Dt 9. 8 Zach 8. 14	63
קִצִּיף, קִצִּיף	ἐπαφριάω: <i>foam against</i> Jes 8. 21	
קִצִּיף	ἀφρός: <i>foam of the sea; of persons and animals, foam, slaver, froth</i> Nu 1. 53 Hos 10. 7	63
קִצֵּץ, קִצֵּץ, קִצֵּץ	ἀποκόπτω: <i>cut off, hew off</i> , freq. in Hom., <i>of men's limbs</i> Dt 25. 12 Jud 1. 6-7 IIS 4. 12	63
קִצֵּץ	ἀναξύω: <i>scrape up or off</i> ; Pass., <i>having the surface scraped off</i> IIR 16. 17, 18. 16, 24. 13	
קִצֵּר	θερίζω: <i>do summer-work, mow, reap</i> Lev 23. 10 IIR 19. 29; קִצִּיר	32 t, 392
קָר	ψυχος: <i>cold</i> Gn 8. 22	53
קָר	ψυχρός: <i>cold</i> Prv 25. 25	53
קָרָה	ψύχρα: <i>cold</i> Ps 147. 17 Prv 25. 20 Job 24. 7, 37. 9	55
קָרָה, קָרָה	ψυχρότης: <i>coldness, cold</i> ; metaph. of persons, <i>want of feeling, bad taste</i> Lev 26. 21, 23, 28 Zach 14. 6	32 t, 74
קָרָה, קָרָה	κυρέω: c. 77	25, 27 t, 29 t, 43, 86 t, 399, 427 t
קָרָה, קָרָה	κύρμα	71, 399 tm, 427
קָרָה	χράω	256 t, 281 tm, 426-7 tm
קָרָה, קָרָה, קָרָה	χρημα: Jes 4. 5 Jon 3. 2	93, 281 tm, 327-8, 399 tm, 427 tm
קָרָה	καλέω, -αἰμι: <i>call, summon</i> Lev 1. 9 IIR 8. 1; <i>call to one's house or to a repast, invite</i> IR 1. 9 Job 1. 4	
„	κελεύω: prop., <i>urge, drive on</i> ; hence, <i>exhort, bid; order; command</i> (W) Lev 23. 2 Dt 15. 2 IIR 8. 1	



XIX. CATALOGUE OF GENERAL HOMOLOGIES 571

- מְקַרָּא κέλευμα: (κελεύω) *order, command* Ex 12. 16 Lev 23. 2, 7, 24 Jes 1. 13 71
- קָרַב, קָרַב, הִקְרִיב, קָרַב πελάζω: *approach, draw near* Gn 47. 29 Ex 14. 10, 22. 7; *come near* Gn 37. 18 Ex 3. 5 Ez 36. 8 Ps 91. 10 Job 33. 22 Thr 4. 18; *approach* (in marriage) Gn 20. 4 Lev 18. 6, 14, 19, 20. 16 Dt 22. 14 Jes 8. 3 Ez 18. 6
- קָרַב ἐκπυρόω: *heat* Hos 7. 6
- הִקְרִיב καθιερεύω: *sacrifice, offer* Lev 2. 4, 14, 6. 14, 10. 19, 21. 6, 8 Nu 3. 4, 7. 10, 15. 10, 13, 16. 35, 18. 15, 28. 19, 26-7, 29. 13 Jud 3. 17 Ps 72. 10 119 t, 281 tm
- קָרְבַּן ἱερεῖον, ἱερήϊον, ἱρήϊον, ἱαρήϊον: *victim, animal for sacrifice* Lev 2. 1, 5, 7, 12, 13 Nu 28. 2; ἱερεύειν ἱερεῖον (sacrifice a victim) Od. 14. 94 קָרְבַּן לֵה קָרַב Lev 17. 4 119 t
- קָרַב ἔρις, ἶδος: *strife, quarrel, contention*; mostly of battle-strife IIS 17. 11 79, 82, 97 tm
- קָרַב σκεπαρηθόν: v. קָרַב Jud 9. 48 IS 13. 20-1 52
- קָרַב καταψύχω: *cool* Ps 104. 3 60
- קָרַב μέγαρον: in pl., (μέγαρα) *house, palace*, freq. in Hom.; later in sing. 298 tm
- קָרַב ἐκροή: (ἐκρέω) ἐκροος Dt 23. 11 74, 196 tm
- קָרַב περί
- קָרַב πολεῖδιον, -ῖδιον: Dim. of πόλις; πόλις: v. בִּירָה Dt 2. 36 IR 1. 41 Jes 1. 21, 26, 23. 2, 29. 1 Ps 48. 3 Prov 8. 3, 11. 10-11 Job 39. 7 39, 48, 82
- קָרַב κέρας: Attic inscr. have dual [κέρ]ατε; (κέρας is prob. related to κάρα, κάρη; v. κράς); *the horn of an animal* Gn 22. 13; of elephants' *tusks* Ez 27. 15; *bow* IIS 22. 3; *drinking horn* IS 16. 1, 13 IR 1. 39; as a symbol of strength Jer 48. 25; *wing of an army, flank, column* Zach 2. 4; in Anatomy, *extremities of the uterus* Ex 29. 12 348 tm
- κράς: poet. form of κάρα; *head* IS 2. 1 Job 14. 15 348 tm
- קָרַב ἄρθρον
- קָרַב ῥήγνυμι, -ύω, later ῥήσσω: the word is hardly used by correct Attic Prose-writers, except in Pass. IR 13. 5; *break asunder* IR 13. 3 Jes 63. 19; *rend, shatter* IR 11. 12, 30; later, esp. *rend garments*, in sign of grief Gn 37. 34; *break through* Jer 22. 14 Hos 13. 8 41, 50, 426 t



- „ *πικρίς, ἶδος: ox-tongue; = κιχώριον: chicory; πικρίδιον: endive; πικρός: bitter, spiteful, vindictive* (כַּר);  
*ῥυτόν: rue* Dt 29. 17, 32. 31 Hos 10. 4 41, 60
- „ *πρόσθιος: foremost* Nu 6. 9, 18; cf. פֶּרֶעַ/προκόμιον 119 t
- „ *πρώτος, πρᾶτος: Sup. of πρό; as Adj., of place, foremost* Zach 4. 7 Ps 137. 6; of Time, *first* Ex 12. 2 IIS 21. 9; of Order, Ex 34. 1 Jes 41. 4; of Rank or Dignity, *the first men* of the state Jos 22. 14 IIS 23. 8 Dan 10. 13 (פְּרָחִים Esth 1. 3, 6. 8 Dan 1. 3); of Degree, *first, highest* Jos 11. 10 IS 15. 17 IIR 25. 18 Ez 38. 2-3, 39. 1 Zach 4. 7 ICh 12. 9 (10), 27. 5; as Subst., in neut. pl., *first part, beginning* Prv 4. 7 Neh 12. 44; *first, highest; in degree, the highest development* Hos 9. 10 62, 68
- רַב *περί* הרבה. רב 61, 72 tm
- רַב *πολύς: of Number, many; of Size, much, mighty, great* Am 6. 2 Ps 36. 7 Thr 1. 1 61
- רַב *πολύδημος: populous* Thr 1. 1 61
- רַב *ἐρύομαι, εἰρύ-: to draw [the bow]*  
 Gn 21. 20, 49. 23 Ex 19. 13 Jer 4. 29 29 t, 41, 423 t
- „ „ *ρίπτω: throw, cast, hurl* Ex 15. 1, 21 Ps 18. 15 423 t
- רַבָּד *ράπτω: sew together, stitch* Prv 7. 16; *ῥάμμα (B): anything sewn or stitched* Ib 31. 22
- רַבָּה *τρέφω: thicken or congeal a liquid; curdle the milk*  
*(رَبَّ); usu. cause to grow or increase* Gn 1. 28, 9. 1  
 Ex 1. 7 Ez 16. 7 64, 86 t
- רַבָּה *ἐκ-: bring up from childhood, rear up* (رَبَّى) Thr 2. 22 64
- רַבָּה *ἐρύω (A): drag, draw, implying force or violence; simply, draw, pull; draw the bowstring; draw (the bow)* Gn 21. 20, 49. 23; *ρίπτω: throw, cast, hurl*  
 Ps 18. 15 29 t, 41
- רַבָּה *τρόφιος: nourishing, nutritious; Subst., τρόφιμος, ó, a slave's young master; ἡ τροφή: the mistress رَبَّةُ الْمَوْلَى; Pass., nursling, foster-child* (رَيْب)  
 Ez 16. 7 Thr 1. 1; cf. *πρεπτός, inf.* 64
- רַבָּה *κάρπιμον: profit; καρπισμός (A): profit* 60, 72
- רַבָּה *κάρπωσις: use, profit* Lev 25. 36 Prv 28. 8 60, 72
- רַב (I) *μυρίος: numberless, countless, infinite, prop.*

574 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- of Number, and commonly in pl., *μύριοι* Gn 6. 5, 13. 6, 21. 24, 26. 14, 33. 9, 50. 20 Ex 5. 5, 12. 38 Nu 32. 1 Jos 11. 4 IS 2. 5 IR 3. 8 IICH 1. 9 31.1
- מֵרֶבֶבָה*, *רְבוֹא*, *רְבוֹא*, *מֵרֶבֶבָה* *μύριοι*: as a definite numeral, *ten thousand* Jud 20. 10 Jon 4. 11 Ps 91. 7 Cant 5. 10 Esr 2. 64 39, 46, 48, 93
- רַבָּה*, *רַבָּה*, *רַבָּה* *διαπρεπής, πρεπτός*: distinguished, renowned IIS 23. 20 Jes 19. 20 Ps 48. 3 Thr 1. 1 Dan 4. 27 62
- רֹדֶד* *ῥάβδος*: rod, wand; magic wand *לֶהֱטֹא* Ex 7. 11; staff of office, like the earlier *σκηπτρον* Gn 41. 42, 49. 10 Jes 14. 5 Esth 4. 11; rod for chastisement Jes 10. 5 Ps 2. 9 Prv 10. 14; riding switch IIS 23. 21; streak or stripe on the skin of animals *לֶהֱטֹא*; cf. *לֶהֱטֹא* 41, 63, 68, 93, 416
- רֶבַע* *ὄρευμα*: place in which one walks; haunt Ps 139. 3 62
- רֶבַע*, *רֶבַע*, *רֶבַע* *τετράγωνος*: with four angles, but usu. square Ex 38. 1, 43. 16 IR 7. 31 Ez 40. 47, 45. 2; *τὸ τετράγωνον* a square, a body of men drawn up in square Nu 23. 10 64
- רָעָה* *ὀργίζω*: (*ὀργή* II) make angry, provoke to anger IS 28. 15; more freq. in Pass., grow angry, be *αὐτοῦ* Gn 45. 24 IIS 19. 1 Jes 57. 20 Ps 2. 1; cf. *ὀρκαίω*: shudder 29-30 t, 32 t, 45, 88, 250 tm
- הִתְרַעַב* *ἐποργίζομαι*: to be *αὐτοῦ* at; *προσ-*: Pass., to be angry at IIR 19. 27; *συν-*: meet anger with anger 38
- רָגַל* *παράγγελλω*: pass on or transmit a message 61
- רָגַל* *παράγγελμα*: message transmitted by beacons; mobilization Job 12. 5 61
- רָגַל* *προσαγγέλλω*: denounce IIS 19. 28 Ps 15. 3
- רָגַל* *ἄρθρον* xxvii-xxviii tm
- רָגַל* *ἀράγειν ἀράσσειν*: strike with a shower of stones
- מְרַגֵּם* *ἀραγμα, -μός*: crashing shower of stones
- הִרְנֵה* *παραψύχω*: cool, Pass. 61
- רֶנַח* *παραψυχή*: cooling, refreshment, consolation Ps 30. 6 74, 409 tm
- מְרַנֵּחַ* *παραψυκτήριον*: = *-ψυχή* (sup.) Jes 28. 12 61, 72
- רֶנַח* *ράγα* 408-9 tm
- הִרְנֵה* *ἀστράπτω; παραψύχω* 408-9 tm
- רָגַל* *σπέρχω; ἐπι-* 407 tm
- רָגַל* *ὀργίζω* 367 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 575

רָגַשׁ	ὀργή		408 tm
רָגַשׁ	ἐργαστήριον		407-8 tm
רָדָה	κρατέω: to be strong, powerful; hence, abs., rule, hold sway IR 5. 4; conquer, prevail, get the upper hand; master Gn 1. 26 Lev 26. 17 Ez 34. 4		55
הִרְדָּה, רָדָה, הִרְדָּה	ἐπι-: prevail in battle, be victorious Jud 5. 13; prevail over, get the mastery of an enemy; rarely c. acc., master, conquer Jes 41. 2		55
רָהַב	ταρβέω: c. acc., fear, dread Prv 6. 3; stand in awe of, revere Jes 3. 5		63
רָהִיט	ὀρυγανίς: = ὀρύγανον (firewood; undershrub) Cant 1. 17		66
רָחַח	רָחַח, רָחַח, הַרְוּחָה, רָחַח: relief from anything unpleasant Ex 8. 11 Thr 3. 56 Esth 4. 14; = -νευσις; רָחַח εὐρυχωρία: open space, free room Gn 32. 17		41, 79
רוּחַ	τροχός: whirlwind Gn 1. 2, 8. 1		64
הַרְוּחָה	αἵρεσις: choice Ex 25. 2, 35. 24 Lev 7. 32 Nu 15. 20		72
רוּעַ	σுρίζω: play the σὺριγξ, pipe; make any whistling or hissing sound (סָרַק); c. acc. pers., hiss him Nu 10. 9 Jud 15. 14 Esr 3. 11; cf. κρατέω: clap in sign of applause; also in sign of disapproval		30 t
הַרְוּחָה	σὺριγξις: playing on the σὺριγξ Lev 25. 9 Jos 6. 5; κρότησις: clapping IS 4. 5-6		72
רָחַח	τρέχω: run, of men Gn 18. 2 IS 8. 11 IIR 5. 20-1 Ps 19. 6 Prv 4. 12; of things, move quickly Jes 59. 7 Am 6. 12; ἐπίζω: rival, vie with, challenge IIS 22. 30		64
רָחַח	τρώχης: courier, messenger Job 9. 25 Esth 8. 10 IIC 30. 6; cf. δρόμαξ/רָחַח Esth 8. 10		56
רָחַח	τρώχμος: running, hastening IIS 18. 27 Jer 8. 6, 23. 10 Eccl 9. 11		65
רוּחַ	ρέω: Lev 15. 3	41, 50, 69, 369 tm	
רִיר	ρέος: (ρέω) like ρεῦμα, anything flowing, stream Job 6. 6		56, 74, 77
רָחַב	εὖρος: breadth, width Gn 6. 15, 12. 17 Ez 42. 11, 45. 1		79
רָחִים	τροχός: wheel; potter's wheel Ex 11. 5 Nu 11. 8 Jes 47. 2		65, 93
רָחַל	ρήν, gen. ρήνός, ῆ, sheep, lamb (not found in nom.) Gn 29. 16, 31. 38 Jes 53. 7 Cant 6. 6		39, 41

[[MISSING PAGE]]

XIX. CATALOGUE OF GENERAL HOMOLOGIES 577

רִיחַ	ῥόος: v. יאור Gn 8. 21, 27. 27 Job 14. 9	56
ריפה	κρίθη: mostly in pl., <i>barley-corns, barley</i> IIS 17. 19	60
רַךְ	μαλακός: <i>soft</i> Ez 17. 22; <i>soft, fair words</i> Prv 25. 15 Job 40. 27; <i>tender, youthful</i> Gn 18. 7, 33. 13; of persons or mode of life, <i>mild, soft, gentle</i> Dt 28. 54 Jes 47. 1 ICh 29. 1; <i>faint-hearted, cowardly</i> Dt 20. 8; <i>weakly, sickly, ill</i> Gn 29. 17; <i>πρᾶος: mild, gentle, meek</i>	62, 93
רֶכֶב	πορεύμα: <i>means of going, carriage</i> ; πορείον: <i>means of conveyance, carriage</i> مرکب Gn 41. 43 Ex 14. 6, 25 Lev 15. 9 Jud 4. 13, 15 IS 8. 11 IIS 15. 1 IIR 9. 24, 23. 11 Jes 21. 7, 66. 15 Jer 47. 3 Joel 2. 5 Nah 3. 2 Ps 104. 3 Cant 3. 10 ICh 28. 18 ICh 9. 25	62
„	τροχός, -χοῦ: v. רחים Dt 24. 6	64, 74, 93
רַכָּל	ῥωπίζω, ῥωποπωλέω: <i>deal in small wares or frippery</i> Ez 27. 13; cf. <i>πορίζω: carry, bring; furnish, provide</i>	62
רַכָּל	ῥωποπωλῆς: <i>dealer in petty wares, huckster</i> IR 10. 15 Ez 27. 23 Neh 13. 20; cf. <i>ποριστής: one who supplies</i> <i>or provides; πορισμός: earning a living, means of live-</i> <i>lihood</i>	62
רַכְלָה, רַכְלָה, רַכְלָה	ῥῶπος: <i>petty wares</i> Ez 26. 12, 27. 23, 24, 28. 16	62
רַכִּיל	παραγγελεύς: <i>informant, accuser</i> Lev 19. 16 Prv 11. 13	61
רַבָּה	ἐρύσμαι: v. רבב; <i>ρίπτω, also -τέω: throw, cast, hurl</i> Ex 15. 1	29 t, 423 t
רַבָּה	ἡπεροπεύω: <i>cheat, cajole, deceive, cozen</i> Gn 29. 25 Jos 9. 22	60
רַבָּה	ἡπεροπητής: <i>pecul. fem. of ἡπεροπεύς = -πευτής</i> <i>(a cheat, deceiver)</i> Ps 120. 2-3	60, 74
רַבָּה	ὄρος: <i>mountain</i> ; ὄρος, ὄρεος, ὄρβος: <i>boundary</i> IS 1. 1 Jer 31. 15 (14)	61
רַמָּךְ	δρόμαξ: <i>good at running</i> Esth 8. 10	45, 77
רַמֵּשׁ	έρπετόν, ὄρ-: ( <i>έρπω</i> ) <i>beast or animal which goes on</i> <i>all fours; creeping thing, reptile</i> (שרץ), esp. <i>snake</i> (שרף) Gn 1. 24-5	51
רַנָּה	βρέμω: <i>roar</i> (רעם); after Hom., of arms, <i>clash,</i> <i>ring</i> Job 39. 23	411 tm
רַנֵּן	θρηνέω: <i>sing a dirge, wail</i> Thr 2. 19	59, 68
רַנֵּן	ἐπι-: <i>lament over</i> Jer 51. 48	59

- רָנָה, θρήνημα: *lament, dirge*; θρήνωμα: = θρήνος (*dirge, lament; complaint, sad strain, lamentation*) Ps 106. 44 Job 20. 5 54, 59
- רָסַס δροσιζω: *bedew, besprinkle* Ez 46. 14 59
- רָסַס δρόσος: *dew*; v. עָסַס Cant 5. 2 57, 59
- רָעַד φρίζω: = φρίσσω (freq. of a feeling of *chill, shiver, shudder* Est 10. 9; of the effect of fear, *shudder; tremble* Ps 18. 8, 104. 32; *feel a holy thrill or awe* at Dan 10. 11 Est 10. 9); v. רָעַד 29-30 t, 32 t, 66
- רָעַד φρίκη: *shivering fear, shuddering* Ex 15. 15 Ps 55. 6; esp. from religious *awe* Jes 33. 14 Ps 2. 11, 48. 7 Job 4. 14 66
- רָעָה θυραuléω: *wait at another's door*, of visitors; freq. of lovers waiting on their mistresses; *waiting at the door*, of lovers Zach 11. 17 Prv 29. 3 Job 24. 21; cf. רָעָה נֶחֱמָה Nu 1. 14 רָעָה Ib 2. 14 רָעָה Esr 2. 2 רָעָה Neh 7. 7 רָעָה IIS 13. 3 Jer 3. 1, 20 Hos 3. 1 Prv 17. 17 Job 31. 9 Cant 5. 16 Thr 1. 2 רָעָה IIS 15. 37 IR 4. 5 50
- רָעָה ἀγρᾱυλος: *dwelling in the field*, of shepherds; εὐραυλος: *living out of doors*, of shepherds Ex 2. 17 Ez 34. 2 Am 1. 2 Cant 1. 8; cf. φρουρός: *watcher, guard* 44, 59
- רָעָה θυραυλῶν: *waiting at one's lover's door* (lover) Cant 1. 9, 5. 16 Thr 1. 2 59
- רָעָה τρώζειν: = συνουσιάζειν (*being with or together*, esp. for purposes of feasting or conversing, *social intercourse, society* Prv 28. 7; *habitual association, constant resort* Ib 29. 3; *sexual intercourse* Job 24. 21; φρουρέω: *keep watch or guard*; trans., *watch, guard* Gn 4. 2 [φρουρέω from φρουρός (*watcher, guard* רָעָה Zach 13. 7), contr. for προ-ουρός; cf. οὐρος (B) (*watcher, warder, guardian* רָעָה Gn 16. 13-14 רָעָה Ps 80. 2) from the same root as ὁράω (רָאָה Gn 1. 4); cf. ὁρασις/רעות: (*ὁράω*) *vision, appearance* Eccl 1. 14] 65
- רָעָה ἀλέγω; v. עָן; רָעָה ὄραμα 74, 345 tm
- רָעָה ὄρασις: v. רָאָה Eccl 1. 14 28 t, 74, 82 t, 345 tm
- רָעָה εἴφορος: (cf. ἐπίουρος: = οὐρος (B), *watcher, guardian* (רָעָה, רָאָה)), *overseer, guardian, ruler* Jes 44. 28 Ez 34. 23; cf. φρουρός 345 tm
- רָעָה οὐρέω; רָעָה οὐρος (B) 345 tm



XIX. CATALOGUE OF GENERAL HOMOLOGIES 579

- רעה ῥήσσω, ῥήγνυμι: Pass., *break, break asunder* Jer 2. 16 50
- „ τρώγω: *gnaw, nibble, munch*, esp. of herbivorous animals Gn 41. 1 Ex 34. 3 Jes 11. 7, 65. 25 Job 1. 14 Cant 4. 5; of men, *eat* vegetables or fruit Ib 2. 16; later, simply *eat*, serving as pres. to ἐφαγον instead of ἐσθίω Ib 6. 2 65
- „ ἐφοράω: *oversee, observe*; of the gods, *watch over, visit* Gn 48. 15 Ps 23. 1, 80. 2 215 tm, 345 tm
- ריע, רעה, הריע, κροτέω: *clap* in sign of applause; also in sign of disapproval Jud 15. 14; ἐπι-: *clap, applaud*; κατα-: *applaud excessively* Ex 32. 17 Jud 15. 14 Mich 4. 9 30 t
- רעה, רעה, πονηρία: *bad state or condition* (ערוה); in moral sense, *wickedness, vice, knavery* Gn 6. 5, 26. 29, 44. 4 Dt 31. 17 Hos 7. 1 Thr 3. 38 61
- רע, רע, πονήρεα: τὰ π. *wickednesses*; τὸ π. LXX De 17. 2 Gn 2. 9 Dt 4. 25, 28. 20 IS 17. 28 Job 2. 10 Dan 11. 27 61
- רע, πονηρός: (πονέω) in moral sense, *worthless, knavish; malicious* Gn 8. 21, 37. 2, 20, 38. 7; τὰ π. *wickednesses* Dt 31. 17 Thr 3. 38 61, 76 t
- רע, θύραυλος: v. רע
- רעאל, רעמיה, רעליה, רעאל 30 t, 34 t, 59, 128
- רעם, βρέω: *roar* Ps 18. 14, 96. 11; = βρομέω; βροντάω, -τάω: *thunder*; ὠρύομαι: *howl* IS 2. 10, 7. 10 IIS 22. 14 Ps 18. 14 56, 409-10
- רעם, βρόμος (A): *any loud noise* Job 39. 25; *roaring of thunder* Jes 29. 6; βροντή: *thunder* Ps 77. 19; cf. ὠρυμα, ὠρυγμα: *howling*; Βοανεργές Mark 3. 17 56, 409-10
- רעמיה, Διὸς θύραυλος 34 t
- רעף, רέω Ptn 3. 20 41, 50, 369 tm, 412-13
- רעץ, ῥήσσω, ῥήγνυμι: *break asunder, rend, shatter* Ex 15. 6 Jud 10. 8 50
- רעץ, φρίζω: v. רעד
- רפה, רפא, רפיה, רפאל v. רפה
- רפה, θεραπεύω 55, 59; רפא, 59; רפא, 59; רפואה, רפואה, 41, 49, 59, 78, 92, 124; רפא, 27 t, 59, 72, 344 tm
- רפאל, θέραψ θεοῦ ICh 26. 7; θέραψ Διὸς Ib 3. 21 59, 128
- רפה, רפה, ὑπερφύης: *literally, growing above the ground*;

580 XIX. CATALOGUE OF GENERAL HOMOLOGIES

	<i>growing higher than the rest; overgrown, enormous</i> Dt 2. 11, 3. 11 IIS 21. 16 ICh 20. 4	21, 237 tm
רָפָה	λεπτός: (λέπω) rare in literal sense, <i>peeled, husked; fine, small; thin, fine, delicate</i> ; generally, <i>small, weak, impotent</i>	42 t, 104 tm
רָפָה	Διὸς θέραψ Neh 3. 9; v. לִפְאֵל	59
הִרְפָּה	καταλείπω: <i>forsake, abandon</i> Dt 31. 6; <i>let drop, give up</i> Dt 9. 14 IS 15. 16; <i>leave alone</i> Jud 11. 37 IS 11. 3	23
רַפְּסוֹת	ραφιδευτός: = ραπτός ( <i>stitched, patched</i> ; ρ. πλοῖα <i>boats made of hides sewn together</i> ) IICH 2. 15	53
רָצָה	ἀρέσκω: of pers. only, <i>make good, make amends</i> Lev 26. 34; Med. Jes 40. 2; after Hom., c. dat. pers., <i>please, satisfy</i> IICH 10. 7; Med. Lev 7. 18 IS 29. 4	112
רָצָה	ἀρεστός: verb. Adj. of ἀρέσκω; <i>acceptable, pleasing</i> ; of persons, <i>acceptable, approved</i> Esth 10. 3	102, 112
רָצָה	προσδέχομαι, -δέκο-: <i>receive favourably, accept</i> Dt 33. 11 Prv 3. 12; <i>admit</i> Lev 26. 41; <i>undertake</i> Ps 50. 18; <i>await, expect</i> Job 14. 6; רָצָה לְעִנְיָיִךְ	62, 293
רָצָה	πρόσδεξις: <i>acceptance</i> Ex 28. 38 Jes 56. 7 Jer 6. 20 Ps 19. 15	62
רָצָה	χαράσσω: <i>brand, carve</i> Ex 21. 6; v. חָרַת	425
רָצָה	καλυπτός: <i>covered</i> ; κρυπτός: <i>covered and concealed</i> by planks Cant 3. 10; רָצָה אֲלֻפִּים: <i>covering</i>	15 t
רָצָה	κρίθη: mostly in pl., <i>barley-corn, barley</i> ; oats (W) IR 19. 6; v. רִיפָה	60
רָצָה	הִתְרָצָה: ἀράσσω: <i>smite, dash in pieces</i> Jud 9. 53; Pass., <i>to be dashed against the rocks</i> ; of things, <i>dash one against the other</i> Gn 25. 22; v. חָרַץ	54
רָצָה	רָצָה: κατ-: <i>break in pieces</i> Ps 74. 14; Pass., especially of a broken and routed army Jud 10. 8	54
רָצָה	τροχάζω: (τρέχω) <i>run quickly</i> Nah 2. 5	64
רָקַד	„ Nah 3. 2; abs., <i>run about</i> Job 21. 11; <i>run through, spread</i> Joel 2. 5 [The Poets in some words treated χ as a double consonant (so that a short vowel before it became long); ∴ τροχάζω → ροχαζω → ραχαζω → רָצָה; ραζω → רָקַד]	64
רָקַד	τράχηλος: <i>neck, the whole neck and throat</i> Cant 4. 3, 6. 7	64
„	κράς	348 tm

XIX. CATALOGUE OF GENERAL HOMOLOGIES 581

- רקן δράκων: (prob. from δέρκομαι, δρακεῖν) *dragon, serpent*, interchangeable with ὄφις; perhaps a *water-snake*; v. ירקן [in הירקן והרקן ו/ו: or] 59, 92, 130
- רקח φαρμακεύω: *season in cookery; φαρμάσσω: season* IS 8. 13; prop. *treat by using drugs* Ex 30. 33 65
- רקח κατα-: *dose with drugs; anoint with drugs or charms* IICH 16. 14; -ευτής, fem. -τρια: *druggist* רִקְחָה Ex 30. 25 IS 8. 13 65
- רקח φαρμακεύς: *druggist, apothecary* Ex 30. 25 65
- רקח φαρμακεία, -κία: *use of drugs; generally, the use of any kind of drugs, potions, or spells* Ex 30. 25, 35 65
- רקח φαρμακίτης: *drugged or medicated* Cant 8. 2; v. ין 65, 74
- רקוח φάρμακον: *drug* IICH 16. 14; *en-chanted potion, philtre: hence, charm, spell* Cant 5. 13; *dye, paint, colour* Jes 57. 9 65, 72, 74
- רקיק φρυγτός: (φρύγω) *roasted* Ex 29. 2, 23 106 tm, 119 tm
- רִשְׁיוֹ πρόρησις: *previous instruction or warning; pro-clamation* Esr 3. 7; v. בראש 62, 66, 68, 93
- רשע κακουργέω: *do evil, work wickedness* IR 8. 47 Ps 106. 6 Job 10. 15 Dan 9. 5 IICH 24. 7 60
- רשע κακουργία, κακοεργία: *wickedness, villainy, malice* Dt 9. 4, 25. 2 Ez 18. 27 60
- רשע κάκουργος, κακοεργός: *as Subst. malefactor, criminal in the eye of the law; at Athens, technically, thief, robber* Gn 18. 25 IIS 4. 11 Jes 3. 11 Ps 1. 1 60
- רשע τρέπω: *turn from* IIS 22. 22 64
- הַרְשִׁיעַ κατορθόω: *accomplish successfully, bring to a successful issue; Pass., succeed, prosper* IS 14. 47 Prv 12. 2 63
- רשף πτέρυξ, υγος: (περόν) *wing of a bird; winged creature, bird* Job 5. 7 62
- „ πυρίδιον: Dim. of πῦρ (*fire*), *spark* Cant 8. 6 62
- „ στεροπή: poet. word, like ἀστεροπή, ἀστραπή, *flash of lightning; lightning, freq. in pl., lightnings* Dt 32. 24 Hab 3. 5 Ps 78. 48
- רשת ἄρκυς: *net, hunter's net; more freq. in pl.; ἄρκος: βόλος (net)* Ex 27. 4 Ps 10. 9, 57. 7 Prv 1. 17 Thr 1. 13 98 tm
- רתת ὀρωδία: v. רטס
- שָׂאֵר ὄξος, εὐς: *poor wine, 'vin ordinaire'; vinegar made therefrom; חָמֵר, חָמֵר* Ex 12. 15 Lev 2. 11 Dt 32.

- |        |  |   |             |
|--------|--|---|-------------|
| 14     | Esr 7. 22  | خَمِير, ζύμη: <i>leaven; beer-yeast</i> | 52          |
|        | cf. ζῦθος: <i>beer</i> ; ζυμίτης: <i>leavened bread</i> ; ζυμωτός: <i>fermented, leavened</i> (חֲבֵץ); ζύμωμα: <i>fermented mixture</i>  |   |             |
| סֶבֶךְ | שֶׁבַךְ, שֶׁבַכָּה, שֶׁבַךְ, אֶפְסִיס, אֶ-: (ἀπτω) <i>loop, mesh, such as form a net</i> IIS 18. 9 IR 7. 17 IIR 1. 2, 25. 17   |   | 49          |
| לִבֵּר | θεωρέω: <i>inspect</i> ; ἐπι-: <i>examine over again or carefully</i> Neh 2. 13, 15  |   |             |
| לִבֵּר | ἐλπίζω: <i>hope for, or rather (in earlier writers) look for, expect</i> Jes 38. 18 Ps 119. 166 Ruth 1. 13; <i>hope to do, or hope or expect that</i> Esth 9. 1  |   | 49, 245 tm  |
| לִבֵּר | ἐλπίς: <i>hope, expectation</i> Ps 119. 116, 146. 5  |   | 49          |
| כֹּחַ  | כֹּחַ, כֹּחַ, ισχυρός: <i>powerful</i> Job 36. 26, 37. 23; Adv. -ρως: <i>very much, exceedingly</i> Dan 2. 6, 48 Esr 5. 11   |   | 55          |
| כֹּחַ  | χόρτος: <i>enclosed place; farmyard; generally, any feeding-ground, pasturage, freq. in pl.</i> Gn 2. 5, 27. 27, 30. 16, 37. 7 Ex 10. 15, 22. 4 Dt 28. 3 IS 22. 7 IR 2. 26 Prv 23. 10, 24. 30 Ruth 1. 2, 2. 9; cf. χορσίον: Dim. of χόρτος, <i>enclosed place</i> כֹּחַ Nu 35. 2 Ez 45. 2; <i>food</i> IIR 4. 39 כֹּחַ Dt 33. 14 'cf. Lat. hortus, Welsh gorth 'fold, enclosure', Irish gort 'crop', 'field' |   | 389 : 126 : |
| כֹּחַ  | Σκύθαι: <i>Scythians</i> Gn 14. 3; cf. כֹּחַ, כֹּחַ  |   |             |
| כֹּחַ  | καυθέων: <i>thorny brake. = spinetum</i> (thorn-hedge, a thicket of thorns); -θιον: Dim. of ἀκανθα ( <i>thorn, prickles; any thorny plant</i> , Mich 7. 4 Prv 15. 19   |   | 78          |
| כֹּחַ  | τίθημι 64, 118 : 372 tm, 411 t, 423 :  |   |             |
| כֹּחַ  | ἐπι-: <i>make an attack</i> IR 20. 12  |   | 64          |
| כֹּחַ  | κατάθεσις: <i>paying down, payment; in Law, promise, covenant</i> Lev 5. 21  |   | 72          |
| כֹּחַ  | πρίω (later πρίζω, πριόω): <i>saw</i> IIS 12. 31 ICh 20. 3   |   | 49          |
| כֹּחַ  | πρίων (A): <i>saw</i> Jes 10. 15 יִשָּׂר; cf. πριόω, -της: <i>sawyer</i> כֹּחַ   |   | 30 t, 49    |
| כֹּחַ  | γῆθῆω, collat. form γῆθω, γάθω: <i>rejoice</i> Dt 28. 63 Jes 65. 19 Ps 40. 17 Thr 4. 21  |   | 49          |
| כֹּחַ  | γῆθος: = γῆθοσύνη ( <i>joy, delight</i> ) Jes 61. 3 Zach 8. 19   |   | 68, 74, 79  |
| כֹּחַ  | γῆθοσύνη (sup.) Jes 24. 8, 32. 13 Thr 2. 15  |   | 72          |
| כֹּחַ  | καχάζω: v. כֹּחַ   |   | 36 t        |
| כֹּחַ  | καχασμός: v. כֹּחַ   |   | 72, 74      |

NIX. CATALOGUE OF GENERAL HOMOLOGIES 583

קחש קחש	ἀγωνίζομαι: v. קחש	36, 205 tm, 422
מחשמה	ἐχθημα: = μίσσημα (object of hate, of persons)	
	Hos 9. 8	72
חשן	ψιθυρίζω, -ίσω: whisper; whisper what one dares not speak out, whisper slanders Zach 3. 1 Ps 38. 21	53
חשן	ψίθυρος: as Subst., = -ριστής (whisperer, at Athens as epith. of Hermes; slanderer), whisperer, slanderer IR 5. 18 Zach 3. 1-2 Job 1. 6	53
חיא	χιόνεος: (χιών) snow, snow-white Dt 4. 48	130, 393
חב	πρεσβεύω: prop. of age; intr., to be the elder or eldest IS 12. 2	62
חב	πρέσβυς: old man (poet. for prose πρεσβύτερος) Lev 19. 32 Job 15. 10	62
חב	πρέσβις (B), poet. for -βεία: age, seniority, right of the elder IR 14. 4 Dt 32. 26 Ps 71. 8	62
חג	σιγή: silence IR 18. 27	49, 78
חוד	συνδεσμεύω, later -μέω: bind together Dt 27. 4	
חוד	σύνδεσμος: that which binds together, fastening Gn 14. 3 Dt 32. 17 Jes 33. 12 Am 2. 1	77, 304-5, 308 t
חכ	σχῆμα: form, shape, figure Nu 33. 52	53, 72, 93
חכל	σκολιάζω	94-5 tm
חכל	σοφία, -יה: prop. cleverness or skill in handicraft and art, as in carpentry; skill in matters of common life, sound judgment Eccl 2. 3, 10. 1, intelligence, practical wisdom, etc., such as was attributed to the seven sages, like φρόνησις (practical wisdom; sagacity, wisdom (W)) Prv 12. 8, 23. 9 IICh 22. 12 (11) Dan 5. 11	44
חכיל	σοφίζω: make wise, instruct Ps 32. 8 Prv 21. 11 Dan 9. 22 ICh 28. 19; learn Ps 2. 10, 94. 8, 119. 99	
חכיל	σκολάζω: loiter, linger Ps 32. 1, 42. 1, 47. 8, 53. 1, 54. 1, 74. 1, 88. 1, 89. 1	53
חכיל	σοφιστής: master of one's craft, adept, expert Jer 50. 9 Dan 1. 4; wise, prudent, statesmanlike man IS 18. 14-15 Am 5. 13 Prv 15. 24, 19. 14; v. חכל	
חכיל	συγκλείω: shut close, close Prv 16. 23	233 tm
חכר	μισθός: hire, wages; pay Gn 30. 28; generally, recompense, reward Jes 31. 16; bad sense, requital Ez 29. 18-19	42 t

584 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- שָׂכִיר, שכור μίσθωτός: *hired* Neh 6. 13; Subst., *hireling*,  
*hired servant* Ex 22. 14 Dt 24. 14 Jer 46. 21 21 t, 104 tm, 120,  
 678 tm.
- מִשְׁכָּרְתַּי מίσθωμα: *price agreed on in hiring, contract price*  
 Gn 31. 7
- שְׁלֵמִי Πτολεμαῖος: v. תְּלִמִי Esr 2. 46 62, 121
- שָׁם, תָּם, תָּמִים, תָּלֵיִם τέλειος and τέλειος: *perfect* Gn 6. 9,  
 25. 27 IIS 22. 31, 33 Ez 28. 15 Ps 18. 31, 33, 50. 23,  
 101. 6 Prv 10. 29, 11. 20 Job 1. 1; cf. תָּלֵיִם/τέλειος: *state*  
*of completion; completion (W)* Ps 101. 2 24 t, 36 t, 41, 49, 282
- שְׂמָאל εὐάνθυμος: *euphem. (like ἀριστερός (metaph.,  
 boding ill, ominous, because, to the Greek, looking  
 northwards, unlucky signs came from the left)) for*  
*left, on the left hand* שְׂמָאל because *bad omens came*  
*from the left*; cf. שְׂמָאל, שְׂמָאל (north)  
 Gn 14. 15, 24. 49; v. יָמִין 56
- שְׂמֵחָה εὐθυμία: *cheerfulness, contentment* 174 t
- שְׂמָלָה χλαμύς: *short mantle; generally, military*  
*cloak; a civilian's mantle* Gn 9. 23, 35. 2, 41. 14,  
 45. 22 Ex 12. 34, 22. 8, 25–6 Dt 10. 18, 21. 13,  
 22. 5, 17, 24. 13 IS 21. 10 IIS 12. 20 IR 11. 29  
 Jes 3. 6–7 Ps 104. 2 Cant 4. 11 Ruth 3. 3 49, 69, 76 t, 78
- שְׂמָלִי Πτολεμαῖος: *Ptolemy* Nu 13. 22 Esr  
 2. 46 Neh 7. 48 62, 73, 121–2
- שָׂנֵא στυγέω: *hate, abhor* Mal 2. 16 48
- שָׂנֵא κατα-: c. acc., *abhor, abominate* Dt 32. 41 Prv 8. 36
- שָׂנְאָה, שְׂנֵאָה στυγητός: *hated, abominated, hateful* Gn 29.  
 31 Dt 21. 15–17 IIS 5. 8; = -γῆρός; cf. -ερός 105 tm
- שָׂנֵא στυγνός: *hated, abhorred; hateful or hostile to one*  
 Ex 23. 5 Dt 4. 42 Prv 25. 21 ICh 19. 2
- שָׂנְאָה στυγός: *hatred* IIS 13. 15 Ps 109. 5 80
- שָׂנִיר χιόνης: v. שָׂאֵן Dt 3. 9 Ez 27. 5 130, 393
- שָׂעִיר Σάτυρος, Τίτυρος: *Satyr* Lev 17. 7 Zach 13. 4;  
*he-goat* Lev 4. 23 15 t, 57, 64, 93
- שָׂעִיר, שְׂעִירָה, שְׂעִירָה τράγος: *he-goat, opp. αἴξ (she-  
 goat)* Gn 37. 21 Lev 4. 28; *spell* Ex 9. 31 Dt 8. 8 57
- שָׂעִיר, שְׂעִירָה, שְׂעִירָה ἔθειρα: *hair; hair of the head* Gn 25. 25  
 Nu 6. 5 Jud 16. 22 IIS 14. 26 Jes 7. 20 15, 49, 95 tm, 119 m
- שָׂעִיר, שְׂעִירָה προσποιέω: *take to oneself what does not belong*  
*to one* Dt 32. 17; generally, *pretend, affect* Prv 23. 7 62

XIX. CATALOGUE OF GENERAL HOMOLOGIES 585

שפה שפם ὑπήγη: <i>moustache; the upper lip</i> Ex 6. 12 Ps 51. 17 Cant 4. 3, 11, 5. 13	31 t
„ ἔπος: <i>that which is uttered in words; v.</i> דבר Gn 11. 1 Jes 19. 18 Ez 3. 5	50
שפן σκεπάζω: <i>v.</i> צפה	68
שפן σκεπαστός: <i>v.</i> צפון	
שרג שרג שרג ταραγνύωμαι: (ταργάνη) <i>to be plaited or entwined</i> Gn 49. 11 Job 40. 17 Thr 1. 14	44
שרג שרג σαργάνη: = ταργάνη ( <i>plaited work</i> ), <i>plait, braid</i> Gn 40. 10 Jes 5. 2 Joel 1. 7	44
שרד δραπέτεύω: <i>run away</i> Jos 10. 20	60
שרד δραπέτης, δρη-: <i>runaway, fugitive</i> Jos 8. 22 Ob 14 Job 20. 26 שרג	49, 60
שרה κύρα, κυρία	121 tm
שרת ῥόδον: <i>v.</i> פרח Gn 46. 17	
שרת θωρακείον, -κίον: <i>cuirass; = θώραξ (corslet, coat of mail, scale armour)</i> 24 t, 35-6 t, 41, 59	364 t
שרת Σύριος: <i>of or from Syria; Syrian</i> Dt 3. 9 Ps 29. 6	41, 90 tm, 298-9 tm
שרת ῥάθυμος	
השקיע σπóρνυμι: <i>spread the clothes over a bed, spread or make up a bed</i> 33 t, 35 t, 52	
שרף πυρόω: <i>v.</i> בער Dt 13. 17 Jos 11. 9 IIR 23. 11, 16, 25. 9 Jes 44. 19 Jer 36. 28, 32	93, 308 t
שרפון πυρόν: (not in sg.) πυρά, τά, <i>watch-fire; πυρά, πυρή: (πῦρ) funeral-pyre</i> Jer 34. 5	72
שרף ἐρπετόν, ὄρ-: <i>v.</i> ערב Nu 21. 8 Dt 8. 1 Jes 30. 6	51, 77
„ θέραψ: poet., = θεράπων ( <i>henchman, attendant; worshipper; servant</i> ), rare in sg. Jes 6. 2, 6	39, 49
שרק שרק שרק χάραξ: (χαράσσω) <i>pointed stake, esp. vine-prop, pole</i> Gn 49. 11 Jes 5. 2, 16. 8 [It is submitted that because well cultivated vines were propped up by means of such poles, a vineyard was called כרם, <i>q.v.</i> ]; cf. שרג שרג	44
שרר κυριεύω: (κύριος) <i>to be lord or master of; κοιρανέω: (κοίρανος, κύριος) poet. Verb, to be lord or master, rule, command</i> Nu 16. 13 Esth 1. 22	49
שרר ψάλλω: <i>v.</i> סדר	15-16 t, 39, 53-4
סתם ὀράσσω, ἐμ-: <i>v.</i> סתם	52
שא φθέγγομαι: <i>utter a sound or voice; of animals, as a horse, of a raven, of a fawn, of birds, of worms</i> Jud 14. 5 Ps 38. 9 Job 37. 4; <i>v.</i> צהל	28-9 t, 65

- שָׁאָה *φθογγή*: poet. form of *φθόγγος*: *voice* of men; of birds and animals Jes 5. 29 Ps 22. 2 Job 3. 24, 4. 10 65  
 הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה, הִשְׁתַּחֲוָה *θεάομαι, θηέ-, θαέ-, θά-*: *gaze at, behold*, mostly with a sense of *wonder* Gn 4. 5, 24. 21  
 Jes 41. 23 Ps 119. 117 28 t, 392  
 שָׂאֵל *Αἰδής* 121, 318 tm  
 שָׂאֵל *προσκαθίζομαι*: *sit down before a town, besiege it; watch carefully* Ez 16. 57 62  
 שָׂאֵל *αἰτέω*: *ask, beg, abs.; c. acc. rei, ask for, demand*  
 Jer 36. 17 Thr 4. 4 Eccl 12. 10; cf. *δέω* 112, 324 t  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *αἶτημα*: *request, demand* Jud 8. 4 IS 1. 17,  
 2. 20 IR 2. 16, 20 Esth 5. 6-7 72, 324 t  
 שָׂאֵל *αἶτητός, ἡτημένος* 324-5 t  
 שָׂאֵל *χράω*: *consult a god or oracle, c. dat.; inquire at the oracle whether* Jos 9. 14 IS 22. 10, 23. 2-3, 28. 6,  
 30. 8 IIS 2. 1, 5. 19 Jes 65. 1 408, 422 t, 426 tm  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *Ζήν, Ζεύς, Ζέν, Ζάς, Δάν, Τάν, Δίς: Ζεὺς*  
 Jos 17. 11 IS 31. 10 Jer 48. 45 426 t  
 שָׂאֵל *γαληνιάω*: *to be calm, find peace; = -ιάζω; -νίζω*:  
*intr., become calm; to be calm or tranquil* Jer 30. 10  
 Job 3. 18; v. שָׂאֵל  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *γαληνός*: *calm; of persons, gentle* Jes 32. 9,  
 33. 20 Job 21. 23 14, 45, 114 t, 332 t, 386, 406 t, 413  
 שָׂאֵל *γαλήνη, -ναίη*: *stillness of the sea, calm* IIR 19. 28;  
 = -νεia, -λάνεια  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *σπάω*: *draw; draw in, suck in* Ps 119. 131;  
*draw breath* Jes 42. 14 Jer 2. 24; *enjoy* Job 7. 2;  
*derive one's origin* Eccl 1. 5; *abs., pull; ἀνα-*: *draw, pull up; draw water* Gn 24. 13 Jos 9. 21, 23 IS 7. 6  
 Jes 12. 3 317, 351 tm  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *πενθερός*: *generally, connexion by marriage, e.g. brother-in-law; δατήρ, δαερ*: *husband's brother, brother-in-law* Lev 18. 6, 13, 17; v. שָׂאֵל, שָׂאֵל, שָׂאֵל  
 שָׂאֵל *σάρξ*: *flesh* Jer 51. 35 Mich 3. 2-3 Ps 78. 20 Prv 3. 8 74, 422 t  
 „ שָׂאֵל, שָׂאֵל, שָׂאֵל *στέαρ, στήρ*: *any animal fat* Mich 3. 3 Prv 5. 1 44  
 שָׂאֵל *ζωγρέω*: (*ζωός, ἀγρέω*) *take, save alive, take captive*  
 instead of killing Gn 34. 29 IIR 6. 22 Ps 137. 3 45  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *ἐφῆβος*: v. אֲבִי 127  
 שָׂאֵל, שָׂאֵל, שָׂאֵל *ἐφῆβος θεοῦ, ἀμφὶ θεόν* Gn  
 36. 37 ICh 23. 16, 25. 4, 20, 26. 24 121, 128, 168 t



- שָׁבַח הַשֶּׁהֶבֶת. αἰνίζομαι 110 tm, 241 tm
- שָׁבַח δικάστης: v. קִצֵּץ IIS 7. 7; cf. ICh 17. 6; cf. שָׁא! / שָׁאב, pp. 430-1; צֶרֶךְ/חֹלֶם; שָׁפֵט/שָׁפֵטִי 29 t
- „ σκῆπτρον, skāptron, later skāptron: *staff* or *stick*; *staff* or *baton*, esp. as the badge of command, *sceptre*; as a symbol of *royalty*, *kingly power*, etc.; ῥάβδος: a. רֹבֵד Gn 49. 10 Jes 14. 5 Ps 45. 7 22, 63, 416
- „ σκυτάλη: *staff*, *cudgel*, *club* Jes 9. 3, 14. 29 Prv 22. 1, 29. 1; at Sparta, *staff* or *baton*, used as a cypher for writing dispatches, a strip of leather being rolled slantwise round it, on which the dispatches were written lengthwise, so that when unrolled they were unintelligible: commanders abroad had a staff of like thickness, round which they rolled these strips, and so were able to read the dispatches:—hence σκυτάλη came to mean a *Spartan dispatch* Jud 5. 14; *scourge*, *whip*; σκῦτος: *leather thong*, *whip* IR 12. 11 Jes 10. 5, 26 Nah 3. 2 Prv 26. 3 29 t, 39, 326, 415-16 t
- שָׁבַל ὁδός: v. הָדָר Jer 18. 15 Ps 77. 20 24 t, 50, 74, 121, 402-3
- שָׁבַל ἡβλ: v. חָבַל Jes 47. 2 78
- שָׁבַר ἑόρτος: v. אָבִי
- שָׁבַר τὸς ἑόρτος, ἑόρτα-θεοῦ IIR 13. 18, 37 Neh 9. 4 ICh 15. 24 צַבִּיָּה Zeph 1. 1 128
- שָׁבַע ἑπτά: *seven* Gn 5. 7, 7. 2, 37. 2; (fancifully connected with σέβομαι, Philo 1. 30) [ἑπτάς, as homologue of שָׁבַע, is related to σβέννυμι] 45, 68, 101, 121, 321, 326, 393
- שָׁבַע ἑπτάς: *period of seven days* Gn 29. 27 Lev 12. 5; 37
- שָׁבַע σκύμος: *cub*, *whelp*, esp. *lion's whelp* IIS 20. 1 121, 322
- שָׁבַע ἄβας 44 tm
- שָׁבַע ποίκιλμα: *broidered stuff*, *brocade*; *embroidery* Ex 28. 11, 39. 13 Ps 45. 14 72
- שָׁבַע ποικίλοις: = -κίλῖα (*marking with various colours*, *embroidering*) Ex 28. 4 72
- שָׁבַר θραύω: *break in pieces*, *shatter* Jes 14. 5, 30. 14 Jer 19. 10 392
- שָׁבַר κατα-: *break in pieces*, *shatter* Ex 9. 25 Jes 21. 9 Ps 107. 16 Thr 2. 9, 3. 4

שבר	θραῦμα: <i>fragment; breakage</i> Lev 29. 19, 24. 20 Jes 30. 14 Ps 60. 4; <i>destruction</i> Jes 1. 28 Jer 4. 6 Ez 32. 9 Thr 2. 13, 4. 10; cf. συμφορά, -ή: <i>misfortune; calamity</i> (W)	37
שבר	ἀγόρασμα: <i>that which is bought or sold; mostly in pl., wares, merchandise</i> Gn 42. 3, 7	50, 74
שבר	ἀγοράζω: <i>buy in the market; generally, buy</i> Gn 43. 2 Jes 55. 1	
כִּשְׁכֶּשֶׁת	ῥηγμός: = ῥηγμίν or -μís ( <i>sea breaking on the beach, surf</i> ) Jon 2. 4 Ps 93. 4	72
כִּשְׁכֶּשֶׁת	ῥήγμα: <i>cleft, chasm; ῥηγμός: fissure</i> IIR 10. 3 Hos 13. 13	72
שָׁבַת	ἐπτάς: v. שָׁבועַ Lev 23. 15	282
שָׁחַח	ἡχέειν: v. הִנִּיחַ Ps 7. 1	79
שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה	συγκλίνω: <i>lay together</i> Dt 28. 30; Pass., <i>lie with</i> Jes 13. 16 Jer 3. 2	45, 418 t, 421
שָׁנָה	συγκλίτης: <i>one who lies with one</i> Ps 45. 10 Neh 2. 6	418 t
שָׁנָה	χηλή, ὄπλον	315 m
שָׁד	σύνδεσμος: v. שָׁד Dt 32. 17	
שָׁדָה	ἴσσα: v. הִידָה Jer 43. 32	31 t
שָׁדָה	ἀρπάζω: <i>snatch away, carry off; seize hastily, snatch up, seize; plunder</i> Jer 47. 4, 49. 28 Ez 32. 12 Hos 10. 2 Joel 1. 10 Prv 24. 15	63
שָׁדָה	ἀρπαγεύς: = ἀρπαξ, ὁ ( <i>robber</i> ) Jes 33. 1 Ob 5	63
שָׁדָה	ἀρπαγή, ἡ: <i>rapine; seizure, robbery, rape</i> Jes 16. 4 Jer 48. 3; שָׁדָה Jer 60. 16 שָׁדָה Thr 4. 3 στήθος	24 t, 63, 380
שָׁדָה	ἀρπακτός	63, 103 m
שָׁדָה, שָׁדָה	Ζεύς (Σθεῖς), Ζήν: Ζεὺς Gn 17. 1 Job 19. 29	4, 38, 51, 75 t, 114 t, 121-2, 130, 299
שָׁדָה	Διὸς εἶρην: v. פְּדִיחָה, פְּדִיחָה Nu 1. 5	128
שָׁדָה, שָׁדָה		35 t, 400 t
שָׁדָה	ἀδάμας: v. הִלְבִּישׁ Gn 2. 12	49
שָׁדָה	a point of vocalization	22-3, 99, 335
שָׁדָה, שָׁדָה	κακόν: <i>evil, ill; trouble; harm or ill to anyone; calamity, misfortune</i> (W) Jes 47. 11 Zeph 1. 15; cf. ὑψωμα: <i>height; exaltation</i>	60, 72
שָׁדָה, שָׁדָה	στρέφω: <i>turn back; return</i> Gn 8. 7, 9, 12 IIS 3. 16 Dan 4. 31	24 t, 36 t, 300, 327
שָׁדָה	ἀπο-: <i>guide back again; bring back; turn away or aside, divert</i> Nu 25. 11; μετα-: <i>generally, change,</i>	

<i>alter</i> ; revoke (W) Esth 8. 5, 8 ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη (they asked that the decree might be revoked) Aristophanes, <i>Acharnenses</i> 536; ἀντι-: <i>retort</i> IICh 10. 16; v. מַחֲשֵׁבָה; cf. בִּשְׁחֵה/καθίζω	24 t, 37 t,
	327
מְשֻׁבָּה סτρέμμα: <i>conspiracy, band of conspirators</i> Jer 2. 19, 3. 22, 5. 6, 14. 7; מְשֻׁבָּה Job 21. 34, 34. 36	72, 327
מְשֻׁבָּה סτρέψις: <i>turning round</i> IS 7. 17 IIS 11. 1	37 t
מְשֻׁבָּה οἰκισία: <i>settlement</i> ; -σις: <i>colonization</i> ; στρέψις	24 t
מְשֻׁבָּה διαφυσάω: <i>blow in different directions, disperse</i> Gn 15. 11 Job 39. 12	88
מְשֻׁבָּה διψάω, -ώω, -έω: <i>of the ground, to be thirsty, parched</i> Gn 8. 3; cf. ξηραίνω: <i>parch, dry up</i>	402
מְשֻׁבָּה σκύμνος: v. עֲבַע Gn 36. 23	121
מְשֻׁבָּה, מְשֻׁבָּה ἀξίος: (ἀγῶ/ἰσῶ Prv 3. 15 <i>draw down</i> in the scale, hence, <i>weigh</i> ) <i>counterbalancing; of like value, worth as much as</i> Esth 5. 13, 7. 4; <i>worth</i> Ib 3. 8; <i>worthy of</i> , mostly c. gen. rei Job 33. 27	46
מְשֻׁבָּה θηκτός: <i>sharpened, whetted; sharp</i> (W); συνεθηγμένος: (συνθήγω) <i>sharpened</i> (W); v. נָצַח	415 t
מְשֻׁבָּה, מְשֻׁבָּה φοιτάω, -άζω	318 tm, 332
מְשֻׁבָּה σκυτάλη, -τος: v. מְשֻׁבָּה	39, 40, 326, 415-16 t
מְשֻׁבָּה στολίς	339 tm, 341
מְשֻׁבָּה χαμαίδρους: = σκόρδιον ( <i>garlic germander</i> ) Nu 11. 5	422 t
מְשֻׁבָּה v. מְשֻׁבָּה	28 t
מְשֻׁבָּה, מְשֻׁבָּה, מְשֻׁבָּה κυναλώπηξ: <i>mongrel between dog and fox</i> ; κίναδος: Sicil. word for <i>fox</i> ; ψίαι: ἀλώπεκες ( <i>fox, Canis vulpes</i> )	35 t, 57, 90 tm
מְשֻׁבָּה, מְשֻׁבָּה σκοπεύω, -έω: <i>behold</i> Job 9. 17, 20. 9, 28. 7	52
מְשֻׁבָּה κέρας: <i>the horn of an animal; of musical instruments, horn for blowing</i> Lev 25. 9; cf. Ex 36. 6 Esr 10. 7 Neh 8. 15 IICh 30. 5 (gen. κέρως)	77, 348 tm
מְשֻׁבָּה ὀράω: v. הָרָא Nu 23. 9 Job 7. 8 Cant 4. 8	402
„ χρίω: <i>rub, anoint with scented unguents or oil, as was done after bathing, freq. in Hom.; anoint oneself</i> Jcs 57. 9	45, 392 t
מְשֻׁבָּה θώραξ, θώρηξ, θόρραξ: = θωράκιον ( <i>breastwork, parapet</i> ) Gn 49. 22 IIS 22. 30; τεῖχος: <i>wall, esp. city-wall</i>	43, 45, 64, 77, 124, 393, 424
מְשֻׁבָּה ταῦρος: <i>bull</i> Gn 32. 6	37 t, 45

תְּשׁוּרָה	δόσις: <i>gift</i> IS 9. 7	58, 72, 326, 328, 392
שׂוּרָק	a point of vocalization	99, 402
שׁוּף, שׁוּף	σκοτίζω: <i>make dark</i> Cant 1. 6; Pass., <i>to be darkened; to be blinded</i> Ps 139. 11	52
שׁוּחַר	καμπός: v. כַּבֵּשׁ Thr 4. 8	44, 47, 77
שׁוּחַס	σφάζω: <i>slay, slaughter, properly by cutting the throat; generally, slay, kill, of human victims, as Iphigeneia; σχάζω: slay</i> Gn 22. 10, 37. 31 Lev 1. 5 IIR 25. 7 Jes 57. 5 Jer 39. 6 (שׁוּחַס, θηκατός: <i>sharpened, whetted</i> Jer 9. 7)	53
שׁוּחַק	שָׂאָה: <i>rub, wipe, polish; rub smooth; שָׁחָה: rub down, wear away, ש. πέτην χρόνος</i> Job 14. 19; שָׂאָה: = שָׂאָה, <i>rub away, grind down; שָׂחָה: (שָׂאָה) rub small; שָׂאָה: rub, grind, etc., only found in Gramm., as etym. of שָׂחָה, שָׂחָה (שׁוּחַס), שָׂחָה (Dim. שָׂחָה; שָׂחָה = שָׂחָה (שׁוּחַס)), שָׂחָה (שׁוּחַס, שׁוּחַס), etc. Ex 30. 36 IIS 22. 43 (שָׂאָה, שָׂאָה, שָׂאָה, שָׂחָה, שָׂחָה, and perh. שָׂאָה, שָׂחָה, seem to be different enlargements of שָׂ-, which corresponds to ps- in Skt. . . .); ש. שׁוּחַק</i>	53
שׁוּחַק	σακάς, ψε-: <i>drop of rain; particle</i> Jes 40. 15	53
שׁוּחַר	σφαίνω: v. הַרְבֵּ Job 30. 30	52, 402
שׁוּחַר	הָאָה, εἶας, ἀώας, ἀβώας (cf. ἡρωῖς), αὔας, εἶας: <i>darken</i> Gn 19. 15 Jos 6. 15 Jes 58. 8 Joel 2. 2 Neh 4. 15 Cant 6. 10	76
„	σχῆμα: (εἶχω, σχεῖν) <i>form, shape, figure</i> Jes 8. 20, 47. 11	53
„	σχοῖνος: <i>rush</i> Ps 22. 1 [a pipe, flute or clarinet made of rush or reed]	77
שׁוּחַר	κορός (A): <i>dark, black; φαιός: dusky, dun, grey, of any colour mixed of black and white; dark-complexioned</i> Lev 13. 31 Zach 6. 2 Cant 1. 5, 5. 11	44
שׁוּחַר	ρόος: v. יָאֹר Jos 13. 3 Jes 23. 3 ICh 13. 5	63, 122, 130
שׁוּחַר	κουροσύνη, -σύνα: (κουρος A) <i>youth, youthful prime</i> Eccl 11. 10	50
שׁוּחַת	ἐκφυσάω: <i>blow out; pour forth; of elephants spouting water; spurt, squirt (W)</i> Gn 38. 9 IIR 23. 13	
שׁוּחַת	فَيْضٌ (ف/ي, ي/ي, س/ي)	51
שׁוּחַת	Στύξ, gen. Στυγός: (στυγέω) <i>the Styx, i.e. the</i>	

- Hateful; a well of fatal coldness in Arcadia* Ps 9. 16,  
30. 10, 49. 10 Job 9. 31, 32. 28 78
- שִׁטְהָ סְטִיָּה Σκυθάριον: *Scythian wood*, i.e. θάψος;  
Σκυθικὸν ξύλον: = θάψος (*fustic, Rhus Cotinus, used  
for dyeing yellow, brought from the island of Thapsos*)  
Ex 25. 5 Jes 41. 19 129 t
- שִׁטְהָ Σκυθῶν: *of the Scythians* Jos 2. 1, 3. 1 Joel 4. 18 129 t
- שָׁטַח στόρνυμι: *generally, spread, strew* IIS 17. 19 Jer  
8. 2 52
- שָׁטַח ἐκστρώννυμι: *spread* Ps 88. 10
- שָׁטַח שָׁטַח στρώμα: *pavement* Ez 26. 5, 47. 16; 7.  
שָׁטַח 72
- שָׂרַר ἐπιστάτης: *one who is set over, chief, commander*  
Nu 11. 16 Dt 1. 15, 20. 5 Jos 1. 10, 3. 2 ICh 27. 1;  
*judge* ICh 19. 1 (cf. Ib 19. 5-8); *overseer, super-  
intendent, in charge of any public building or works;*  
*inspector (W)* Ex 5. 14 Prv 6. 7 ICh 23. 4 IICh  
34. 14; *governor, administrator* Dt 16. 18; cf. יֹשֶׁרֶץ,  
יֹשֶׁרֶץ, יֹשֶׁרֶץ: *one who knows law and right, judge* שָׂרַר;  
*witness* שָׂרַר; *knowing, learned, skilled* شاطر 211
- שָׂרַר δαίς: (δαίω (B)) *meal, banquet, sacrificial feast*: Jes  
18. 7 Ps 68. 30 352 tm
- שָׂרַר שָׂרַר ἀοιδή, Att. contr. ᾠδή: (ἀείδω) *song*,  
whether (1) *art of song* ICh 25. 7; (2) *act of singing*,  
*song* Ps 67. 1 Eccl 12. 4 IICh 5. 13; (3) *thing sung*,  
*song*, whether of joy or sorrow Jes 23. 15 Am 8. 10  
Ps 137. 3; (4) *theme of song, person sung of* Ez 33. 32;  
ᾠδή: *song, lay* Dt 31. 19 Jes 5. 1; but also of *joyful  
songs* Ib 23. 16, *songs of praise* Ex 15. 1 Nu 21. 17  
Jes 42. 10 Ps 69. 31, 92. 1 Neh 12. 46 הִלְלָה Ib 12. 8;  
= ᾠδή; αὐδή: *song, ode* Nu 21. 17 Dt 31. 19 (cf.  
ἀείδω) [עָן ICh 13. 8 IICh 30. 21 is the homologue  
of ᾠδή, or of μουσα (—μ), or of both (cf. שָׂרַר שָׂרַר  
Am 6. 5 IICh 7. 6, 23. 13, 34. 12)] 174 t
- שָׂרַר שָׂרַר ξυστός: (ξύω) *shaved, whittled with a knife or  
plane* Cant 5. 15 Esth 1. 6 ICh 29. 2 15 t, 45, 52
- שָׂרַר שָׂרַר τίθημι 372 tm, 423 t
- שָׂרַר χιτών: *coat of mail*, prob. of leather covered with  
scales or rings Ps 73. 6; ש. כְּתָנָה 78, 425
- שָׂרַר שָׂרַר θήτα γυνή: θής, gen. θητός, *serf, bondman*;

later, *hired labourer*; at Athens, members of the fourth class in the constitution of Solon; fem. *θήσσα*, *θήτρα* *hired servant-girl*, opp. *ἐπίκληρος* (*heiress*); *γυνή*: *woman* Ptn 7. 10

46, 425 2

כָּסַף *καταχέω*: *cause to flow, run*; Med., *to have it melted down* Job 38. 37; כָּסַף *χεῦμα*: (*χέω*) *standing water* Ex 16. 13-14; *flow* Lev 15. 16

51

כָּסַף *κοιμάω*: (*κείμαι*) Med. and Pass., *fall asleep, go to bed* Gn 28. 11 Lev 14. 47 Jud 16. 3 IS 26. 5 IIS 4. 5, 7 IR 19. 5 Am 6. 4 Ptn 3. 24 Job 30. 17 Eccl 2. 23; of animals, *lie down* Nu 24. 9 IR 1. 2 Ez 4. 9 Job 40. 21; of the sleep of death, *fall asleep, die* Jud 5. 27 IR 11. 21 Jes 14. 9 Ez 32. 21; of sexual intercourse, *lie with another* Gn 26. 10 Ex 22. 8 Lev 20. 13 (כָּסַף, or כָּסַף, —μ, ω) (or μ כָּסַף)

כָּסַף *κατα-*: causal, *put to sleep* IIS 3. 2 IR 4. 21 Hos 2. 20; Pass., *sleep* IR 4. 32 Ez 32. 32 IICl 16. 14; *κατατήκω*: *dissolve* Job 38. 37

כָּסַף *κοίμημα*: *sleep* IIS 4. 5; *intercourse* Nu 31. 18 Ez 23. 17

72

כָּסַף *λήθω*, *λάθω*: *forget*; *καταλήθωμαι*: *forget utterly*

86 1

כָּסַף *δύω*: v. 72 Jer 5. 26

43

כָּסַף *δύχω*: (*ψύχος*) Pass., *to be made cold, become cold*; *δύχω*: Pass., *grow cool or cold; cool*; *κοπάζω*: *abate*, esp. of natural phenomena—wind, the sea, fire, heat Gn 8. 1 Esth 2. 1, 7. 10

33-4 1

כָּסַף *ἐπίσχω*: redupl. present of *ἐπέχω*, *restrain, keep in check, check* (W) Nu 17. 20

כָּסַף *χάζω*: *force to retire from, bereave or deprive of*; *χηρεύω*: trs. *bereave*; *χηρόω*: *make a woman a widow, bereave* Gn 42. 35 Lev 26. 22 Dt 32. 25 IS 15. 33 IIR 2. 19 Jes 49. 21 Ez 5. 17, 14. 15 Hos 9. 12; Med. *χάζομαι*: *give way, draw or shrink back, recoil*; *χηρεύω*: *to be without*; abs., of a woman, *to be widowed, live in widowhood* Gn 27. 45, 31. 38, 43. 14 Ex 23. 26 IS 15. 33 Jer 15. 7 Ez 36. 12 Hos 9. 14 Mal 3. 11 Job 21. 10; *χηρόω*: c. acc., *forsake, deprive of one's presence* Ez 36. 13-14; v. 72

418, 427

כָּסַף *συγκλίτης*: *companion at table*; *σύγκλιος*: pl. *comrades at table*, perh. a group of *ἐφήβοι* Jes 49. 20; v. 72

23, 418 tm

- םררררר םררררר *ὀρθρεύω*: (*ὀρθρος*) *to awake before dawn*; *ἐπ-, δι-*:  
*rise early* Gn 19. 2, 27 IS 17. 16, 29. 10 Jer 7. 13 Ps  
 127. 2 Cant 7. 13 63, 67
- םרררר *ἄκρος ὤμος*: *tip of shoulder* Gn 9. 23 Jes 10. 27 Job  
 31. 36; םרררר *ἀντωμος*: *shoulder to shoulder* Zeph  
 3. 9; v. םררר 57
- „ *σήκωμα*: = *σηκός* (*sacred enclosure, chapel*; *σηκός*  
 was sacred to a hero, the *ναός* (םו) to a god, a  
 distinction not observed) Gn 12. 6 57, 122, 124
- םררר *σκηνέω, σκα-*: *encamp*; *have one's meal, banquet*  
 Dt 33. 20 Mich 4. 10 Ps 120. 5 418 m
- „ *οἰκέω, οἰκείω, ροικέω*: *intr., dwell, live, of persons,*  
*families or tribes, have their abodes, settlements* Gn 14.  
 13, 25. 18; *γειτνιάζω*: = *-νιάω* (*to be a neighbour, be*  
*adjacent* Gn 16. 12 (cf. Ib 25. 18) Jud 5. 17 Jer 51.  
 13); *ἴζω*: of a bird, *settle* (W) Jes 34. 11 Ez 17.  
 23, 31. 13 Ps 104. 12; of things, *settle down* Ex 24.  
 16, 40. 35 IIS 7. 10 Prv 7. 11 Job 3. 5 418
- םרררר םרררר *σκήνημα*: = *σκηνή* (pl., *camp* Nu 24. 5  
 Cant 1. 8; *tabernacle* Ex 25. 9); = *σκήνωμα*: mostly  
 in pl., *soldiers' quarters*; *tents* (W); *temple* Ex 1. 11  
 Nu 24. 5 Ps 43. 3, 84. 2, 87. 2, 132. 5; םררר Gn  
 28. 11 IR 8. 35 Jes 66. 1 72, 418
- „ *οἶκημα*: *dwelling-place*; in pl., *building, house* Jes  
 32. 18 Hab 1. 6 418
- םררר *γείτων, ὁ, ἡ, fem. -ταινα*: (*γῆ*) *neighbour, borderer*;  
*ἀστυγείτων*: *neighbour to the city* Ex 3. 22, 12. 4  
 Dt 1. 7 Jes 33. 24 Jer 12. 14 Ez 16. 26 Hos 10. 5  
 Prv 27. 10 Ruth 4. 17; cf. *γειτνιάζω* 53
- םררר *μέθυ*: *wine* Prv 31. 4; cf. *μεθύσκω*: v. םררר, םררר 120 m
- םררר םררר *χάλαζα*: *hail* Ex 4. 6 Jes 1. 18 Jer 18. 14 Job  
 38. 22 Dan 7. 9 37 t
- םררר *ἤλος*: v. םררר 30 t, 122, 131 t, 300
- םררר םררר *γαληνιάω*: *be calm, find peace* Jer 12. 1 Ps 122. 6  
 Job 3. 26, 12. 6; cf. *σχολλάζω*/םררר; v. םררר 32 t, 53, 66
- םררר *γαλήνη*: *calmness, serenity* Ez 16. 49 Ps 122. 7 Prv  
 17. 1; cf. *σχολή*/םררר 53, 66, 326
- םררר *γαληνός, -νής*: *calm, esp. of the sea*; of persons,  
*gentle* Jer 49. 31 Zach 7. 7 Job 21. 23; cf. *σχολερός*/  
 םררר 66

- תבֿהֿלֿוֹ פֿלֿוֹגָוּסִיס: *v.* בֿהֿלֿוֹ 45  
 פֿלֿוֹ סτέλλω 13, 45, 67, 85 *ι*, 88, 326; Πλῶ ἀπο-, ἐξαπο-,  
 ἐπι- 174; Πλῶ στολή; Πηλῶ στολός; Πλῶ, תֿהֿלֿוֹ  
 ἀποστολή; Πηλῶ ἀπόστολος 45, 100 *m*, 338–41 *um*,  
 402–3, 420  
 פֿלֿוֹ, תֿהֿלֿוֹ ἐπιχείρημα 72, 652 *um*  
 פֿלֿוֹ σχολαῖος 130, 336 *um*  
 תֿהֿלֿוֹ ἀγορά: *v.* תֿהֿלֿוֹ Jos 15. 32 34 *ι*  
 תֿהֿלֿוֹ ξύλον 45, 52, 366 *um*, 402  
 פֿלֿוֹ βασιλεύω: *to be king, rule, reign* Eccl 8. 9 Esth 9. 1  
 Neh 5. 15; cf. βασιλίζω 101  
 פֿלֿוֹ πέλιτη, -τα: *small light shield of leather without a*  
*rim* IIR 11. 10 Jer 51. 11 Cant 4. 4 ICh 23. 9 45, 69, 78,  
 101, 410–11 *ι*  
 תֿהֿלֿוֹ τὰ ὑστέρια: *afterbirth*; cf. ὕστερον, τό, *the after-*  
*birth* Dt 12. 57 57  
 תֿהֿלֿוֹ γλαύξ, -αῦξ, γλαυκός: *the little owl, Athene noctua,*  
*so called from its glaring eyes* Lev 11. 17 Dt 14. 17 78  
 תֿהֿלֿוֹ, תֿהֿלֿוֹ ξύλοχος: *thicket, copse* Jes 6. 13 Cant 4. 13 52  
 תֿהֿלֿוֹ 27 *ι*, 110 *ι*  
 (תֿהֿלֿוֹ) תֿהֿלֿוֹ πολὺς: *many* Jud 5. 30 123  
 תֿהֿלֿוֹ ἔλωρ: (ἐλεῖν) Epic word; *spoil, prey* 83 *ι*  
 תֿהֿלֿוֹ οὐλω: (οὐλος A) *to be whole or sound*; used by  
 Hom. in imper. οὐλε, as a salutation, *health to thee,*  
 οὐλέ τε καὶ μάλα χαῖρε *health and joy be with thee*  
 Od. 24. 402 תֿהֿלֿוֹ ICh 12. 18 (19); a form  
 οὐλέω is cited by Hesychius 49, 51, 67  
 תֿהֿלֿוֹ ὅλος: *whole, i.e. safe and sound* Gn 33. 18; as  
 Subst., τὸ ὅ.; τοῖς ὅ., = ὅλως, οὐλως, *altogether*  
 תֿהֿלֿוֹ Jer 13. 19; τέλειος, Adv. τελέως, -εον: *com-*  
*pletely* 38, 45, 49, 67, 422 *ι*  
 תֿהֿלֿוֹ γαληνός: *v.* תֿהֿלֿוֹ, תֿהֿלֿוֹ 123  
 תֿהֿלֿוֹ τίχρημα: *why?* Cant 1. 7 תֿהֿלֿוֹ Job 7. 19 תֿהֿלֿוֹ Gn  
 4. 6; *what?* תֿהֿלֿוֹ Ib 4. 10 תֿהֿלֿוֹ Ib 20. 10 93  
 תֿהֿלֿוֹ θυσήλημα: *sacrificial offering*; Ion. θυσήματα;  
 τέλος: (τέλλομαι, τέλλω) pl., *services or offerings due*  
 to the gods Ex 20. 24 Lev 7. 32 119 *m*  
 תֿהֿלֿוֹ ἔλω; תֿהֿלֿוֹ ἑλκός 106 *um*  
 תֿהֿלֿוֹ תֿהֿלֿוֹ, תֿהֿלֿוֹ, תֿהֿלֿוֹ τρεῖς: *three* Gn 6. 10  
 Dan 7. 5, 24 Esr 6. 4, 15 37 *ι*, 99, 325 *ι*



- שְׁלִישׁ, שְׁלִישִׁית, שְׁלִישׁוֹם, תְּרִיטוֹס: *third* Gn 1. 13, 2. 14  
Dt 23. 9; ἐχθὲς καὶ τρίτην ἡμέραν *yesterday and  
the day before* IS 4. 7, 21. 6; ἡ τρίτη (sc. μερίς) *the  
third part* Nu 15. 6-7; τριτεύς: *third part of a  
μέδιμνος* (a corn measure) Jes 40. 12 101
- „ κῆρυξ: v. נָשָׂר Ex 15. 4, 7 IIR 7. 2 Ez 23. 23 45
- „ κύλιξ: *cup*, esp. *wine-cup*; κοτύλη: *small vessel, cup*;  
*liquid measure* Ps 80. 6; *dry measure* Jes 40. 12; in pl.,  
*cymbals* IS 18. 6 45
- שֵׁם, שְׁמֵה, ὄνομα, ὄνυμα: *name* of a person or thing Gn  
2. 11, 3. 19-20, 4. 19, 29. 13; *name, fame* IS 7. 9  
IR 5. 17, 19, 10. 1 Prv 22. 1 Eccl 7. 1; ὄνομα καλεῖν  
τινα: *call one by name* Ex 33. 19, 35. 30 Esth 2. 14;  
*give one a name* Gn 3. 20 IIS 7. 23 Jes 56. 5 40, 56, 326, 390
- „ Ζεὺς: v. שָׁדַי ICh 13. 6 38, 122, 426 t
- „ Φοῖνιξ: v. קִנִּי Gn 6. 10 شام 93
- שָׁם, שָׁמָּה, ἐνθα: *there* Gn 2. 8, 3. 23, 14. 10, 19. 20;  
also with Verbs of motion, *thither* Gn 19. 20 Jud  
21. 10 IS 2. 14, 9. 6, 10. 5, 22. 1; ἐνθεν: Adv.,  
Demonstrative, *thence* Gn 11. 3 Dt 5. 15 (pref. sub.  
phenomenon) 92
- שֶׁן, שֶׁנֶּה, ὀσμὴ, ὀδμή: *smell, odour*; freq. of *foul smells*;  
but also of *fragrant odours*; hence, *scent, perfume*  
Cant 1. 3 Eccl 7. 1; שֶׁן, שֶׁנֶּה ζωμός: *fat fellow*; ζαμετός:  
*very strong, mighty* Jud 3. 29 50, 68
- שֶׁן, שֶׁנֶּה, θάμβημα: *alarm, terror* Jer 8. 21 Ez 7. 27,  
23. 33 28 t, 80
- שֶׁן, שֶׁנֶּה, ἀμφοί: cf. שְׁבוּר 124, 127, 168 tm
- שֶׁן, שֶׁנֶּה, ἀμφοί θεόν: *adherent of God*; cf. שְׁבֹאֵל 168
- שֶׁן, שֶׁנֶּה, σημεῖον, σα-, σημήτιον, σα-, σαμῶν: =  
σημα in all senses, and more common in Prose, but  
never in Hom. or Hes. (v. שְׁבֹאֵל) Gn 1. 1 Dt 10. 14  
Ps 115. 16 Jer 10. 11 Dan 2. 18 Esr 5. 11 75 t, 402 t
- שֶׁן, שֶׁנֶּה, ἀδάμας: (δαμάω) properly, *unconquerable*; Subst.,  
*adamant*, i.e. the hardest metal, prob. *steel* Jer 17. 1  
Ez 3. 9; σμηρι(γ)ξ πῶα (*grass*) καὶ εἶδος ἀκάνθης (v.  
קֶקֶר) Jes 5. 6, 32. 13 44, 49
- שֶׁן, שֶׁנֶּה, ψάω: intr., *crumble away, vanish, disappear* Jes 49.  
19, 61. 4 Ez 36. 4; θαυμάζω: *wonder, marvel*; *wonder  
at, marvel at* IR 9. 8 Jes 52. 14 Jer 18. 16 Ez 27. 45 53

- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕, rare form of 𐤏𐤓𐤕𐤕𐤕 (*sand*;  
 ἡ ψ. the *sandy desert* of Libya) Ex 23. 29 Jes 15. 6  
 Jer 51. 37 Ez 23. 33 48, 54
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕: Adj. *very strong, mighty, raging* Jud 3. 29;  
 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕: *fat, greasy fellow* 51, 68
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕 316 tm
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕: *hear a thing from a person; hear, learn,*  
*know; give ear to, attend to; comply with, obey; ἀκούω:*  
*(ἀ-κοῦ-, cf. κοέω) hear* Gn 34. 5 Dt 5. 23 IS 23. 10-11  
 Jes 66. 8 Jer 50. 43 Ez 3. 10, 33. 4; to express *what*  
*one actually hears* from a person Nu 30. 5 IS 14. 27  
 IIS 13. 21 IIR 19. 4 Jes 36. 13; abs., *hearken, give*  
*ear, esp. in proclamations* Dt 6. 4, 9. 1 Jud 5. 3  
 IR 22. 8 IIR 18. 28 Jes 1. 2 Prv 1. 8; *listen to, give*  
*ear to* Gn 21. 12, 17, 37. 10 Ex 16. 9 Dt 3. 26 Jud  
 11. 7, 17 IS 8. 7 IR 12. 15 Ps 6. 10 Prv 13. 1 Esth  
 3. 4 IICH 10. 15-16, 24. 17; *obey* Gn 26. 5 Dt 4. 1  
 Jer 37. 2 Ps 81. 12; *hear and understand* Gn 11. 7,  
 42. 23 Jes 36. 11; 𐤏𐤓𐤕𐤕𐤕: of things, *attend, give*  
*heed to* Gn 16. 11 Ps 10. 17; cf. 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕: *bring*  
*together, collect; bring together to oneself, collect round*  
*one* IR 15. 22 47, 26
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕: (ἀκοή, cf. ἀκούω) *hearing, sound heard*  
 Job 42. 5
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕: *utterance prompted*  
*by the gods, significant or prophetic saying* Jes 28. 9, 19  
 Jer 49. 14 Ob 1 Hab 3. 2; *report, rumour, usu. of*  
*uncertain and mysterious origin* Gn 29. 13 Ex  
 23. 1 IIS 13. 30 IIR 19. 7 Jer 10. 22 Dan 11. 44;  
*report: of a man's character, repute; esp. of good*  
*report, fame* Jos 6. 27 IR 10. 1, 7 Esth 9. 4 74
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕; ἀκουσμα: *thing heard, such as music;*  
*rumour, report* Jes 11. 3 72
- 𐤏𐤓𐤕𐤕 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕, 𐤏𐤓𐤕𐤕𐤕 𐤏𐤓𐤕𐤕𐤕: *watch, guard, defend* Gn  
 3. 24 IS 26. 16 Ps 127. 1; *guard one from* Ps 121. 7  
 Prv 3. 26, 6. 24; *keep a watch on* IS 1. 12 Ps 17. 4  
 Job 10. 14; *observe an appointed time or a fixed*  
*event* Ex 12. 17, 31. 16 Dt 5. 12, 16. 1 Job 24. 15;  
*preserve, maintain, cherish* Dt 7. 9, 23. 24 Neh 1. 5;  
*observe a command* 𐤏𐤓𐤕𐤕 Ex 13. 10 IR 11. 10, 34

- Jer 16. 11 Neh 1. 5 **הַשְׁתַּמֵּר** Mich 6. 16; *continue in; maintain, hold fast to* Am 1. 11; *take care lest* **הִשָּׁמֵר**  
 Gn 24. 6, 31. 29 Dt 11. 16 IIR 6. 9; *guard, keep safe* **שָׁמֵר** Gn 37. 11 Nu 3. 8, 10 IS 7. 1 IIS 16. 21;  
*act cautiously with regard to* Dt 2. 4 IIS 11. 16, 18. 12; *beware of, avoid; to beware of, be on one's guard against, avoid a thing or a person* Ex 19. 12, 23. 13 Dt 24. 8 Jud 13. 4, 13 IIS 20. 10 **הִשָּׁמֵר**  
 Ib 22. 24 23
- שָׁמֵר** **שָׁמֵר**, **שָׁמֵר**, **שָׁמֵר** **φυλακτήρ**: poet. for **φύλαξ**, in pl., *guardian, keeper, protector* Nu 26. 24 IIR 12. 22  
 Jes 21. 11 ICh 7. 1 73
- שָׁמֵר** **שָׁמֵר**, **שָׁמֵר**, **שָׁמֵר** **φυλακτηρία**: = **παννυχίς** (*night festival, vigil*) Ex 12. 42 Ps 119. 148
- שָׁמֵר** **שָׁמֵר**, **שָׁמֵר**, **שָׁמֵר**, **שָׁמֵר** **ξανθός**  
 Jos 11. 1 Jud 13. 24 ICh 4. 37, 7. 1, 8. 21 ICh 24. 26; cf. **Ὀμηρος**; **ἥλιος** 76 t, 93, 310, 366 tm, 401
- שָׁן** **ὀδοῦς, ὄντος** Ex 21. 24; **שָׁן** **ὁ ἀλγούμενος ὁ** Prv 25. 19 (**ἀλγέω**: *feel bodily pain, suffer*); *prong* IS 2. 13;  
**שָׁן** **ὁ πέτρας** *peak, pike* **שָׁן** Ib 14. 4 38, 45, 82, 98, 405 tm  
**שָׁן** **στόνυξ**: *sharp point* (prop. of *spear-point*); as of a rock IS 14. 4 Job 39. 28; of the boar's *tusk* Dt 32. 24 IR 10. 18, 22. 39 38, 405 t
- שָׁן** **שָׁן** **κινέω**: *alter* Mal 3. 6 Thr 4. 1 28
- שָׁן** **μετα-**: *change, alter* IIR 25. 29 Jer 2. 36; **μετα-**: *excite violently, madden* IS 21. 14 Ps 34. 1 28 t
- שָׁן** **καθ' ἔτος**: *this year*; **שָׁן**, **שָׁן**: *this year*; **שָׁן**, **שָׁן**, **שָׁן**: Adv. *this year, of or in this year* (Cf. **שָׁן**, **שָׁן**, **שָׁן**; prob. related to **שָׁן** as **שָׁן** (**τήμερον**)/**שָׁן** to **הμέρα**.) Gn 4. 14, 25. 31, 26. 33, 50. 20 IIR 19. 29 Jes 37. 30 Jer 28. 16; **שָׁן** Gn 5. 3; Lat. *annum* 171 tm
- שָׁן** **ὑπνος** 78, 348 tm
- שָׁן** **θήγω, θά-**: *sharpen, whet* Dt 32. 41; metaph., *sharpen, excite* Ps 64. 4, 140. 4; = **θηγάνω**; cf. **ὀξύς** 68, 390, 405, 415 t
- שָׁן** **θηκτός**: (**θήγω**) *sharpened, whetted* Jes 5. 28 Prv 25. 18; cf. **ὀξύς**, **שָׁן** 104
- שָׁן** **ὑμνέω, ἔξ-**: strengthd. for **ὑμνέω** (with acc. of person or thing sung of, *sing of; descant upon*, in song or speech; *tell over and over again, harp upon, repeat,*

598 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- recite, rehearse*; τὸν νόμον ὑμνεῖν *recite the form* of the law) [all this has been done traditionally by the Jews] Dt 6. 7; cf. ἐφ- 39, 68, 495 t
- שִׁירִים ὕμνος: *hymn, ode, in praise* of gods or heroes; in Trag. also of *mournful songs*, addressed to gods or heroes Dt 28. 37 Jer 24. 9 405 t
- פָּרֹךְ φοῖνιξ: *purple or crimson*, because the discovery and earliest use of this colour was ascribed to the Phoenicians; hence, *red cattle* Gn 38. 28 Ex 25. 4 Jos 2. 18 IIS 1. 24 Jes 1. 18 Cant 4. 3 93
- שְׁנַיִם δύο, gen. δυοῖν: *two* Gn 2. 25, 6. 19; ש. האֵיבִים 75-6, 301, 325 t
- שָׁסַע, שָׁסַעַת, שָׁסַעַת σχίζω: *split, cleave, divide into*; generally, *part, separate, divide* Lev 11. 3 IS 15. 33, 24. 8 35 t, 45, 53, 93, 371 tm
- שָׁסַעַת σχιστός 53, 105 tm
- שָׁסַעַת, השתעח, θεάομαι: ש. ההתאה 392
- שָׁסַעַת θέαμα, θέημα: (θεάομαι) *sight, spectacle*; freq. of a sight which gives pleasure Ez 16. 4 72
- שָׁסַעַת ὥρα: *time of day, the time of day, hour* Dan 3. 6, 4. 16 50, 100
- שָׁסַעַת θέναρ: *palm of the hand; flat of the foot*; σπῆθος: *ball of the foot*; ποῦς, πός, πῶς, πόρ: *foot*, both of men and beasts IR 20. 10 52, 82, 390
- „ χοῦς (A), χῶς: a measure of capacity, = 12 κοτύλαι; prov., of attempts to measure the immeasurable, οἱ τῆς θαλάττης λεγόμενοι χόες; κοτύλη, -λα: *small vessel, cup; liquid measure*, containing 6 κύαθοι or ½ ξέστης, i.e. nearly a ½ pint Jes 40. 12 422 t
- שָׁסַעַת, שָׁסַעַת, שָׁסַעַת σκᾶπτον, σκῆπτρον: *staff or stick*, used by the lame or aged; the Prose word is βακτηρία (*staff, cane* לַקֵּל) Ex 21. 19 Jud 6. 21 IIR 4. 29 Jes 3. 1, 36. 6 Zach 8. 4 [Now that you know the homologue of these compound nouns, try and find out that of שָׁסַעַת, and why the verb is in the שָׁסַעַת.] 72
- שָׁסַעַת θύρα: *door* (v. דלת); freq. in pl. of *double or folding doors* (v. דלת) IIS 18. 24; rarely for πύλαι, *gates* Gn 28. 17 Nu 4. 26 Jos 8. 29 Jud 16. 3 IIS 18. 24 IIR 11. 19, 15. 35; at Priam's *door*, i.e. before his dwelling; esp. of kings and potentates, *court* Esth 4. 2;

- πύλη: prop. *one wing of a pair of double gates* דלת  
 Dt 3. 5 Jos 6. 26 Jud 16. 3 IS 21. 14, 23. 7 Ez 38.  
 11; mostly in pl., *gates of a town* שער Jos 2. 5, 7  
 Jud 16. 3 IS 21. 14 (whereas θύρα = house-door);  
 pl. of several *gates* Neh 6. 1; in Trag. sts. of the  
*house-door* שער IIR 15. 35 Ez 40. 23, 44. 1; πύλαι  
 Ἅιδου, Ἅιδου πύλαι *the gates of the nether world*,  
 periphr. for *hell* שאול Jes 38. 10 [cf. Job 38.  
 17]; *entrance into a country through mountains, pass* דלת  
 Zech 11. 1; these *passes* were sometimes really  
 barred by *gates* שער Nah 3. 13; Πύλαι Γαδειρίδες  
 the *straits of Gibraltar* Ib 2. 7; πόλις, Ep. also  
 πτόλις: *city* שער Gn 22. 17 Dt 16. 18; ἀγορά, שער  
 Prv 24. 7 Ruth 4. 1 *assembly, esp. of the People*, opp.  
 the Council of Chiefs; שער IIR 7. 18 IICH 33. 14  
*market-place* 45, 62  
 „ καιρός: *due measure, proportion* Gn 26. 12  
 שַׁעֲרִים ἀγορά: v. שַׁעֲרִים, שַׁעֲרִים Gn 23. 10 Jos 15. 36  
 IIR 7. 1, 18 377-8  
 שִׁפְחָה θεράπεια: poet. for θεράπαινα (fem. of θεράπων  
 (סִרְיָה), *handmaid or female slave*), *handmaid*; = -vis  
 Gn 16. 1, 32. 6 Prv 30. 23 392  
 שִׁפְחָה σπέρμα: (σπείρω *seed; race, origin, descent* Lev  
 25. 47 Nu 2. 34, 26. 5, 36. 1 Jos 7. 14 IS 20. 6  
 IIS 14. 7 Jer 2. 4 Am 3. 1-2 Esth 9. 28 Neh 4. 7  
 ICh 5. 7 72  
 שֹׁפֵט δικάζω: *judge, sit in judgment*; θεμίζω: *judge*,  
*punish* Ex 18. 16, 22 Nu 35. 24 Dt 1. 16 IS 24. 16  
 IR 8. 32 Ez 7. 38; δεσπόζω: *to be lord or master*;  
 c. acc. *lord it over* Jud 16. 31 IS 4. 18 Ruth 1. 1 390  
 שֹׁפֵט δικαστής: v. קֶצֶץ Am 2. 3; δεσπότης: *master, lord*;  
*despot, absolute ruler* Dt 17. 9 Ruth 1. 1; cf. שֹׁפֵט 291  
 שִׁפְטִים, שִׁפְטִים δίκη: *judgment; vengeance, penalty* Ex 12.  
 12 Ez 5. 10, 15, 23. 10 IICH 20. 9  
 שִׁפְטִים δίκαιον: *right; justice* (W) Gn 18. 25 IIS 8. 15;  
 δικαιοσύνη: *righteousness, justice* Dt 32. 4; θέμις: *that*  
*which is laid down or established, law* (not as fixed  
 by statute, but) *as established by custom* Gn 40. 13  
 Lev 5. 10 Ez 5. 7; *justice, right*; pl. θέμισες, *decrees*  
*of the gods, oracles* Ex 21. 1; *judgments, decisions*  
*given by the kings or judges* Dt 16. 19 IS 8. 3 72



שָׁקַר	ψευδηγορέω	57
שָׁקַר	-γορία Ex 5. 9 Lev 5. 22; ψύθος: poet. collat. form of ψεύδος ( <i>falsehood, lie; deceit</i> ) lie, untruth IIS 18. 13	57
רַבִּים	ράβδος: v. רִבִּיד	41, 63, 93, 416 t
מַעֲרָה	στάλαγμα	120 tm
לְרוֹחַן	ἀγοραῖν: v. חֲפְרִים	34, 378-9 t
לְרוֹק	Σκίρων: Σκίρωνος ἀκτὴ or ἀκταί the coast near the Scironian rocks in the Isthmus of Corinth [There are dangerous rocks off the coast at Jaffa] Jes 33. 9 Cant 2. 1 ICh 27. 29; v. פְּלֶשֶׁת, עֵזָה	130
לְרֹץ	ἐρπετόν: v. עֶרֶב Gn 1. 20, 7. 21 Lev 11. 20, 44	51, 60, 124
רִשָּׁע	ρίζα: v. גֹּזַע Jes 11. 10 Mal 3. 19 Job 36. 30	41, 45, 50, 63, 69, 78, 414 t
לְרִשְׁתָּהּ, לְרִשְׁתָּהּ	ἀλυσίς: chain Ex 28. 14, 22	81
לְרִשְׁתָּהּ, לְרִשְׁתָּהּ	ξυστίς: robe of rich and soft material reaching to the feet, worn by women of quality Ez 16. 10; as epith. of cloth, originally garment made of cut (shorn, clipped) fabric, such as fustian, plush, velvet, etc. Ib 16. 13	15 t, 45, 52
לְרִשְׁתָּהּ	ξυστήρ: scraper, rasp, file; polishing instrument, grazing tool Ez 23. 14	52
הַשְׁמָא	ἀταξία: indiscipline, opp. εὐταξία; generally, disorder, confusion; tumultuousness (W); εὐταξία: good arrangement, good condition; good order, discipline Jes 22. 2 Zach 4. 7 Job 36. 29, 39. 7; cf. שְׂמָא	79
לְרִשְׁתָּהּ	ἤτριον, ἄτ-: warp (the wool being κρόκη, עֶרֶב); ἱστός: warp fixed to the beam of the loom Lev 13. 47, 58	56
לְרִשְׁתָּהּ	πόσις: (πίνω) drinking, drink, beverage Esth 1. 8; carousal Eccl 10. 17 (cf. ποτίζω)	82
לְרִשְׁתָּהּ	πόσημα	72, 309 tm
לְרִשְׁתָּהּ	έστίαμα	72, 309 tm
לְרִשְׁתָּהּ	φυτόν: v. בֵּן Ps 128. 3	74, 80
לְרִשְׁתָּהּ	ῥεσυχάζω: v. הִסְבִּית Jon 1. 11-12 Prv 26. 20	55
לְרִשְׁתָּהּ	-δης; v. חֲכָמִי	
לְרִשְׁתָּהּ	ταῶς or ταῶς, ταῶν: peacock, Pavo cristatus; (the Athenians pronounced it with an aspirate, ταῶς—the bird was a native of India—hence Lat. <i>pavus</i> , <i>pavo</i> , perh. also Hebr. <i>tukkiyim</i> 'peacocks', may be borrowed from the same oriental source [sed v. כִּי, inf.]) Dt 14. 5	49

602 XIX. CATALOGUE OF GENERAL HOMOLOGIES

תאומים	διδυμάων: poet. for δίδυμος, <i>twins</i> Gn 25. 24, 38. 27	58
תאנה	σῦκον, τῦκον: <i>fruit of the συκῆ (fig-tree, Ficus Carica</i> Gn 3. 7), <i>fig</i> Jer 8. 13 [—κ, or κ/κ (like ἄλ/ἄλ)]	101
תאנה	Πυθών: = Πυθώ ( <i>Pytho</i> , the region in which lay the city of Delphi; of Delphi itself (According to the legend, derived from the <i>rotting</i> of the serpent)) Jos 16. 6	59, 101
תאניה	ὀδύνη: v. אניה	
תאנה	תואה, πρόφασις	72
תהרע, תאירע		28 t
תבואה	φύτευσις: = φυτεία ( <i>generation, production; growth; plantation or simply a plant</i> ), pl. Gn 47. 24 Lev 23. 39, 25. 12 Nu 18. 30 Dt 32. 13 IIR 8. 6 Jer 2. 3 Ez 36. 30 Prv 8. 19	
תבואתה	τράποιτο	86–7 tm
תבל	οὔλος (A): old Ep. and Ion. form of ὅλος (as Subst., τὸ ὅ. <i>the universe</i> ) IIS 22. 16 Jes 18. 3 Job 18. 18	108–9 :
תהבן	στιβάδιον: v. תבבא Jes 25. 10	72
תהמר, תהמר	Πάλμυρα: [π, λ δ; —δ] IR 9. 18 IICH 8. 4	42 t
תהום	βάθυσμα: <i>deep place</i> ; ἡ ἄλμη: <i>the sea</i> Gn 1. 2, 7. 11 Ez 31. 15 Ps 71. 20, 107. 26, 135. 6 Prv 8. 27 Job 28. 14	80, 83
תוב	στρέφω: v. תב	36 t
תתיב	ὑπο-: v. תיב	37 t
תודה	πρόσδοτος, πόθοδος: <i>solemn procession to a temple with singing and music</i> Ps 42. 5, 100. 1, 4 Neh 12. 31, 38, 40 (—προ or πο); δόσις: (δίδωμι) <i>gift</i> Lev 7. 12; = δῶς = δῶτις (pref.-suf. metath.); ὠδή: v. תוד Ps 95. 2, 147. 7	174 tm
תך	εἶσω	169 tm
תולע, תולעת	ἀλούργημα: <i>purple clothing</i> Nu 4. 8 Thr 4. 5	50, 57, 63
”	ἀλουργής, -γός	50, 75, 91 tm, 109 t, 115 t
תלע, תולעת, תולעת	εὐλή: <i>worm, maggot</i> ; of common worms Ex 16. 20 Jes 11. 11 Jon 4. 7	51, 109 t
תפזים	ὀπτητός: <i>roasted</i> ; ὀπτός: <i>roasted, broiled; baked</i> Lev 6. 14	311 t
תפת	ὀπτησις	72, 304–5 t, 307, 311 tm
תור	θεωρέω: <i>to be sent to consult an oracle; to be a</i>	



θεωρός	(envoy sent to consult an oracle; generally, envoy sent to kings regarded as divine; spectator; one who travels to see men and things) IR 10. 15; to go as a spectator; observe Nu 13. 16; θηράω: hunt, chase; metaph., hunt after a thing, pursue it eagerly; more freq. metaph., seek after; find, discover Nu 10. 33 Dt 1. 33 Job 39. 8; c. inf., seek, endeavour Eccl 2. 3	23, 39
תורה	εἶδος: v. עדה, חקה Gn 26. 5 Ex 12. 49, 18. 16 Lev 7. 7, 37, 26. 4 Nu 15. 16 Dt 33. 4 Jes 24. 5 Prv 1. 8, 31. 26 Neh 8. 1, 18	80
תורק	styrax: storax, a fragrant gum; the tree producing this gum, <i>Styrax officinalis</i> Cant 1. 3	93
תותה	τὰ τόξα: in pl., also, bow and arrows; sts. in pl. for the arrows only Job 41. 21; cf. תסחוי	44, 52, 91 tm
תחבני	Αχαμονίδης	126 t
תחלת	γένεσις: origin, source; beginning Gn 13. 3 Hos 1. 2; cf. γεννάω, תלל Dt 32. 18 Ps 90. 2 Prv 25. 23 תלל Jes 14. 10	31 t, 72
תקרה	κατακλείδιον: Dim. of κατακλείς, instrument for shutting or fastening doors (distr. from the bolt (μοχλός) and bolt-pin (βάλανος)) Ex 28. 32, 39. 23	60
תקע	ταχεύς 96 tm; תקע eis 109 t, 361, 389 tm; תקע אתי 168 tm; תקע תחת 56, 76 t, 174 tm; תקע κατά 171 tm	
תתה	κάτω: beneath, below, under; υποκάτωθεν: = υποκάτω (v. תתה) Jud 4. 5; louet Gn 6. 16 Dt 32. 22 Jos 15. 19, 18. 13	56, 107 t, 174 tm
תש	αἶψ: v. עז Gn 32. 15 Prv 30. 31	49, 389
תצי	ψιττακός, -κη, βίτ-, σιτ-: parrot IR 10. 22	53, 326
תצלח	ἀλουργής, ἀλουργός: v. עלל Ez 27. 7	50, 109 t
תצנה	τέχνημα: that which is cunningly wrought, work of art, handicraft Ex 30. 32, 37	72
תל	χάλαξα: v. עלל	37 t
תלה	αἶρω: lift, raise up Gn 40. 22 Jos 8. 29; Pass., to be suspended, hang Dt 21. 23, 28. 66 IIS 18. 10	109 t
תלל	καταδουλόω: reduce to slavery, enslave Ps 137. 3	38, 42 t, 67, 92
תלל	τύλη: = τύλος I (callus), swelling, callus, any callous lump, esp. a porter's shoulder which has grown	

604 XIX. CATALOGUE OF GENERAL HOMOLOGIES

- callous* from carrying weights Job 39. 10 (*anything rising like a lump, knob or knot* Dt 13. 17 Jer 49. 2  
 כֶּלֶךְ (barrow) 12, 67, 97
- יִלְמִי Πτολεμαῖος: v. יִלְמִי Nu 13. 22 IIS 3. 3 62, 122
- תֵּלֶת τρεῖς: v. שְׁלֹשׁ 24 t, 37 t, 99
- לִתְלֵת οὖλος (B): *woolly*; οὖλαι κόμαι *crisp, close-curling*  
 hair; of the *crisp, woolly* hair of the negro Cant 5. 11 45, 51,  
 108-9 t
- עֵל תέλος: *perfection* Job 21. 23 44
- עֵל (עֵל) , עֵל , עֵל תέλειος: (τέλος) *perfect*, of victims,  
*entire, without spot or blemish* Ex 12. 5 Lev 3. 1; *the*  
*surest bird of augury* IS 14. 41; *perfect* (W), *authorita-*  
*tive, final* Ps 19. 8; of animals, *full-grown* Job 21. 23;  
 of persons, *accomplished, perfect in his kind* Gn 6. 9,  
 17. 1, 25. 27 Ps 50. 23, 119. 1 Prv 10. 29, 11. 20,  
 13. 6 Job 1. 1, 9. 22 Cant 5. 2, 6. 9 (cf. Ib 4. 7); of  
 numbers, *full, complete* Lev 23. 15; Adv., *completely,*  
*absolutely* Jos 24. 14 Jud 9. 16 24 t, 36 t, 41-2 t, 44, 49
- עֵלִים σεμνός: (σέβομαι) *revered, august, holy*; prop. of  
 gods; at Athens the Erinyes were specially the  
 σεμναὶ θεαί, or simply Σεμναί Ex 28. 30 Dt 33. 8  
 Neh 7. 65; עֵלִים of human or half-human beings,  
*revered, august; worthy of respect, honourable* Cant 5. 2,  
 6. 9 122
- עֵלִים , עֵלִים θαῦμα, θῶμα: (θαύομαι) (cf. θαυμάζω); (v.  
 θαύομαι) of objects, *wonder, marvel* Dan 3. 32-3,  
 6. 28; of a beautiful woman Cant 5. 2, 6. 9; cf.  
 עֵלִים mostly of women, *a beauty* Ib 4. 8 44
- עֵל , עֵלִים θέμησις: = δικαιοσύνη (*righteousness, justice*)  
 Ps 41. 13 Prv 11. 3 Job 2. 3, 9, 27. 5, 31. 6; v. τέλος 81
- קִרְבָּן δειμα: (δέος) *fear, terror* (W) Dt 28. 28 Zach  
 12. 4 68
- קִרְבָּן , קִרְבָּן θάνατος: (θνήσκω) *death*, whether natural  
 or violent Ez 8. 14 Ps 79. 11, 102. 21 92, 122, 332-3 t
- קִרְבָּן διὰ παντός, διαπαντός: *continually*; through all,  
 through everything (W) 169 tm
- קָמַת ἀνέχω: *lift up, exalt* Jes 41. 10; *hold up, prop, sustain*  
 Ex 17. 12 Ps 41. 13; metaph., *uphold, maintain* Ps  
 17. 5, 41. 13, 63. 9 Prv 3. 18, 4. 4 Job 36. 17; *keep*  
*constant to; hold on, keep doing* Jes 33. 15 Am 1. 5

XIX. CATALOGUE OF GENERAL HOMOLOGIES 605

- Prv 31. 19; *hold back, check* Prv 5. 22; *hold up what is one's own* Prv 11. 16, 29. 23 35 t
- תָּמַר, תְּמָרָה, תְּמָרָה, תְּמָרָה: *πάλημη*: *date* Gn 38. 6 Ex 15. 27  
Jud 4. 5 Ez 41. 18-19 Joel 1. 12 Cant 7. 8-9 IICh  
3. 5 42 t, 56, 68
- תִּמְרָה: *στέφος*: (*στέφω*) *poet. for στέφανος, σκουπ, wreath, garland* Joel 3. 3 Cant 3. 6; *κίφος*, *Messenian for στέφανος; στέμμα* 41, 56
- תָּנַה: *καταθρηνέω*: *bewail*; *ἐπι-*: *lament over* Jud 11. 4 107, 110  
,, *ἐψυμένεω*: *chant or utter over; sing of, descant on* Jud  
5. 11; cf. שָׁן 39, 109-10 tm
- תִּצֵּר: *τὰ φῶτα* Am 6. 8 337 tm
- תִּצֵּר, תִּצֵּר: *πτηνός*: *flying, winged*; *π. ὄφεις* *flying or winged serpent* Gn 1. 21 Ex 7. 9, 10, 12 Jer 51. 34  
Ps 91. 13; *θηρίον*: (*in form Dim. of θήρ*) *wild animal*  
Jes 13. 22, 34. 13 Jer 9. 10 Ez 29. 3, 32. 2; *δράκων*:  
*dragon, serpent*; *perh. water-snake* Jes 27. 1 Ps 74. 13 62
- תִּרְעָב, תִּרְעָב: *ἀποπτύω*: *spit out; abominate, spurn* Dt 7.  
26, 23. 8 Am 6. 8 Mich 3. 9 Ps 107. 18 Job 19. 19;  
*ἐκ-*: *spit at, abominate*; cf. *ἀπόπτυστος*: *spat out*;  
*hence, abominated, detested*; *abhorrent (W)* תִּרְעָב Jes  
49. 7 תִּרְעָב Ib 14. 19 ICh 21. 6; *πτύσις*: *spitting*  
תִּרְעָב Gn 43. 32 Lev 18. 22 Dt 25. 16 Ez 18. 12,  
22. 11 28 t
- תִּרְעָב: *φοιτάζω* 318 tm
- תִּרְעָב: *φοιτάς* 318 tm
- תִּרְעָב, תִּרְעָב, תִּרְעָב: *ἐξαπατάω*: *deceive or beguile, deceive thoroughly* Gn 20. 13, 27. 12 Jes 3. 12, 63. 17 Jer  
50. 6 Mich 3. 5 Ps 107. 40 33 t
- תִּרְעָב: *τὸ ἔθος*: (*ἔθω*) *custom, habit*; *εἰδησις*: *knowledge*  
Jes 8. 20 Ruth 4. 7 72, 80
- תִּרְעָב: *κατακλείς, -κλεις, -κληίς*: *instrument for shutting or fastening doors (הַחֲרָא)*; *pl., locks on a canal*  
Jes 7. 3; *case for arrows, quiver; sheath for a pin, in pl.* IS 17. 51 IIS 20. 8 Jes 7. 20 Jer 47. 6 Ez 21. 9 60, 72
- תִּרְעָב: *δοῦλος (A)*: *prop. born bondman or slave, opp. one made a slave*; *then, generally, bondman, slave* Jes 3. 4;  
cf. Thr 5. 8 92
- תִּרְעָב: *τάγαθά*: *ν. עֲבוֹתִים* Nu 23. 22 Ps 95. 4  
Job 22. 25

- חַרָּץ *τὸ ξυρόν*: razor Nu 6. 5 Jer 36. 23 Ez 5. 1; *κατα-  
κλείς*: v. אַרְחָה (spurious); *θήκη* (τίθημι) IS 17. 51  
 Ez 21. 10 60, 120 m, 141 m
- תְּפָאֲרָה תְּפָאֲרֶת *φάντασις*: = -σία (*appearance*, esp. of  
 visual images Jes 44. 13; *prestige, reputation; parade,  
ostentation*); = *φήμη* (*repute*; esp. of good report,  
*fame*) Ex 28. 2 Dt 26. 19 Jes 3. 18, 4. 2, 13. 19, 28. 5,  
 52. 1 Jer 13. 11, 48. 17 Ez 16. 17 Thr 2. 1 72
- תִּפְףָּה *τύπτω*: beat, strike, smite Jes 3. 16; beat pots  
 and pans (to make a noise) Ps 68. 26; beat, strike  
 oneself, esp. like *κόπτομαι* (כָּפַח Gn 23. 2 Jes 32. 12)  
 beat one's breast for grief Nah 2. 8 65
- תִּבֵּן *τύπανον*: (τύπτω) = *τύμπανον* (*kettle-drum; drum*  
 (W)); = -νος Gn 31. 27 IS 10. 5; *τυπωτής*: one  
 who forms or moulds Ez 28. 13 41, 43, 49, 57, 174:
- תִּפְרָה *ράπτω*: sew together, stitch; sew (W) Gn 3. 7 Job  
 16. 15 Eccl 3. 7 49, 69, 88
- תִּפְרָה *ἐπιρ-*: sew up; *σφρ-*: stitch together; sew up (W) Ez  
 13. 18 83
- תִּפְרָה *ἄπτω*: lay hands on; metaph., take hold of Dt 21. 19,  
 22. 28 Jos 8. 8 IIR 14. 13; prosecute the war vigor-  
 ously Nu 31. 27; attack, impugn Prv 30. 9; handle;  
 grasp Gn 4. 21 Jer 2. 8, 46. 9 Ez 7. 29, 36. 4; treat  
 superficially Hab 2. 19 109:
- תִּקָּח *πήγνυμι*: stick or fix in Jud 3. 21, 4. 21 IS 31. 10  
 IIS 18. 14 Prv 6. 1 Job 17. 3 ICh 10. 10; pitch a  
 tent Gn 31. 25 Jer 6. 3 49, 68, 372 m, 423-4:
- תִּרְחָה *διαδοχή*: taking over from another; succession;  
*turn*; relief, relay Esth 2. 12; pedigree ICh 17. 17;  
*ταῦρος*: bull Est 6. 9, 17 Dan 4. 22; also τ. Ποῦς, v.  
 p. 662; priest of Poseidon Ps 74. 19 [highly suspect] 374, 39
- תִּרְחָה *τρυγών*: turtle-dove, *Columba turtur* Gn 15. 9 Lev 12.  
 6 Jer 8. 7 78, 120 m
- תִּרְחָה *δόρυ*: mast Jes 30. 17 Ez 27. 5 49, 68
- תִּרְחָה *θύρα*: v. דֶּלֶת, סַעַר Dan 2. 49, 3. 26 234, 424, 49, 68
- תִּרְחָה *τρίπος*, poet. for *τρίπους*: of tables (طَرِيْزَة), vessels,  
 etc., three-legged; as Subst., tripod, i.e. three-legged  
 cauldron; placed as votive gifts in temples, esp. in  
 that of Apollo at Delphi; or they were preserved in  
 private houses; from a tripod the Delphic Priestess

delivered her oracles Jud 17. 5 IS 15. 23, 19. 13	
IRR 23. 24 Ez 21. 26 Zach 10. 2	4 t
תַּרְשִׁישׁ, תַּרְצָה Θαρσῶ, οὐς, name of Athena; Θρασῶ, όος, contr. οὐς, <i>Bold</i> , name of Athena; Ἀνδροθεά, <i>man-goddess</i> , i.e. Athena Gn 10. 4 Jos 12. 24 Jcs 66.	
19 Ez 27. 12 Cant 6. 4	82, 122, 133-4, 144, 300, 326
„ θρακίας: (sc. λίθος) stone said to take fire in water Ex 28. 20 Cant 5. 14	137 t
„ ταρσός: <i>the rows of oars</i> on the sides of ships Ps 48. 8	137 t
תַּרְשִׁישׁ, תַּרְצָה θέσις: v. אֶרֶץ IR 17. 1	77, 92
תַּרְצָה ἐνέα	109 t, 316 tm, 389
أَيْدِه Ηΐδης, Ηΐδωνεύς	121, 317-19 m, 440
آدَمِ, آدَمِ, آدَمِ ἀνὴρ, ἀνδρός	285-6 m
أَبِ πατήρ: <i>father</i>	99
„ όυτόν: <i>plant</i> , esp. <i>garden plant</i> or <i>tree</i>	73, 291 m
أَبَائِلِ πάμπολυς	300 m, 323
أَبَادِ καταφθίω	318 m
أَبَادِه ἀφαισμός	317 m, 319
أَبَانِ αἶων	320 m
أَبْدَا, إِلَى الْأَبْدِ ἐς αἰδιον	318-19 m
أَبْدَى αἰδιος	318 m
إِبْرِيقِ πρόχοος: <i>vessel for pouring out</i> , <i>jug</i> , esp. <i>ewer for pouring water upon the hands of guests</i>	63
إِبِلِ όις: v. p. 438	314
إِبْسِ διάβολος: <i>Subst., slanderer; Satan, the Devil</i>	58
إِبْهَامِ μέγας	296 m
أَبَايَه πόποι: <i>exclamation of surprise, anger or pain</i>	62
أَحْبُولِه χηλή	315 m
أَحْجِيَه αἰνιγμα	111 m
أَخِ κάσις: <i>brother</i>	23, 299
أَدَى διδωμι	360 m, 387

608 XIX. CATALOGUE OF GENERAL HOMOLOGIES

أَرْجَوَان, أَرْجَوَان	ἀλουργής: <i>cloth of purple</i>	50, 63, 68
أَرْسَل, أَرْسَل	ἄγαμος: <i>unmarried, single, prop. of the man, whether bachelor or widower</i>	33
أُسْبُوع	ἐπτάς: <i>period of seven days</i>	31, 37
أُسْطُول	στόλος	339 m, 341
أُسْرُوب	ὁδός	367 m, 403
أُسْنَه	ὕπνου	348 m
أَكَل	φάγεῖν: <i>eat, devour</i> ; cf. φάγων: <i>glutton</i>	67
أَكُون	φάγημα: v. p. 442	65
أَلْ-	ὁ: <i>definite or prepositive article</i>	65
أَلَا	ἄρα: <i>interrog. Particle, implying anxiety or impatience</i>	92
أَلَمْ	ἄρ' οὖν: <i>used to draw an affirmative inference</i>	323, 434 m, 467 m
أَلْمَاز, أَلْمَاس	ἀδάμας, αὐτός: <i>diamond</i>	47, 49
إِلَه	θεός: <i>God, the Deity</i>	121
إِلَى	πρός	62, 172 m
إِلَى	πρός	62, 172 m
أَمْ	ἤ: <i>Disjunctive, or</i>	12
إِسَام	ἡγεμών	28, 614 m
أَمَرَ	ἐρεῖ: <i>tell, order</i> ; cf. εἶπον	112
أَمْر	ῥήμα: <i>subject of speech, matter</i>	111
إِسْرَاه	ἄνδρῆς	288 m
أَمْس	ἡμέρα χθές	xxix m
أُم	μήτηρ: <i>mother</i>	100-1
أُمّه	ὄχλος, λαός: <i>people</i>	56, 58
إِنْ	εἰ: <i>if, whether</i>	12, 34
إِنْ	οὐ: <i>not (W)</i>	34
إِنْ-	ἐν: <i>Prep., in</i>	316
إِنْتَبَر	ἀναβαίνω: <i>go up, mount</i>	100
أَنْتَ	σύ: <i>thou</i>	34

أُنْثَى	γυνή, γυναικός: <i>woman, female</i> ; cf. ἀνδρίς; اُنْثَى / ἀνδρογύνης, -νος: <i>man-woman; hermaphrodite</i> ; γύναν- δρος: <i>of doubtful sex; of a woman, virago</i>	112, 289
إِنْجَاس, إِنْجَاس	ἀγέρδα, ὄγκνη	94 m
إِنْسَان	ἀνὴρ, ἀνδρός	63, 285-6 m
أَخْل	φυλή, φύλον: <i>race; tribe or clan</i>	66, 73
أُم	ἡ: <i>ε. أم</i>	12
أَوَان	αἰών	320 m
أَوْز, أَوْز عِرَاقِي	ἀζευοί	95 m
أَي	ναί: <i>yes, verily</i>	56
أَيْر	ὄπλον	342 m
إِيرَان	(γῆ) πυρός: <i>(land) of fire</i>	300
وَيْن, قَيْن, قَيْن	ποῦ νυ: <i>where?</i>	28, 38, 62, 100
بِشَر	φρέαρ: <i>an artificial well</i>	81
أَلْبَارَحَة	ἡμέρα χθές	xxix m
بَارَك	εὐλογέω	115-16 m
بَشْرَاء, بَشْرَاء	(γῆ) πετρών: <i>'land' of rocks [Petra]</i>	300
بَتُول	ἀβατος	102 m, 459 m
بِرْعَاوْث	πυραύστης: <i>moth that gets singed in the candle</i>	45, 99
بِرْك	προσκυνέω	116 m
بِرْكَة	εὐλογία	43, 115 m
بِضَاعَة	χρῆμα	374 m, 426
بِضَل	πολεμικός [πτο-]: <i>skilled in war, warlike</i>	61
بَضَة	νῆπτα	95 m
بِضَى	βραδύς	97 m
بَعْد	μετά	172 m
بَعْل	ἡμίονος: <i>half-ass, i.e. mule</i>	51
بَقَر	βοῦς	40, 639 m
بُكَاء	κωκυτός	77, 455 m
بَكَة, مَكَة	μαντεῖον: <i>seat of an oracle</i>	133, 300, 326, 422-3

بلا	παρά	172 m
بَلَد	πόλις: <i>city, country</i>	40
بَلَع	βρογχιάζω: <i>gulp down</i>	57
بَلْعَه	βρόγχος: <i>gulp, draught</i>	57
بَلْعُوم	βρόγχος: <i>generally, throat</i>	57, 93
يَلِغ	εὐλογέω	41, 43, 115 m
بَلَاغَه	εὐλογία	115 m
بَلِغ	εὐλογος: <i>eloquent</i>	43, 115 m
بَنَى (عَئَان)	γένος	291 m
بَيْت	οἶκος: <i>house, temple</i>	13, 24, 77, 101
يَطْرِي	ιατρός: <i>v. p. 498</i>	73
بَيْن	διὰ μέσον	291 m
تَلْمِذ	μαθητής: <i>pupil, student, apprentice; disciple (W)</i>	72
تِينَه	σῦκον: <i>v. p. 602</i>	101
تَدِي	τιτθός: <i>a woman's breast, rarely the male breast;</i> cf. στῆθος	52, 77
تَعَب	κυναλώπηξ	57, 90 m
تَغْرَه, تَغْرَه	φῶς	337-8 m
تَغْرَه	ἄρθρον	xxviii m
يَتَقَل	σήκωμα: <i>v. p. 600</i>	72
يَقَه	πιστόν: <i>v. p. 454</i>	73
ثَلَاثَه, ثَلَاث	τρεῖς: <i>three</i>	37, 99
ثَلَج [snow]	χάλαζα: <i>hail</i>	37
ثَنَاء	αἶνη	110 m
ثَنَائِي	αἰνετήριος	110 m
أَثْنِي عَلَى	αἰνίζομαι	110 m
تَوْبَه	στρέψις: <i>a turning round</i>	37
تَوْر	ταῦρος: <i>bull</i>	45
جَار	πρόσχωρος: <i>Subst., neighbour</i>	62
الْجَبْسِي	ἡ γύψος: <i>chalk, gypsum</i>	67



جحر	φῶς	337-8 m
جدا	μέγας	296 m
جدل, جديله	χηλή	319 m
جذر	ρίζα: root	50, 69
جدل	στόλος	339 m, 341
إجترأ	ἀνδρέω	283 m
جریء	ἀνδρείος	288 m
جراءة	ἀνδρειότης	288 m
جری	κυρέω: v. p. 461	399
جری	ρέω	369 m, 412
جزاء	δίκη: satisfaction, penalty	58, 93
جزیره	πόλις, πτόλις: island	40
جاره	ἀνδρειότης	283 m
جسور	ἀνδρείος	288 m
جلال	ἀγαλμα: glory; μέγεθος	56, 296-7 m, 355 m
جلیل	μέγας	56, 296-7 m
جند	δέρος: skin, hide	60
جمل	κάμηλος	314 m
جمل	ὄπλον	342 m
جوده	μέγεθος	56, 296-7 m
جیل	κύκλος	94 m
حائط	τείχος: wall	64, 80, 95
حاذ الطبع	ὀξύθυμος	298 m
حافر	χηλή	314 m
حايض	ὀξύτης: sharp, sour	41
حام, محاسي	κηδεμών: protector, guardian	92
حب	ἀγαπάω: love	49, 91, 100
حبیب	ἀγαπητός	91, 102 m, 107-8
حبس	ἀपाσιτόν, ἵψον	67, 97 m
حبيل	ὄπλον	319, 321, 342 m

## 612 XIX. CATALOGUE OF GENERAL HOMOLOGIES

حَتَّى	ἕως ὅτε	319 m
حَجَب	καλύπτω: cover or veil oneself (cf. حِجَاب/κάλυμμα)	92
حَجَر	ἀγήρατος, πέτρος	94 m
حَرَارَه	πυρετός	105 m
حَارِب	πολεμέω: to be at war or make war; fight, do battle	61
حَرْب	ἀρμάν, ἔρις, πόλεμος	61, 73, 97 m
حَارِث	Ἄρητος, ἡρήτη: the Prayed for	324
حَرَث	ἀράω, ἀροτριάζω: plough, till	36
حَرْف	χηλή	319 m
حَرَق	ἐπιβρύκω (ῥώχειν), -ύχω, τρίζω: gnash, gnash the teeth	69, 109
حَرُون	ἀνδρεῖος	288 m
حَرِيم	χρήμα: of persons, χ. θηλειῶν womankind	91, 327, 374 m
حَزْمَه	δράγμα: handful; esp. as many stalks of corn as the reaper can grasp in his left hand, truss, sheaf	59
حَزَن	ἀσάζειν, πενθέω	98 m
حَسَب	ψηφίζω: count, reckon	53
حَسَا	γεμίζω: stuff, gorge; حَسَى load, freight	44, 243, 350 m
حَشْد	ὄχλος: crowd, throng	93
حِصَان	ἀξανίτης, ὄχειος (ἵππος): (horse) kept for breeding; ὄχημα: riding horse	95
حِشَه	λάχος: Poet. word, share	56, 421
أَحْصَى	ψηφίζω: v. حَسَب	53, 93, 421
حَصَا, حَصَبَاء, حَصَوَه	ψηφός: a small round worn stone, pebble	66, 95
حَصَل	ἤκω; ἵκω	421 m
حَصِيرَه, حَصِير	ψίαθος: a rush-mat, used for sleeping on, mat (V)	100
حَظ	τίθημι, κατα-: place, put, set down	64, 372 m, 421
حَظ	τύχη: chance; good fortune; ill fortune, misfortune, ill-luck	65, 421
حَف	ἀμπέχω: surround	56
حَق	δίκη: right, truth	58

XIX. CATALOGUE OF GENERAL HOMOLOGIES 613

حَكِيم, حَاكِم	ἡγεμών	28, 637 m
حَلَه	στολίσ; ὄπλον	339 m, 342 m
حَلَق	φάρυγξ; <i>pharynx</i>	93
حَلْقَوْم	λάρυγξ, υγγος: <i>larynx</i> or <i>upper part of the windpipe</i> ; but in Poets confused with φάρυγξ (gullet) حَلَق بَلْعَوْم	93
حُلْم	ὄραμα: <i>vision during sleep, dream</i>	73
حَلِيب	γάλας: v. p. 478	108
حَلِيد	ἄγαλμα	355 m, 376
حِمَار	ὄνος: <i>ass</i>	37. 40-44. 50. 100
أَحْمَر	ξανθός, Σκάμανδρος	93, 110, 316 m
حَمْد, أَحْمَد	αἰνίζομαι	110 m
حَمْد	αἴτη	110 m
حَمَاد	ἐπαιρέτης	111 m
حَمُود, حَمِيد	αἰνετός, αἰνητός: <i>praiseworthy</i>	109, 110 m
مُحَمَّد	ἐπαινετός: <i>praiseworthy, laudable</i> ; ἐγκωμιαστός: <i>to be praised</i> مَحْمُود	109 m, 111 m
حَايِض	ζυμίτης: v. p. 480	41
حِمْل	γόμος	360 m, 381
حَيَّه, حَيًّا	θύμος	297 m
حَنْجَرَه	φάρυγξ: v. حَلَق	38
حَن	ἐλεέω: <i>to have pity on, show mercy to</i>	50
حَنَان, حَان	ἐλεεινός: <i>showing pity</i> ; ἐλεήμων: <i>pitiful, merciful</i>	50
حَوْرِي	κόρη: <i>girl</i> ; with reference to virginity, <i>maiden</i>	44, 50
حَوْن	περί	172 m
حَيَاة	αἰών	320 m
حَيْن	„	319-20 m, 662 m
مُخْتَار	αἵρετός: v. p. 454	130
خَبَا	καλύπτω: <i>hide, conceal</i>	23, 297, 299
خَبِز	ὀπτάω: <i>bake bread</i>	47
مُخْبِز	ὀπτάνιον: <i>oven</i>	14, 47, 70

614 XIX. CATALOGUE OF GENERAL HOMOLOGIES

خبط	κόπτω: <i>strike, beat, knock</i> ; ἀπτω: <i>have intercourse with a woman</i>	43, 299
خاتم	τύπος: <i>impression, seal, stamp</i>	79
خراء	κόπρος: <i>excrement, ordure, of men and cattle</i> ; in pl.	93, 101
خرب	φθείρω: <i>destroy</i>	65
خراب	φθόρος: <i>destruction, ruin</i>	65
خَرَّ رَءَوْ		369 m. 412
خَرِيف	ῥα (C): <i>spring</i>	13, 50
خَشَخَش	ψιθυρίζω: <i>metaphr. of trees, whisper (i.e. rustle)</i> ; ψοφέω: <i>sound, make a noise</i> ; rustle (V) [the latter homologue is to be preferred]	53
خطب	καταινέω	110 m
خَطْر	πτόρθος: v. p. 476	416
خَطَّ	γράφω: <i>draw</i>	113 m
خَفَض	κουφίζω	13, 24, 353 m, 421
خَفَز	κουφίζω	353 m
خَفَى	καλύπτω: v. خبا	92
خَفَّ	χηλή	314 m
مَخَبَّ	χηλή	315 m
خَلَف	γεννάω: v. p. 480	289
خَلِيل	ἐταῖρος: <i>comrade, companion</i>	56
خَمَد	κουφίζω	353 m
خَمَد	πέντε: <i>five</i>	23, 99, 299
خَيْط	μίτος: <i>thread</i>	299
خَيْل	ἵππος, καβάλλη, κήλη	329 m
دَائِرَه	τροχός: <i>wheel</i>	93
دَار	θύρα: <i>dwelling</i>	73, 76
دام	δινεύω: <i>whirl, roll about</i>	58
دَوَم	ἐπιδινεύω: <i>whirl for the throw</i>	58
داود	ἀγαπητός	91, 102 m
داهيه	Ἰδης	318 m

XIX. CATALOGUE OF GENERAL HOMOLOGIES 615

دَبَكَة	τὰ βάκχεια: <i>Bacchic frenzy, revelry</i>	331
دَبْلَة	αἰλουρος: <i>cat</i> ; τίγρις: <i>tiger</i>	
دِرْهَم	δράχμη: <i>drachma</i>	66, 78, 100
دَلْو	χάλυνος	319 m
إِنْدَق	δαΐζω	341 m
دَسَن	δέμας	xxx1 m
أَذْخَم	ξανθός: <i>yellow</i> ; of horses, <i>bay</i>	93, 121, 366 m, 401
دَوْر, دَوْر	διάδοχος: <i>c. p.</i> 466	30, 101
دَيْن	δίκη: <i>judgment</i>	59
حَذَى, حَذَى	ὅδε: demonstr. Pron., <i>this</i> , formed by adding -δε to the old demonstr. Pron. ὁ; to designate what is <i>nearer</i> as opp. to what is <i>more remote</i>	75, 101
دَب	ὄπλον	319, 342 m, 406
ذَبَح	θύω: <i>sacrifice, slay</i> a victim; simply, <i>slaughter</i> ; σφάζω: <i>slay, slaughter</i> , properly by <i>cutting the throat</i>	30, 67
ذَخَائِر	ἀγορά: <i>supplies, provisions</i>	337
ذِرَاع	χείρ: <i>hand and arm, arm</i>	47, 99, 319
ذَكْر	ἀντήρ; ἀρστηρ, ἀρρτηρ	285-6 m
ذَنْب	στόλος	319, 339 m
ذَهَب	ξανθός: <i>yellow</i> , of various shades, used of gold	99, 101, 366, 400 m
ذَيْن	στόλος	339 m
رَاب	τυρόω: <i>curdle</i>	65
رَأْس	κράς	60, 348 m
رَأْفَد	ῥόος: <i>stream</i> (الرائدان: the Euphrates and the Tigris)	300 m
رَأَى	ὁράω: <i>see, look</i>	44, 101, 344
رَبَّى	τρέφω, ἐκ-: <i>bring up, rear</i> , esp. of children bred and brought up in a house	64
رَيْب	τρόφμος: Subst., <i>nursling, foster-child</i>	64
الرَّجْلَة (نبات)		288 m
رَجِم	ἐλεέω: <i>v. حَنَّ</i>	50
رَحْمَان, رَحْم	ἐλεήμων: <i>v. حَانَ</i>	50

616 XIX. CATALOGUE OF GENERAL HOMOLOGIES

رَحْمَه	ἔλεος: <i>pity, mercy, compassion</i>	50
رَحَى	τροχός: <i>potter's wheel</i> ; v. دائره	93
رَخَو	πρᾶος: <i>soft</i>	62, 53
رَشَح	ῥέω	369 m, 412
رَعَب	ταρβέω: <i>fear, dread; stand in awe of, revere</i>	63
رَعَد	βροντή: <i>thunder</i>	42
رَعَى	τρώγω: <i>gnaw, nibble, munch, esp. of herbivorous animals</i>	65
رَفَا	θεραπεύω	55, 59, 299, 344 m
رَفَف	τραυλοηχέω: <i>twitter</i>	64
رَقَبَه	τράχηλος, λου: <i>neck</i>	64
رَقَى, اِسْتَرَقَ	ἀνδραποδίζω	287 m
رَقِي, رَقِي	ἀνδράποδον, -δισμός	287 m
رَكَضَ	τροχάζω: <i>run quickly</i>	64
أَرْحَب	ταρβέω: v. رَعَب	63
رَحِينَه, رَعِين	ῥύσιον: <i>pledge</i>	97
رِيح, رِيحه	ῥόος: <i>current</i> ; [extended to mean 'wind', 'odour']	56, 65
رِيح	τροχός: <i>whirlwind</i>	56
رِيَق	ῥόος: v. رِيح (saliva)	56
زَايِر	ξένος: <i>guest, visitor</i>	52
زَيْر	ὄπλον	342 m
زَبَلَه, زَبَل, زَبَالَه	σκύβαλον: <i>dung, manure, refuse</i>	52
زَخَرَف	ἀγαλμα	355 m, 376
زَرَب	ῥέω	369 m, 412
زَرَع	σπείρω: <i>sow</i>	101
زَرَنَه	δράκων: <i>dragon, serpent</i> (river near Jaffa)	92
زَقَى	σειώ: <i>shake</i>	12
زَلَد	ἀνήρ	285-6 m
زُج	ζεύγνυμι	107 m
س-	future prefix, -σ-	84

NIN. CATALOGUE OF GENERAL HOMOLOGIES 617

ساعة	ώρα (C): <i>time of day, the time of day, hour</i>	50, 100
سليم, سالم	ὅλος: <i>whole, i.e. safe and sound</i>	49
سبح	αἰνίζομαι	110 m
تسبيح	ἐπαίνεσις	110 m
سبع	σκύμνος: <i>cub, whelp, esp. lion's whelp</i>	121, 322
سجیل	θέαγον	323 m
سجني	ἀσιγήρ, ἀφθονος	98 m
سرح	στέλλω	338-40 m
سرح	ἀπο-: <i>send off</i>	339-40 m
سرقند	Θεράππη, -ης: <i>a port on the east coast of the Mediterranean</i>	300
سفلح	στέγη: <i>roof</i>	41
سطر	ἄρθρον	xxviii m
„	ἔπος: <i>line of writing</i>	
سطم	πακτόω: <i>stop up, caulk</i>	67
سفر	στέλλω	338-40 m
سافر	ἀπο-	338-40 m
سفر	στόλος	339 m
مكوا	Σκευά	321-2 tm
سكب	χέω: <i>pour; smelt</i>	51
سكت	ἡσυχάζω: <i>keep quiet</i>	55, 92
سكن	οἰκέω, σκηνέω: <i>v. p. 593</i>	418
ساكن	σπυκλίνω	371 m, 418
سكون	a point of vocalization	22, 99, 336
سلاح	στόλος	339 m, 341
تسلط	βασιλεύω, -λίζω: <i>to be king, rule, reign</i>	101
أثمر	ξανθός, Σκάμανδρος: <i>brown, auburn</i>	48, 93, 316
يلوان	Shiloah Jes 8. 6 (a spring near Jerusalem)	336
سمار	σχοῖνος: <i>v. p. 436</i>	77
السؤال	a pre-Islamic Jewish poet	325
بين, بينه	ὀδούς, ὀδόντος: <i>tooth</i>	45, 82

618 XIX. CATALOGUE OF GENERAL HOMOLOGIES

سَهْلَةٌ	σχολή: <i>leisure, rest, ease</i>	44
سوء	κακόν: <i>evil, ill</i>	60
سور	θώραξ: <i>breastwork, parapet</i>	43, 45, 59, 77
سَوْفَ	ἐσόμενος: <i>future Participle of εἰμί [future pointer]</i>	64
سَيْفٌ	ξίφος, σκίφος: <i>sword; rapier</i> (VV) شيش	45
شارد	δράπης, -πέτης: <i>runaway, fugitive</i>	49
شاطيء	ὄχθη, -θος: <i>the bank of a river, shore</i>	46
شاطر	ἴστωρ: <i>knowing, learned, skilled</i>	28
شاف	σκοπέω: <i>behold, watch</i>	52
شال	φέρω: <i>bear or carry a load</i>	101
شال	στολή, -λīs: <i>garment (shawl)</i>	339 m, 341
شام	ξανθός, Σκάμαι-δρος: <i>in Ep. mostly used of fair, golden hair (but in later Gr. of complexion . . .)</i>	316 m
,,	Φοινίκη: <i>Phoenicia [Arabic name for Syria]</i>	93
شومٌ	κακόν: v. سوء	60
شَبْرٌ, شَبَرٌ	δῶρον	100 m, 389
شَبَلٌ	σκύμνος: v. شَجَّ	121
شَجَّ	σχίζω: <i>split, cleave</i>	93 m
شَجَرَه	ξύλον: <i>tree</i>	45
شدّ	στέλλω	338 m, 341
شدّه	δίφθογγος	21 m
شارد	δραπέτης: v. p. 585	49
شَرِسٌ	γοργός: <i>grim, fierce, terrible</i>	366
شَرْطٌ	εῖρηται: <i>treaty, agreement</i>	40
شَرَشٌ	ρίζα: v. جذر	45, 50, 69, 366
شرم	σπαράσσω	371 m, 417
شعل	πυρώω: <i>burn with fire, burn up</i>	56, 93, 100
شُغْلٌ	ἀγορά: <i>business of the ἀγορά</i>	355 m, 377
شَفَى	θεραπεύω	344 m
شَقَّ	δαιζω 341 m; σχίζω: v. شَجَّ; σπαράσσω	93, 371 m, 417
شَكْسٌ	ὀξυθυμέω	298 m



NIN. CATALOGUE OF GENERAL HOMOLOGIES 619

شِيس	ὄξύθυμος, -μίας	298 m
شكل	ἐκδέω: v. p. 542; συγκλίνω: v. p. 371	419-20
شَلَح	ἀποστέλλω	13, 100, 333-40 m*
شِمال	εὐώνυμος: euphem. <i>left, on the left hand</i> (because <i>bad omens came from the left</i> )	56
شَمْس	ξανθός; ἥλιος	93, 101 m, 366
شَمْنَه, شَمْنَه	χλαμύς: <i>mantle</i>	49
شَمْدور	Σκάμανδρος	316 m
شُوشَه	χαίτη: <i>mane</i>	78
شَاشِخ, شَاشِخ	ἡγεμών	28, 93, 637-40 m
شِيد	σύνδεσμος	308 m, 583 m
صابون	σάπων: <i>soap</i>	422
صبغ	χρῶμα: <i>colour</i>	45
صِبَاغ	χρoιά: <i>colour</i>	101
صَدَّ	στέλλω	338 m
صَدْر	στῆθος: <i>breast; metaph., the breast as the seat of feeling and thought</i>	52
صَدَنَه	πάθος: v. p. 448	93
صدق	ἐνδικος, ἔν-	362 m, 389
صديق	ἐνδικος, ἔν-	362 m, 389
صَرَب	ξηραίνω: <i>drain dry</i>	100 m
أَصْفَر	ξανθός	93, 316, 366 m, 401
,,	ὤχρος: <i>pale, wan, esp. pale-yellow, sallow; the colour yellow</i>	50
صَدَّ	ἀθάνατος	323 m
صَمَّ	πακτόω: v. ظَم	61
صَمَّ عَلَى	καταινέω: <i>agree, promise to do</i>	110 m
تَضَمِيم	αἶνῃ	110 m
صَنَم	ἀγαλμα: <i>statue in honour of a god</i>	45, 48, 74, 99, 355 m
صَهْر	πενθερός: <i>connexion by marriage, e.g. brother-in-law</i>	74, 262 m

620 XIX. CATALOGUE OF GENERAL HOMOLOGIES

صَاد	ζητέω: <i>seek, seek for; search after</i>	43
صَيَّاد	ζητητής: v. p. 557	57
صَيْدَه	ξουθός: <i>golden yellow</i> ; Σιδών	22, 31, 336, 393
صَبْع	ὑαίνα: <i>the striped hyena</i>	45, 51, 79, 101
ضَحَك	καχάζω: <i>laugh aloud</i>	24, 44, 99
ضَرُورَه	χρέος: <i>need</i>	101
ضَنْفِيرَه	στέφος: <i>wreath</i>	52, 319
ضَنْفِيرَه, ضَفَر	χηλή	315 m
ضِلْع	σκέλος: <i>side</i>	81
ضَمَمَه	a point of vocalization	99
ضَاوُوس	ταώς: <i>peacock</i>	49
طَاف	δινεύω: v. دام	58
طَالُوت	τελευταῖος	47, 324-5 m
طَبِخ	ὀπτάω: v. خَبَز	47, 100
طَبْع	θύμος	297-8 m, 300
اِنْضَرَب	θορυβάζομαι: Pass., <i>to be troubled</i>	97 m
طَرَبُوش	κάλυψις: <i>covering (headgear)</i>	72
طَرَف	ἄρθρον	xxviii m, 318
طَرِي	πράος: v. رَخَو	93
طَعْم, طَعْم, طَعْم	γεῦμα: <i>taste</i> ; ἔδεσμα: v. p. 486	47, 401 m
طَنَل	τρυφερός, τριφής: <i>delicate; tender; of an infant</i>	43
طَلَق	ἐξαποστέλλω	339-40 m
طَهَر	καθαίρω: v. p. 487	394
طُور	διάδοχος: v. p. 486	101
طَهَارَه	κάθαρσις: <i>cleansing from guilt or defilement; purification</i>	82
طُور	ὄρος	368 m, 410
طُوفَان	[deluge] τυφών: v. p. 528	77
طَوَّق	τροχός: <i>hoop</i>	93
طَيْرَان	πτέρυξ: <i>flight</i>	62

NIX. CATALOGUE OF GENERAL HOMOLOGIES 621

طَيْرِد	πτερόν: <i>omen</i>	62
طِين	θίς: <i>sand or mud at the bottom of the sea</i>	43, 47, 73*
طَيِّب	ἀγαθός: <i>good, in moral sense</i>	101
طَبِي	ὑαίνα: <i>a kind of antelope</i>	45, 51, 101
ظُر	χηλή	319 m
ظَلَف	ὀπλή	314 m
ظَلَن	σκιάζω: <i>cast a shadow</i>	33
ظِل	σκία: <i>shadow; shade of trees, etc.</i>	45
ظَهْر	ἀγορά: ἀγορῆς διάλυσαι <i>the time just after mid-day</i>	99, 377
عَائِر	ἄκουρος: <i>childless</i>	44, 380
عَال	καλός: <i>good, of fine quality</i>	60
عَال	μέγας	297 m, 300
عَالَم	τὸ ὄλον: <i>the universe</i>	24, 37, 42, 49
عَام	αἰών	320 m
عَانِي	πονέω: <i>suffer</i>	61
عَائِر	ἐταίρα: <i>courtesan</i>	56
عَبَّاس	Αἴας: <i>Ajax</i>	121
عَبَّار	ἔπος: <i>word</i>	50
عَبْد	ὀπηδός: <i>attendant</i>	128
عَبْدُ اللَّهِ	(possibly) אַבְדֵּי יְהוָה IR 4. 6 Neh 11. 17 אַבְדֵּי יְהוָה Jer 36. 26 ὀπηδός θεοῦ	128
عَبْدُ الْمَلِكِ	a follower of Moloch, in pre-Islamic times; cf. מַלְכִּי	93, 307
عَبِي	γεμίζω	360 m, 385
عَتَر	μέγεθος	298 m
عُشَد	πυραύστης: v. برغوث	62, 93
عَجَلَه	κύκλος: <i>wheel</i>	73
عَد	ἀριθμέω: <i>number, count, reckon</i>	63, 382
عَدَد	ἀρίθμημα: <i>number</i>	63
أَعَد	στέλλω	338 m, 340
عَدِيد	μέγας	296 m

622 XIX CATALOGUE OF GENERAL HOMOLOGIES

عَدَن	Αἶδης	121, 318 m
عَدَن	Ἀθήνη: <i>Athene</i> (the port of Aden)	121, 134, 300
عذاب	πάθος: <i>suffering</i>	61
عَذَاء	ἄνευ ἀνδρός	289 m
عِراق	ἄργος: = πεδῖον ( <i>plain</i> )	300
عَرَبُونَ	ἀρράβων, ῥύσιον	97 m
أَعْرَابِيّ	عَرَبِيّ Ἀράβιος, -ικός: <i>Arabian</i> ; ἐρημικός: <i>living in a desert</i>	130
عَرِيَّة	πόρευμα: <i>carriage</i>	62
عرف	ἀρπάζω	383
عَرَفَات	ὄροφοι	46, 130 m
عِرْق	ῥακίς: <i>branch of a blood-vessel</i>	93
„	رَیْز: v. جذر	50
عَرُوس	ἐραστός	103 m
عَرَّه	μέγεθος	298 m
عُدَّة	ὄπλον	342 m
عَسَى أَنْ	τάχ' ἂν: (τάχα, ἂν., <i>perhaps</i> عَسَى, <i>probably, perhaps</i> )	63
عَشَقَ, تَعَشَّقَ	ἀγαπάω: <i>treat with affection</i>	33, 91
عَشْر	ἀγορά: ἀγορῆς διάλυσσις v. نُشْر	397
„	ἐτηρίς: <i>tenth of years</i>	
عُشْفُور	στρουθός: <i>sparrow</i>	81
عَضَاد	σπήλη	339 m, 341
عَضَل, عَضِين	μέγας	56 m
عَضَله	Αἶδης	121, 318 m
عَظْم, عَظْم	ὀστέον: <i>bone</i>	31, 99
عَظْلَه	σχολή: <i>leisure; idleness</i>	45
أَعْطَى	δίδωμι: <i>give, grant, offer</i>	58
عَفِيف	νηφάντος	104 m
عَقْرَب	σκορπίος	331 m

NIX. CATALOGUE OF GENERAL HOMOLOGIES 623

عُقْلُهُ	ἄρθρον	xxviii m
عَلَى	πολλάκις: <i>perhaps, perchance</i>	61
عَلَوُش	κάλλιστος: <i>best, of the finest quality</i>	60
عَلَى	ἀνά: <i>on, upon</i>	168 m
عِمَامُهُ	στέφος, στέμμα: <i>crown, wreath</i>	54, 56, 93
عُمْدُهُ	μείζων	297 m
عُمُر	θύμος	297 m
عُمَر	*Ομηρος: <i>Homer</i>	121
عُمَر	γεμίζω: <i>load</i>	44
عِمْلَاق	ἀνδρογίγας	289 m
عُتْرَد	أثير [a hero of pre-Islamic Arabia]	285 m
تَعْنَى	πονέομαι: <i>work hard, toil</i>	61
تَعَبَد	αἰνίζομαι	110 m
تَهْد	εἰρήνη: <i>treaty, agreement</i>	40
تَيْن	παιδίον: <i>little or young child</i>	61, 101
تَيْن	أوس: أثير: v. p. 337	337 m
غَبُوف	αἰθέριος	104 m
غَابَهُ	νόστος: <i>grove</i>	57
غَبِي	ἀβύς, ἀβύτης	94 m
غُرَاب	κόραξ: <i>raven</i>	302
غُرَام	ἔρως B., ἔρως: <i>love</i>	97 m
غُرَب	ἔσπερος	378 m
غُرْد	τραυλοηχέω: v. رِفْرَف	64
غُرْفَهُ	ὑπερῶον: v. p. 89	414
غُرْلَهُ	κουρά	394 m
غُش	καταγοητεύω: <i>cheat</i>	45
غُطَايَهُ	κάλυψις: <i>covering</i>	82
غُلَام	δοῦλος: <i>slave</i> ; πῶλος: <i>young man</i>	53, 67, 99, 101
غُور	γῆ: <i>land</i> (in Transjordan)	
غُيْمَهُ	νέφος: <i>cloud</i>	44, 57
أَفَاد	ὠφελέω: <i>benefit</i>	93

624 XIX. CATALOGUE OF GENERAL HOMOLOGIES

فَائِدَة	ωφέλεια, -λησις: <i>profit, advantage</i>	93
فتح	πετάννυμι: <i>open</i>	101
قَتَحَة	a point of vocalization	99
قَتَا، قَتَى	παῖς, παιδός: <i>child, boy or girl</i>	82
أَوْجَع، تَفْجَع	ἀλγέω, αὐγείν	98 m
فَجَل	ῥαφανίς: <i>radish</i>	93
فَخَذ	ἐπιγουνίς, -δος: <i>part above the knee, thigh-muscle</i>	380
قَرَج	ῥαγάς: <i>fissure; = rima, γυναικεία φύσις (female organ)</i>	100
قَرَض، فَرِضَه	ἔργον: <i>task</i>	50
فَرَعُون	Φαραώ, ἑφορος: <i>Pharaoh; overseer, guardian, ruler</i>	336, 345
فَخ	κουφίζω: <i>cancel</i>	353 m
قَر	φράζω: <i>explain</i>	24, 44, 69
فَقِيسَاء	ψηφοθέτημα: <i>tessellated pavement work</i>	53
مَثَل	ἄρθρον	xxviii m
فَظِن	πινυτός: <i>prudent</i>	73, 105 m
فَظَنَه	πινυτή: <i>understanding, wisdom</i>	73
فَعَل	ποίημα: <i>work; deed, act</i>	74, 84, 381
فَقَرَه	ἄρθρον	xxviii m
بَفَكَه، بَفَكَه	ἀσπακῶς	98 m
فِلَاحَه	ἔργον: <i>tillage</i>	50
فَلَق، فَلَاق	χηλή (cf. p. 371)	315 m
قَنَار	φανά: <i>torch</i>	65, 69
فَنَجَان	ἀγγεῖον: <i>vessel</i>	38
فَنَه، فَنَه	πινυτή: v. فَظَنَه	73
عَلَى النُّور	ἀνὰ τόπον: <i>on the spot, immediately</i>	64
فِيل	θηρίον: <i>wild animal; freq. of elephants</i>	92
قَبَض	ἄπτω: <i>take hold of</i>	14
قَادِر، قَادِر	μέγας	296 m
قَزَم	ἀνδριον	288 m

## XIX. CATALOGUE OF GENERAL HOMOLOGIES 625

قاضى	δικαστής: <i>a judge</i>	53, 101
قبل	πρό	172 m
قَبْلَهُ, قَبْلًا, قَبْلُ	πρός	173 m
قبيله	φυλή: <i>clan, tribe</i>	74
قتل	κτείνω: <i>kill, slay</i>	23, 33
قِثَاء	κολοκύνθη: <i>round gourd</i>	60
قِدَاد	ἀγιοσύνη: <i>holiness, sanctity</i>	74
قُدْس	ἀγίασμα, ἀγιαστήριον, ἀγίστευμα: <i>sanctuary</i>	79
قَدِيس, قَدُوس	ἀγιστός: <i>hallowed</i> ; ἅγιος: <i>holy, pure</i> ; ἀγρός: <i>chaste, pure</i>	21, 40, 102, 107
قُرْآن	χρημα: <i>oracle</i>	93, 327, 374 m, 427
قَرْن	κέρας	348 m
,,	κράς	348 m
قَرِيب	περί	172 m
قَرِيد	πολείδιον, πολίδιον: <i>Dim. of πόλις (city)</i>	571 m
قَسَم, قَسَم	σχίζω: <i>split, divide, part, separate</i>	53, 93
قِصَامَه	ξύσμα: <i>shavings, filings</i>	52
قَسَبَه	σχοῖνος: <i>rush, reed (W)</i>	78
قَصْر	οἶκος: v. بيت	77
قَتَد	αἶτη, αἶνος	110 m
قَحِيي	ἔσχατος: <i>farthest, extreme</i>	55
قَطْر	πόλις, πτόλις: <i>country</i>	40
قَنَز	κουδίζω	353 m
قَنَد	κόβινος: <i>basket</i>	78
قَنَل, قَنَل	κουδίζω	353 m
قَمَد	στέφος, στέμμα: v. عمامه	56
قَمِين, قَمِين	κάμινος: <i>kiln</i>	399 m
قَنَد	ἀκανθώδης, -θόχοιρος: v. p. 569	90 m
قال	καλέω: <i>call, summon; invite</i> Ἀγγῆ Esth 2. 14, 4. 11; <i>intoke</i> Ἀγγ Gn 12. 8; Pass., of the god, to be intoked	

Dt 28. 10 Jer 44. 26; Pass., <i>to be called</i> אָקָה Dt 25. 10 ICh 13. 6 Zach 8. 3; special construction— Ἀλησίου ἐνθα κολώνη κέκληται where is the hill called the hill of Alesion (Il. 11. 758) يُقَالُ لَهُ אָקָה IIS 20. 1 Jes 48. 1	395
قَوْمٌ δῆμος, λαός: v. أَمَّة	56, 58
قِيمٌ κηδεμών: guardian	92
كَلِيلٌ ὅλος: whole, entire, complete in all its parts	49
كَائِنٌ διάκονος: attendant or official in a temple or religious guild	73
كَبِدٌ ἥπαρ, ἥπατος: liver	82
كَبِيرٌ ἀψίορ μέγα (big)	98 m
كَتَبٌ γράφω: write	101
كَتَبٌ γραφεύς: scribe, scribe	40
كِتَابٌ γραφή: book	21, 40
كُتَابٌ γραμματεῖον: a school	40
مَكْتُوبٌ γράμμα: letter	40
كِتَانٌ χιτῶν: tunic (Accadian kitinnu 'linen garment', Hebrew kēṭōnet 'tunic' . . .); cf. كَتَان, linen	77
كَثِيرٌ ἀψίορ πολύ (many)	98 m
كَذَا καὶ ὥς: even thus (W)	51
كَذِبٌ ψεῦδος: falsehood, lie	47
كَرَّخَانَه ἐργαστήριον	xxvii-xxviii m
كُرْسَى κλισία: couch or easy chair	332
كَرْشَه, كِرْشٌ χορδή: guts, tripe	47
كَرْه a point of vocalization	99
كَعْبَه, كَعْبٌ κύβος: cube, esp. cubical die; block of stone	130
كَفَتٌ ἀπτω: v. p. 503	14
كَفِيَه سτέφος: v. عمامه	
كَكْبٌ χαροπός	90 m
كُلٌّ ὅλος: = πᾶς (all, the whole, every)	21, 40, 47, 49



NIX. CATALOGUE OF GENERAL HOMOLOGIES 627

كَلَاب	χηλή	315 m
كوز	πρόχοος: v. ايريق	63
كوفان	Σκυθῶν (γη): the land of the Scythians	129
كوفد	Σκυθία: Scythia	129
كوفى	Σκύθης: Scythian	44, 129
كَي	καῦσις: cautery	73, 78
لَنْ	οὐ: not (W)	12, 24, 35
لائق	προσήκων: Part. of προσήκω, as Adj., befitting, proper, meet	62
لبس	ἀμφιάζω; καλύπτω: v. p. 502	174-5 m
تَلْجَلَج	τραυλίζω: mispronounce a letter, lisp; of children	64
لَعَق	لَحَس: لَئِخ: lick up	12
لُخِي	γένυς: jaw	47
لُئِخ	τραυλίζω: v. تلجلج	64
لِسَان	γλῶσσα: tongue, language, dialect; anything shaped like the tongue	68
تَلْجَلَج	τραυλίζω: v. تلجلج	64
لُغَة	λόγος: speech, language	43, 73
لُتَمَان	ὁ ἡγεμών	23, 637 m
لَمْ	οὐ: v. لَا	12, 35
لِمَا	τί χρήμα: ichy?; what?	64, 426
لُجْجَة	λόγος	399 m
لَيْث	λῆς: Ep. for λέων, λέοντος: lion	43, 82, 101
لِيل	λύξ: v. p. 503	39
لِاس	ψηλαράω: feel about for, grope or search after	53
لَتَى	πότε	400 m
لُجْجَة	θυμιατήριον: v. p. 568	71
لُجْجَة	ὄπλον	342 m, 406
لُحْجَة	ὄπλον	342 m
لُخ	μυελός: marrow, brain	77
مَخْلَب	χηλή	315 m

628 XIX. CATALOGUE OF GENERAL HOMOLOGIES

مَدِيح	αἶνη: = αἶνος, ἔπαινος	110 m
مَدْحِي	αἰνετήριος	110 m
مَدِينَة	πόλις: v. قريه	63, 82
مَرْكَب	πορθμεῖον, -μῖς: passage-boat, ferry-boat, ship, boat	62
يَنْمَار	κέντρον: pin, rivet	71
مَحَارِي	χρῆμα: in pl., money	91-2, 328, 424
مَعَ	μετά	94 m
مُقَظَم	μέγεθος	298-9 m
يَلْبَن	πλυνθεῖον	308 m
مَلِك	βασιλεύω, -λίζω; to be king, rule, reign	37, 99
مَلِك	βασιλεύς: king, chief	37, 99
مُلْك	βασίλεια: kingdom, dominion	101
مِنْ	ἀπό: from	169 m
يَنْبَر	βωμός: raised platform, stand	77, 79, 100-1
يَنْشَار	πρίων: saw	49, 79
مَنْ	δόμα, δῶρον: v. pp. 140-1, 389	327
مَوْت	θάνατος: death	55, 59
مَوْسَى	μάντις: diviner, seer, prophet	326
مِينَاء	λιμὴν: harbour	56
مِثْل		101, 333
نَار	φάος, φῶς: fire	337-8 m
نَبَات	φυτόν: v. أَب	74, 80
نَبِيء	προφήτης: prop. one who speaks for a god and interprets his will to man; prophet (W)	62
نَحَا	ἡγέομαι: lead the way	50
نَحْت	χαράσσω, -ττω: engrave, carve	44
نَحَاس	κηκός: pale yellow, saffron	60
نَخْل	φοῖνιξ, -ικος: date-palm	65, 82
نَخ	κουφίζω: cancel	353 m
نَشَف	ξηραίνω	366 m, 402
نَصَح	αινίζομαι	110-11 m

NIN. CATALOGUE OF GENERAL HOMOLOGIES 629

نظر	τηρέω: <i>watch over, take care of, guard</i>	33, 92
نَقْلُ	φθόγγος: <i>speech</i>	66
نَعْل	ὑπόδημα: <i>shoe or half-boot</i>	74
نَعَمْ	ναὶ μὴν: <i>yea, verily; in answers, yes</i>	56
نفخ	φυσάω: <i>blow, puff</i>	101
نَقَش	χαράσσω: <i>v. نحت</i>	33, 100, 425
نَمَر	μεριζόμενος: <i>Pass. of μερίζω, to be divided</i>	101
نَبَار	φῶς	65, 337-8 m
نَوْم، نَام	ὑπνος, -ον: <i>sleep, slumber</i>	57, 77-8
نور	φῶς	30, 101, 337-8 m
نِيل	Νεῖλος, ῥόος: <i>stream</i>	313 m
خانه	στέχος: <i>v. عمامه</i>	56
حَام	δινεύω: <i>roam about</i>	58
خَوْلَاء	ὁδε, οἶδε: <i>demonstr. Pron., these</i>	76
خاون	ὄλμος: <i>mortar</i>	28
حَبْط	κουδίζω: <i>lighten, assuage</i>	353 m
خَدَأ	ἡσυχάζω: <i>to calm</i>	92
حَدَى	ἡγέομαι: <i>guide</i>	42, 50
حُدَى	ὁδός: <i>way, road; τῆς ἀληθείας ὁ. the way to truth</i>	45, 50
حَلْ	ἀρα: <i>v. لَا</i>	28, 92, 353
حُنَا	ὄνυ: <i>here</i>	40, 92
حُنَاك	ἐνθα: <i>there, thither</i>	40, 92
حِنْد	ἀνοδος: <i>inland, esp. into Central Asia</i>	300
حَيَّكَل	οἶκος: <i>v. بيت</i>	77
وَتَد	πάσσαλος: <i>peg</i>	61
يَقْد	πιστόν: <i>confidence</i>	73
وَدَّ	ἀγαπάω	108, 240 m
وَدود	ἀγαπητός	102 m, 107-8
وراء	ὕστερος: <i>behind</i>	57
وَرْد	ρόδον, βρ: <i>rose</i>	41
وَرْدَى	ρόδινος: <i>made of or from roses</i>	41

## 630 XIX. CATALOGUE OF GENERAL HOMOLOGIES

وَرَشَه	ἐργαστήριον	xxviii m
وَرَك	ἄρθρον	xxviii m
وَسِيل	ὁδός	367 m, 403
وَسْوَش, وَسْوَش	ψιθυρίζω: <i>whisper, whisper slanders</i>	51, 53
وَصَل	ἤκω	421 m
وَأَوْصَى عَلَى	τίθημι, κατα-: <i>make a testamentary disposition</i>	64
وَضَعَ	τίθημι	372 m, 423
وَعَدَ, وَعَدَ	αἰνίζομαι	110-11 m
وَلَدَ	βλαστός: <i>offspring</i>	101
وَهَنَ	ἄβαгна, φθίνω	94 m
يَدَ	γυῖον: <i>the hand</i>	101
يَعْتُوبَ	κακκάβη (B): <i>partridge</i>	60
يَاقُوتَ	ἀνθραξ: a precious stone of dark-red colour, including the <i>carbuncle, ruby, and garnet</i>	63
يَوْمَ	ἡμαρ: <i>day</i>	57

## EPILOGUE

Untold χρήματα, סָאָרִי/סָאָרִי have been poured on to the foregoing pages—glittering χρυσός ἀπρόβητος/כֶּהֱם אֶפְסוֹ and scintillating ἀδάμας/אֶפְסוֹ, besides δραχμαί/דֶּרַחְמַי past counting—and it is time to take stock of these precious Graeco-Hebraic-Arabic finds. It is therefore proposed to contrast change in sound and form with semantic sameness and similarity of expression, to establish the multilateral connection between homologies, to point out exceptional ones, and to outline the pattern of life which emerges from the general survey. So that, looked at from any and every aspect, it should be manifest that Hebrew is Greek by another name.

There is not much new in what I am about to say. An open-minded scholar who has studied what I have so far elaborated, and mastered it, would find most of my new-style colophon to be a leisurely exercise in dotting the *is* and crossing the *ts*. But if my experience is anything to go by—and I cannot be expected to ignore my own experience—his kind, if not exactly a *rara avis*, is by no means a common bird. There are bound to be prejudiced and sceptical readers. I hope that to them my valedictory observations would act as a gentle reminder of some crucial points, and might stimulate them to examine further some of the past six hundred and thirty illuminating pages.

## IDENTITY OF HOMOLOGUES

In the course of the evolution of a language, letters—even when preserving their shape—alter their pronunciation; words, too, metamorphose in various ways. These usual, nay, inevitable phonetic and morphological mutations which—with the passage of time and change of circumstance—occur in one and the same language, are reflected in the differences prevailing between Greek and Hebrew words. So that Hebrew is Greek, albeit somewhat altered Greek—Asiatic or Continental Greek, as distinct from European Greek—and it altered as to sound and form in an

unparalleled manner, resulting in a differentiation which is peculiar and defies comparison.

Words also change and extend their meaning or become obsolete in the course of philological development. Since they clothe our concepts, they in some respects resemble clothes. Like clothes, they are subject to the vagaries of fashion; like old clothes, old words are turned to new uses or discarded and replaced. Here again, the relation between Greek and Hebrew is unique. In contrast to so much phonetic and morphological change undergone by Greek homologues, despite the exposure over many generations by Hebrew homologues to the likelihood of a multitude of semantic alterations, the meanings of respective Greek and Hebrew homologues almost invariably coincide with uncanny precision.

Take  $\Psi\tau$  as an example: it is not derived from  $\phi\theta\acute{o}s$ , any more than  $\phi\theta\acute{o}s$  derives from  $\Psi\tau$ ; nor is  $\Psi\tau$  a dialectal variant of  $\phi\theta\acute{o}s$ ;  $\Psi\tau$  is  $\phi\theta\acute{o}s$ —despite their obvious phonetic dissimilarities—because (a) these can be fully accounted for, and (b) the several meanings of these two words are identical. It is submitted that as one generation succeeded another, the Continental Greeks, or  $\eta\pi\epsilon\rho\acute{o}\tau\alpha\iota$ —the Hebrews, that is—pronounced  $\phi\theta\acute{o}s$  more and more differently from their European kinsmen: the spiritus lenis changed into  $\tau$ , according to Proposition 11; the first and second  $\phi$  turned into  $\alpha$ , according to Prop. 5 (4); and  $\rho$  dropped out, according to Prop. 17 (5);  $\theta$  became  $\tau$  (a letter, though not necessarily the sound it represents, unknown in ancient Greece), according to Prop. 9 (5); and terminal  $\sigma$  became  $\rho$ , according to Prop. 5 (P).

The changes undergone by  $\phi\theta\acute{o}s$  to assume the phonetic disguise of  $\Psi\tau$ , have been analysed from the viewpoint of Baghdadi and Sephardi pronunciations. An Ashkenazi or Yemenite, however, would have dispensed with the conversion of  $\phi$  into  $\alpha$ , for he *sees*  $\Psi\tau$  and *reads*  $\tau\tau$ —pronouncing the proper noun  $\tau\tau\alpha$  (oxytone), as the others would the abstract noun  $\tau\tau\alpha$  (paroxytone). This fact is of exceptional significance, because it seems to show that, among a section of the Jews, Greek sounds and words have, to this day, preserved—partly, at any rate—their original Hellenic pronunciation; and that the Jews have, to that limited extent, preserved their Hellenic identity.

None of these changes occurred abruptly or arbitrarily; they, like numerous others, must have come about by usage and abusage, slowly and almost imperceptibly permeating the whole vocabulary. It is characteristic of them, however, that they followed a distinct pattern, mirrored in the variation of letters and vocalization found throughout the Bible, and in similar variations which distinguish the Greek dialects. This is so true, that certain Hebrew homologues show both the complete and the incomplete alterations undergone by the Greek words to become their respective Hebrew homologues, in accordance with the said biblical and dialectal modifications, e.g. μέσος מִחֲצִית מִחֲצִה; and μόριον מְעוֹר מְעַר, עָרִיה, עָרוּה according to Props. 5 (M), 9 (4); γαληνός שְׁלֵאֲנָן שְׁלֵאֲנָן, according to Props. 9 (5), 17.

יָשָׁר is ὀρθός, and not vice versa, because ὀρθός resulted in יָשָׁר and not the other way about; for there is no rule in Hebrew whereby terminal ך turns into ך, whereas final σ turns dialectally into ρ. Similarly, as regards the homology עָקָר ἄκουρος: it is more correct to state that עָקָר resembles ἄκουρος than vice versa—on the analogy that a son resembles his father rather than the father the son—because the Hebrew adjective developed from the Greek adjective. This is a compound made up of two independent constituents—a privativum and κοῦρος, κόρος (boy, son)—whereas עָקָר seems to be, and has always been considered to be, a simple word. There is no עָ and קָ in Hebrew. It is submitted that ἄκουρος was pronounced עָקָר, and not עָקָר ἄκουρος; because it is Greek that anciently—long before the Trojan War—started altering into Hebrew, and not Hebrew into Greek.

Semantically, however, יָשָׁר covers the meanings of ὀρθός: in line, *straight* (opp. σκολιός crooked (W), *bent* (עָקָרָה) and πλάγιος aslant (W), *athwart*; metaph., *crooked*, *treacherous* (וְלֹא יָשָׁר)) Ez 1. 7; *right, safe, prosperous* Jer 31. 9 (8) Ps 107. 7 Esr 8. 21; *right, true, correct* IIS 1. 18, 19. 7; *true, real, genuine* IS 29. 6 IIR 10. 15; *upright, just* Dt 32. 4 Ps 33. 1 Job 1. 1; of persons, '*straight*', *straightforward* IS 29. 6 Job 1. 1; ἡ ὀρθή (sc. ὁδός) *straight, right* Hos 14. 10.

This is equally true of the kindred homologies of *ὁρθός*, although not all their Hebrew constituents are cognates of *יָשָׁר*:

*ὁρθίος*: *steep, uphill*; *ὁρθιον*: *steep descent* מוֹרָד Mich 1. 4 (prefix-suffix metathesis, *θ/ד*) יָרַס Nu 22. 32.

*ὁρθότης*: *straightness*, opp. *κάμψις* (צִמְיָד), metaph., *rightness, correctness* יָשָׁר Dt 9. 5 Ps 25. 21 יִשְׁרָה IR 3. 6 יָהָר Prv 17. 7 (יָ, *θ/ש*, σ/ר, —ρ, —τ).

*ὁρθόω*: generally, *build, raise* יָרָה Gn 31. 51 Job 38. 6; *rise from one's seat, stand up* קָם Gn 37. 7 Lev 19. 32 IIS 13. 15 Esth 5. 9, 7. 7 לוֹ קָם Cant 2. 10; *go straight* אָשָׁר Prv 9. 6 [cf. *ὁδεύω*] צָלַח Jer 12. 1; Pass., of actions or persons acting, *succeed, prosper* צָלַח Nu 14. 41 Jer 22. 30; of persons and places, *to be safe and happy, flourish* צָלַח Ez 17. 10 (יָ, —θ; —ορ, *θ/χ/ק*, +מ; יָ, *θ/ש*, +ר; יָ, *צ/ל*, *θ/ח/ק*); = *ὁρθιάζω*; cf. *θάλλω*.

*διορθόω*: *make straight* יָשָׁר Jes 40. 3 Prv 3. 6 אָשָׁר Jes 45. 2 הָיָשָׁר Ps 5. 9.

*ἐξορθόω*: *set upright* הָקִים Lev 26. 1 Dt 27. 2 IR 7. 21.

*κατορθόω*: *set up, erect* הָקִים Ex 26. 30 IIS 24. 18 Jer 10. 20 הָקִים Ex 40. 17; metaph., *keep straight, set right* אָשָׁר Jes 3. 12, 9. 15 הָצִלִיחַ Gn 24. 21 Dt 28. 29; *accomplish successfully, bring to a successful issue* הָצִלִיחַ Gn 39. 3; *go on prosperously, succeed* הָצִלִיחַ Gn 39. 2 Ps 1. 3 ICh 29. 23; of success in war הָצִלִיחַ IR 22. 12 Jer 32. 5 הָרַשִׁיעַ IS 14. 47 (—ο, *θ/ש*; +ע).

*κατόρθωμα*: *that which is done rightly, virtuous action* מִישָׁר Ps 67. 5; in pl. opp. *ἀμαρτήματα* (מַרְדּוֹת *sinful actions*) מִשְׁרִים Jes 26. 7 Dan 11. 6 ICh 29. 17; *perfection* מִישָׁר Jes 11. 4 (prefix-suffix metathesis).

Compare, or rather contrast with the above homologies, the explanations of two English words set out in *The Concise Oxford Dictionary*: one descended from Old English, the other derived from another modern Aryan language. Unlike Hebrew words *vis-à-vis* their respective homologues, these two words bear hardly any semantic relation to their respective origins, because they have undergone derivative developments.

1. 'true' (-ōō), adjective, adverb, and verb transitive. 1. In accordance with fact or reality, not false or erroneous . . .
2. In accordance with reason or correct principles or received



standard, rightly so called, genuine, not spurious or hybrid or counterfeit or merely apparent, having all the attributes implied in the name . . . 3. Accurately conforming *to* (type, etc.). 4. (Of voice) in perfect tune. 5. Loyal, constant, adhering faithfully . . . 6. (Of wheel, post, beam, etc.) in correct position, balanced or upright or level. 7 (arch.) Not given to lying, veracious; honest . . . 8. ~ *bill*, bill of indictment endorsed by grand jury as being sustained by evidence; ~-*blue* adjective and noun, (person) of uncompromising principles or loyalty . . . 9. adverb Truly . . . 10. verb transitive Bring (tool, wheel, frame, etc.) into exact position or form required . . . [Old English *tréowe* (*tréow*, see TRUCE), cf. Dutch *getrouw*, German *treu*, Old Norse *trygg*]

'truce . . . [Middle English *trewes*, pl. of Old English *tréow* compact, faith, see TRUE]'

II. 'sutler, noun Camp-follower selling provisions etc. [from Dutch *soeteler* (*soetelen* besoul, cf. German *sudlen* to sully)]'

The question naturally arises, and it is a standing question, one that is implicitly put at every turn: Is it a mere coincidence that a variety of shades of meaning should be shared by two words which in effect closely resemble each other, one Hebrew and the other Greek? If it is not, if indeed it cannot be an accidental happening, then one is, one must be—both in logic and common sense—inevitably and forcibly driven to the conclusion that these are twin-words, identical words; that, practically and realistically speaking, they are one and the same word which happens to be *differently pronounced*.

#### RIVALRY

As a rule, suitable Greek candidates to form a sound homology are scarce, but occasionally several present themselves with plausible credentials. Then one suffers from *embarras de richesse*, and one has to exercise great care in choosing between the rivals, allowing each one of them to press its suit to the utmost. A classic example is: *κουρίζω* (B), *ξυρίζω*, *ποκίζω*. Phonetically, every one of them is a good match for ἰλ; while semantically, all three treat of hair-cutting, though each conveys a different shade of meaning. In the circumstances, which of them—if any—would properly homologize with ἰλ? Clearly, this is a typical case where the prescribed tests have to be applied in order to resolve

the obvious dilemma. After due consideration of the several claims, the palm in this contest easily goes to *ποκίζω*, for two reasons: first, the contexts point to *יִלַּךְ* being mostly used in connection with wool shearing; and secondly, *יִלַּךְ* has three cognates—*יָלַךְ*, *יִלַּךְ*, and *יִלַּךְ*—and *ποκίζω* provides excellent homologies for them. The two losing verbs now dispute the homology of *יָקַר*; and on the same tests being applied, *ξυρίζω* wins. Lastly, *κουρίζω* (B) is related to *κείρω*/לָעַרַע and *κουρά*/לָעַרַע. And so it goes on—via homonyms and synonyms, via various phonetic and morphological similarities and dissimilarities, in an endless chain of interconnected homologies.

*ποκίζω*: *shear wool* יִלַּךְ Gn 38. 12, 13 Dt 15. 19 Jes 53. 7; = *πέκω*.

*πεκτέω*: (*πέκω*) *shear, clip*; *πέκω*: *shear* יִלַּךְ Jer 7. 29 Mich 1. 16 Job 1. 20.

*πεκτήρ*: *shearer* יִלַּךְ IS 25. 11; = *ποκτήρ*.

*πόκος*: (*πέκω*) *wool in its raw state, fleece* יִלַּךְ Ps 72. 6 יִלַּךְ Jud 6. 37; *shearing* יִלַּךְ Dt 18. 4; = *πόκτος*.

*ξυρίζω*: = *ξυρέω*, -άω (*shave*) יָקַר Lev 21. 5 Jer 16. 6; *ξύρω* is collat.

*καταξυράω*: *shave close* יָקַר Gn 41. 14 Lev 14. 8, 9 Nu 6. 9 יָקַר Jud 16. 17 יָקַר Lev 13. 33 יָקַר Ez 27. 31 יָקַר Ib 29. 18.

*ξυρήκης*: Pass., *close-shaven* יָקַר Lev 13. 40.

*ξύρησις*: *baldness* יָקַר Jes 15. 2.

*ἀνθραξ*: *carbuncle, malignant pustule* יָקַר Jes 3. 24 قَرْحَة.

*κάρα* (A): *head; peak, top* יָקַר Lev 13. 42.

*ποκίζω* → *κιζω* (*πο* dropping by apharesis or as a syllable with *π*) → *λίζω* (*κ* changing to *γ*) → *λίσδω* (*ζ* splitting into its constituents) → *λῖι* (*σ* and *δ* each changing to *ι*): *יִלַּךְ*. Alternatively, *ποκίζω* → *λοκίζω* (*π/γ*) → *λακίζω* (*ο/α*) → *λαῖζω* (*κ/ι*) → *λαῖῖω*: *יִלַּךְ*. E.g.: *κυρέω* יִלַּךְ, *κόμη* יִלַּךְ, *σειώ* יִלַּךְ, *δῶρον* יִלַּךְ.

*ξυρίζω* → *ῥυρίζω* (*ξ* changing to *ρ*) → *ῥυριῖω* (*ζ* changing to *π*): *יָקַר*. E.g.: *δόξα* יָקַר, *ζυμίτης* יָקַר.

*ἀνθραξ* → *αθραξ* (*ν* dropping out) → *θαραξ* → *θαρξα* (consonant/vowel metathesis) → *θορξα* (*α* changing to *ο*) → *χορξα* (*θ* changing to *χ*) → *ῥορξα* (*χ* changing to *ρ*) → *ῥοριῖα* (*ξ* changing to *π*): *יָקַר*. Alternatively: *ἀνθραξ* → *ἀνθρακος* (gen.) → *ανθαρκος* (consonant/vowel metathesis) → *θαρκος* (aphesis) → *χαρκος*

(θ/χ) → χαρκας (ο/α) → קארקας (χ/ק) → קαρχας (κ/Π) → קαρχα (apocope): קרחה. E.g. ζώνη/ה, βρία/ה, ἔπος/דבר, θεσπίζω/כָּשָׁף, χρησμός/קסם, κόμη/צמח, καινίζω/הנך.

## VARIETY OF CO-HOMOLOGUES

Now and again one comes across a Greek noun or verb with several homologues the morphological, phonetic and/or semantic variety of which renders them suspect, e.g. ἡγεμών, πιέζω, φέρω.

הַשֵּׁמֶן זַעִים וְמוֹכִים לְמִן הַיָּמֵן, הוֹהֵם לְאִם אֲמִים: ἡγεμών  
 شَيْخٌ نَسِيفٌ نَسِيفٌ هَادِي قَائِدٌ لِيَدٍ, מוֹנֵחַ, מוֹנֵחַ, מוֹנֵחַ חָכִים  
 עֶשֶׂק עֶסֶר עֶסֶה, עֶסֶס, מַצָּה, מַעַךְ, מַחֵק, מַחֵץ, זוֹר: πιέζω  
 עֶרֶךְ, עֶרֶה, עֶרֶב, עֶבֶר, וְשֵׂא, וְעֵר, הֵרָה, בֵּרָא: φέρω, φερέω  
 פֶּרֶה, פֶּרֶה.

It would not be surprising if the sceptic were to jib at the sight of these three lists; and I expect my readers to suffer in a greater or smaller degree from scepticism, in view of the novelty of my theory and its revolutionary character. Yet on investigation, each homologue would be justified, some of them would be found to be mutually corroborative, and all of them would exemplify and confirm the relevant Propositions. Thus:

ἡγεμών: one who leads—guide מוֹנֵחַל Jes 51. 18 Esth 3. 1 הַיָּמֵן  
 חָכִים IR 5. 11 هَادِي; one who does a thing first, shows the way to others  
 Ps 68. 68 הַשֵּׁמֶן וְמוֹכִים Dt 2. 10, 11 אִם Gn 14. 5 אִם; leader  
 זַעִים לְאִם Jos 13. 21 Gn 23. 6, 25. 16 Mich 5. 4 Ps 83. 12 נְסִיף  
 32. 32 Jer 20. 1 Neh 11. 11 ICh 26. 26 commander, chief  
 24, 27. 16 ICh 28. 7 נְסִיף Ez 32. 30 Ex 22. 27 Nu 16. 2,  
 17. 17 Ez 26. 16, 32. 29 قَائِد; chief, sovereign Jos 10. 3  
 IS 9. 16 IIS 6. 21 IR 1. 35 IIR 20. 5 Ez 28. 2 Dan 9. 25 נְסִיף  
 Ex 22. 27 Ez 34. 24, 37. 25, 46. 18; leader of a chorus מוֹנֵחַ  
 Ps 109. 1.

πιέζω, πιάζω: press tight מַחֵץ Ps 68. 24 IS 26. 7 עֶסֶס  
 Mal 3. 21; squeeze זוֹר Jud 6. 38 מַעַךְ Ez 23. 3 מַצָּה Jud 6. 38  
 Jes 51. 17 עֶשֶׂה Ez 23. 3 عَصْر Job 16. 12; compress מַעַךְ  
 Lev 22. 24 עֶשֶׂה Ps 139. 15; press or weigh down, of a heavy  
 weight; bear heavily upon זוֹר Job 39. 15 מַחֵץ Jud 5. 26

Ib.; metaph., *oppress, distress* קָשַׁע Lev 5. 21 IS 12. 3 Jer 50. 33 Zach 7. 10 Prv 22. 16 Eccl 4. 1 קָשַׁע Jes 23. 12; of a river, *to be exhausted* from the heat of the sun קָשַׁע Job 40. 23 (v. p. 195); *press hard*, of a victorious army קָשַׁע Nu 24. 17.

φέρω, φέρω: impf. ἔφερον, Ep. φέρον (without the augment, like the tense קָשַׁע); fut. οἴσω, οἴσομαι; from ἐνεγκ-, (προσ-), aor. 1 ἤνεγκα, aor. 2 ἤνεγκον, inf. ἐνεγκεῖν; from ἐνείκ- comes aor. 1 ἤνειακα, aor. 1 ἤνικα; and other tenses; *bear or carry a load* נָשָׂא Dt 1. 12, 32. 11 Jud 9. 54 IR 2. 26 Am 5. 26 נָשָׂא Ez 27. 9; *bear* (as a device) on one's shield נָשָׂא Ex 28. 12; of a pregnant woman הָרָה Gn 16. 4, 11, 38. 24-5 Jud 13. 3 IIS 11. 5 Jes 7. 14 Ps 7. 15; *bear, carry*, with collateral notion of *motion* נָשָׂא Ex 10. 13 Jes 40. 24; *lead, direct; point to, incline* נָשָׂא Ex 35. 21 Nu 6. 26 Dt 32. 40 Ez 18. 6 Ps 24. 4 Job 11. 15; of wind, *bear along* נָשָׂא Jes 41. 16 Ez 3. 12, 14; *endure, suffer* נָשָׂא Gn 50. 17 Ex 34. 7 IIR 18. 14 Jes 46. 4, 53. 4, 12 Ez 18. 19 Mich 7. 9 Job 21. 3; *bear* thing impatiently נָשָׂא Jer 10. 19 Ps 55. 13; *bring, fetch* נָשָׂא Jes 38. 21 Ps 96. 8; *bring, offer, present* נָשָׂא IIS 19. 43 IR 9. 11 ICh 21. 24; *bring, produce, cause* נָשָׂא Ez 17. 23 Joel 2. 22 Hag 2. 19 פָּרַח Ex 9. 10 Cant 7. 13; *bring one word, bring a message; hence, tell, announce, report* נָשָׂא Ex 23. 1 Nu 23. 7 IIR 9. 25 Jes 14. 4 Ps 15. 3 עָבַר Jer 5. 28; *bring forth, produce*, whether of the earth or trees נָשָׂא Ez 17. 8, 23, 36. 8; *bear fruit, be fruitful*, also of living beings הָרָה ICh 4. 17 פָּרַח Gn 1. 22 Ex 1. 7; generally, *create, form* בָּרָא Gn 1. 1, 27 Jer 31. 22 (21); *carry off or away* נָשָׂא IS 17. 34 Hos 5. 14; *carry away as booty or prize* נָשָׂא IIR 20. 17 ICh 18. 11; *rob, plunder* נָשָׂא Ps 139. 20; *get for oneself, receive* נָשָׂא Ps 24. 5; generally, *get for one's own use and benefit, take and carry away*, esp. *to one's own home* נָשָׂא Nu 16. 15; *stretch, extend to or towards* נָשָׂא Lev 9. 22 Dt 32. 40 IIS 20. 21; *carry or have in the mouth*, i.e. *speak* נָשָׂא Nu 23. 7 Jes 3. 7, 42. 2 Jer 7. 29 Ps 16. 4; *to be borne or carried; to drift* (W) נָשָׂא Ps 109. 23.

φέρω, -εύω: Frequentat. of φέρω, implying *repeated or habitual* action; *be pregnant, v.s.*; most commonly of clothes, armour, and the like, *bear constantly, wear* נָשָׂא IS 14. 3, 22. 18 Jes 22. 6 Zach 6. 13 (cf. Ps 104. 1 Job 40. 10) עָרָה Jes 22. 6 עָרָךְ ICh 12. 8 (9); *to be borne along, v.s.*; *fetch for oneself, fetch regularly, v.s.*

φέρω belongs to the mixed class of verbs, including: αἰρέω:

דבר, אמר; εἶπον; התודה, הודה, ידע; εἶδον; בחר, ברה, ברר; אכל; ἐσθίω; עלה, סלק, נסק, ירד, זרח, הלך; ἔρχομαι; חוה; πάσχω; שור, ראה, וראה, הביט, ידע, אור; ὁράω; נשק, חוש; רקד, רוצ, דלק, דהר; τρέχω; שתה; πίνω; כאב, בצע.

I. אָ: asper to lenis under Prop. 11, syncope by eliminating γ under Prop. 15, apocope regarding -ων. Similarly, אָמ; except that there is no apocope, and ν turns into μ under Prop. 5 (M).

הוה is a compound made up of the definite article הו, and הוה—a noun which undergoes the same metamorphosis as אָ, except that the spiritus asper remains unchanged.

הימן: syncope as in אָ and הוה; no syncope in הימן.

זמזם: this noun is duplicated, like the verb כצפץ; asper to i under Prop. 11, syncope and apocope as in אָ and הוה.

זעים: asper to ז, γ to ع under Prop. 9 (3), apocope regarding -ων.

חשמן: asper to ח under Prop. 11, γ to ש under Prop. 9 (5).

גיד: MIV 1, asper to י under Prop. 11, γ to ד, e.g. ἔργω/ἔρδω, under Props. 6 and 10 (3), apocope regarding -μων.

נסין: MIV 1, asper to ס under Prop. 5 (Σ), γ to נ under Prop. 5 (Γ), apocope regarding -μων.

נשיא: MIV 1, asper to ש under Prop. 5 (Σ), apocope regarding -γεμων.

נהל/ἡγέομαι, ἐφ-: MIV 1, γ to ל under Prop. 5 (Γ); cf. ἡγέομαι/נהל, ἐφ-/נהל.

נצץ/ἡγέομαι, ἐφ-: MIV 1, asper to צ under Prop. 11, γ to נ under Prop. 9 (2).

שייخ: asper to ש under Prop. 9 (5), γ to خ, e.g. γεννάω/خلف, and Props. 6 and 10 (3), apocope regarding -μων; cf. נסין, + MIV 1.

قائد: asper to ق under Prop. 11, γ to د, e.g. γαργαλίζω/دغدغ, apocope regarding -μων; cf. قاد/ἡγέομαι: *guide, lead, conduct, command*.

القمان is a compound made up of the definite article ل(أ), for ó, and قمان for ἡγεμών—ق interchanging with γ or the asper, and/or γ dropping out by syncope.

In شيخ, ἡγεμών undergoes prefix-suffix metathesis, and

$\mu$  drops out under Prop. 5 (M); whereas *شيخ* follows the Greek pattern.

*هادى* also follows the Greek pattern— $\gamma$  turning into *ד*, and  $-\mu\omega\nu$  dropping away by apocope; cf. *قائد*.

Similarly, *حكيم*: the asper turns into *ח* under Prop. 11, and  $\gamma$  into *כ* under Prop. 5 (N), while  $-\omega\nu$  drops away by apocope.

II.  $\pi$  dialectally changes into *מ* in *מחץ*, *מחק*, *מעך* and *מצה* under Prop. 5 (N), and drops out of *עסס*, *עשה*, *עשק* and *عصر* by apheresis and/or under Prop. 17 (4); the internal vowel  $\epsilon$  changes into *ה* in *מחץ* and *מחק*, and into *ע* in *מעך* under Prop. 9 (3);  $\zeta$  changes into *צ* in *מצה* and into *ص* in *عصر*, into *ס* in *עסס*, into *ש* in *עשה*, and into *ש* in *עשק* under Props. 5 (4), 9 (4), (5); *עשק* exhibits terminal *ק*, and *זור* and *عصر* terminal *ר/ך*.

*השמן* and *زغيم*, *ומזם* and *המן*, *היהם* and *إسام* and *אים* corroborate each other. So do *מחץ* and *מחק*, *מעך* and *עסס*, *עשה* and *עשק*. Moreover, the soundness of the multihomology *עסס/מצה/שץ/שץ* is strongly corroborated by the multihomology *πείσιμος/מץ* Prop. 30. 33; *עסיס* Cant 8. 2: *عصير*: *juice pressed out*. Furthermore, the fact that *עשק* bears two totally different meanings of *πείσιμος* confirms the soundness of the homology. Lastly, only through Greek and the prefix-suffix metathesis can the initial *מ* in *شيخ*, as distinct from *شيخ*, be accounted for.

III. Since *φέρω* is one of the mixed class of verbs, *נצי* homologizes with *ἐνεγκέν*. Otherwise,  $\phi$  converts to *ב* in *נצי* and *עבר* (Prop. 6), and drops out of the rest (Prop. 17). The *ע* in *עבר* is prosthetic (Prop. 18), while the *נ*, the *ה*, the *נ* and the *ב* are terminal (Prop. 19).  $\epsilon$  and  $\alpha$  interchange—except in *ערה* ( $\alpha/\epsilon$ ) which is in the *קל* and not *פעל*—and so do  $\omega$  (Prop. 5). *נער* and *נצא* display the MV *נ* (Prop. 48).

#### HYBRIDS

Change did not exclusively occur between the two constituents of single Graeco-Hebraic homologies—such as *κάμψις/צמיד*, where *צמיד* and *κάμψις* have each a single homologue with one

meaning; and κλέπτω/לָבַד, where לָבַד and κλέπτω have each a single homologue, though both homologues share more than one common meaning. For certain Greek words, which differed from each other semantically as well as phonetically, so altered individually that they approximated each other's *pronunciation*, became assimilated to each other and coalesced into a single Hebrew homologue. Such a hybrid Hebrew word embodied and signified the various meanings of its Greek components—the words that had merged to form it—while these formative words lost their independent and individual existence, and fused into Hebrew homonyms or homophones, respectively conveying the several meanings of the Greek formative words. As a matter of fact, יָשָׁר is such a hybrid, since two other adjectives joined ὀρθός to form it, namely: εὐθύς and ἴσος:

εὐθύς, εἶα, ὅ, ἰθύς: *straight, direct*, whether vertically or horizontally (opp. σκολιός (עֲקֵלְקֵל), καμπύλος (كَامِطًا) (כַּפּוּרָה)) יָשָׁר Ez 1. 7 Hos 14. 10; in moral sense, *straightforward, frank*, of persons, יָשָׁר Dt 32. 4 Ps 33. 1 Job 1. 1.

ἴσος, ἴ, ον, Ep. ἴσος and εἴσος, Cret., Arc. ἴσος; later ἴσος: *equal* سَوِيّ; *equal, like* سَوِيّ Esth 7. 4 سَوِيّ; ἴσον, τό, *copy* of a document, *the same* יָשָׁר Jos 10. 13; *just, fair* יָשָׁר Dt 6. 18, 12. 8 IIS 19. 7 Jer 18. 4 Mich 3. 9 Ps 7. 11 Job 1. 1; of persons, *equal in rights* יָשָׁר Dt 32. 15; generally, *equality* מִשְׁרָא Ps 45. 7 מִשְׁרָא Ib 9. 9, 58. 2 Prv 1. 3; of persons, *fair, impartial* יָשָׁר Job 1. 1 יָשָׁר Dt 32. 15, 33. 26; of ground, *even, flat* שָׁוֶה Gn 14. 5, 17 מִשְׁרָא Dt 3. 10 Jos 20. 8 Ps 143. 10; Adv., *fairly, equally, equitably* מִשְׁרָא Mal 2. 6 Ps 67. 5 מִשְׁרָא Ib 9. 9, 58. 2 (מִשְׁרָא). [Technically and strictly, מִשְׁרָא and מִשְׁרָא are not homologues but equivalents.]

So we now *know*, inter alia, that Israel was called יִשְׂרָאֵל because it espoused equality of rights, that the epithet יָשָׁר was given to God because he is fair and impartial (cf. Ὀρθωσία: = Ὀρθεία, a name of Artemis; Ὀρθώσιος: a name of Poseidon, and an epithet of Zeus), that סֵפֶר הַיָּשָׁר was a national miscellany of Hebrew epics faithfully recorded.

Hybridization embraces nouns and verbs as well as adjectives. Thus, there is יָד and יָד, וּפֶל and וּפֶל, הַפִּיל and הַפִּיל—as

well as יָשָׁר and יֵשָׁר. For יָד, in יָד תַּחַת יָד (Ex 21. 24), is not the same as in וַיִּהְיֶה יְהוֹרָם יָדָיו (IIR 9. 23), or as in וַיִּשְׁמָו יָדֵים (Ib 11. 16), or as in יָד אֲבִשְׁלָם (IIS 18. 18), or as in חֲמֵשׁ יָדוֹת (Gn 43. 34), and certainly not as in יָדֵי נָגְרָה לַיְלָה (Ps 77. 3) or in יָד יִקְוֶה (Prv 6. 5); *v. p.* 404.

Again, נָפַל, in אֶל-יִפֹּל דָּמִי אֶרְצָה (IS 26. 20), is not the same as in בֵּין רְגְלֶיהָ כָּרַע וְנָפַל בְּאֶשֶׁר כָּרַע שָׁם וְנָפַל שְׂדוֹד (Jud 5. 27), or in אֵשׁ אֱלֹהִים וְנָפְלָה מִן-הַשָּׁמַיִם (Job 1. 16), or in אֹנָה וְנָפַל (IIR 6. 6), or in וַיִּפֹּל אֲבָרָם עַל-פָּנָיו (Gn 17. 3), or in וַתִּפֹּל שְׁבָא (Job 1. 15), or in וַתִּפֹּל עַל-רִגְלֶיהָ (IS 25. 24), or in וַיִּפֹּל הַבַּיִת (Jud 16. 30), or in וַיִּפֹּל גְּבוּרִים (IIS 1. 19), or in לֹא-נָפַל אֲנֹכִי מִכֶּם (Job 12. 3), or in לֹא-נָפַל דְּבַר (Jos 21. 45), or in וַיִּפֹּל אֶל-הַכְּשָׁדִים (Jer 38. 19), or in וַיִּפֹּל דְּבַר (Ruth 3. 18), or in חֲבָלִים וְנָפְלוּ-לִי (Ps 16. 6), or in נָפְלָה יֶרֶכָה (Nu 5. 27), or in כְּתָפֵי מִשְׁכָּמָה (Jes 14. 12), or in עַל פְּנֵי כָל אַחִיו וְנָפַל (Gn 25. 18), or in תִּפֹּל (Job 31. 22).

Likewise, הִפִּיל, in לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים (IS 18. 25), differs from הִפִּיל in לְהַפִּיל תַּחְנוּכֶם (Jer 42. 9), in הִפִּיל כּוֹר (Esth 3. 7), in לְהַפִּיל הַחֹמָה (IIS 20. 15), and in וְלִנְפֹּל יֶרֶךְ (Nu 5. 22).

That is why each of these three words—יָד, נָפַל and הִפִּיל—has hitherto been ascribed various meanings. But a Hebrew word with more than one meaning raises a presumption that the several meanings concerned indicate the existence of Greek homologues bearing these respective meanings. This presumption is rebuttable; so that if and in so far as the Hebrew word in hand has separate Greek homologues bearing the said different meanings or some of them, then it is a hybrid word, and the presumption would be confirmed. If, however, the Hebrew word in hand has a Greek homologue which bears all the said meanings, then the presumption would be rebutted, the possibility of coincidence would be excluded, and the soundness of the homology would be established. The following homologues illustrate both aspects of the presumption.

יָד, in Ex 21. 24 and IIR 9. 23, is the homologue of *γυῖον*: *hand, foot*; *πούς, ποδός*: *foot*; cf. IR 22. 34;

in IIR 11. 16, that of *ἀγυιά*: *street, highway*, chiefly in pl.; or of *ὁδός*: *way, road*; cf. Ps 107. 17 Job 8. 4;



in IIS 18. 18, that of *Ἀγυιεύς*: *pointed pillar, set up as a statue of Apollo or his altar* at the street door;

in Gn 43. 34, that of *λάχος*: *allotted portion, portion obtained by lot, share*; and

in Ps 77. 3, that of *αὐγή*: *eye* עֵי; cf. Thr 1. 16, 3. 48-9.

Similarly, נפל in IS 26. 20 is the homologue of βάλλω: *pour*; and in Jud 5. 27 (the second נפל), βάλλω: *lie down*;

in Jud 5. 27 (the first נפל) and Job 1. 16, that of πίπτω: *fall down*; in Gn 17. 3, πίπτω: *fall down*, and, when intentional, *cast oneself down*; in IIR 6. 6, πίπτω: *fall*; in Job 1. 15, πίπτω: *fall violently upon, attack*; in IS 25. 24, πίπτω: *throw oneself down, fall down*, ἀμφὶ σὸν γόνυ Euripides *Hecuba* 787; in IS 31. 8 and IIS 1. 19, πίπτω: *fall in battle*; cf. Ib 1. 4; in Jud 16. 30, πίπτω: *fall, be ruined*; in Jos 21. 45 Job 12. 3, πίπτω: *fall short, fail*; in IS 29. 3 and Jer 38. 19, πίπτω: *escape*; in Ruth 3. 18, πίπτω: *generally, fall, turn out*; and in Ps 16. 6, πίπτω: *fall to one, i.e. to his lot*; cf. Jud 18. 1;

in Jes 14. 12, that of σφάλλω: *Pass., to be overthrown, fall, esp. of persons falling from high fortunes*;

in Nu 5. 27 Job 31. 22, that of διαπίπτω: *fall away, slip away, fall asunder*;

in Gn 25. 18 that of νέμω: *abs., hold land, occupy, dwell*; cf. Gn 16. 12; cf. נפל'μελαίνω: *turn black* Gn 4. 5 (μ. ב).

Likewise, הפיל in IS 18. 25 is the homologue of ἐμβάλλω: *let fall into the hands of*; in Jer 42. 9, ἐμβάλλω: *hand in, submit a petition*; and in Esth 3. 7, ἐμβάλλω: *draw lots*;

in IIS 20. 15 IIR 3. 19, that of καταβάλλω: *throw down, overthrow, fell (W)*; and

in Nu 5. 22, that of διαπίπτω: *v. sup.* [Is it נפל and not נפל?] ]

There is an etymological link between ἀγυιά and Ἀγυιεύς, but none between them and αὐγή or γυῖον; yet they are short words, and include among their few letters a vocal υ, and γ which changes into δ. These factors make them quasi-homophonous, and must have facilitated their assimilation to one another and their coalescence into the monosyllabic טי. Neither is there such a link between βάλλω, πίπτω and σφάλλω; but here, too, there exist factors which work assimilation; β, π, and φ are interchangeable as labials, under Prop. 6, and the three verbs have

two letters in common: the MV ל, and λ through the intervention of the terminal ל, under Prop. 19 (2). On the other hand, λάχος became ט by aphesis, under Prop. 14; by apocope, under Prop. 16; by the interchange of χ and θ dialectally, under Prop. 5 (Θ); and the conversion of θ into ט, under Props. 6 and 10 (4), e.g. πάθος/טתפ Prv 3. 25 Job 22. 10 טפ Ib 31. 29.

Indeed, πίπτω and σφάλω have coalesced so closely as to have derivatives the respective homologues of which are also homonyms, namely: πτωμα/טלפ Jud 14. 8 Ez 31. 13 (*fallen body; corpse, carcase*), and σφάλμα/טלמ Prv 29. 16 (*fall, failure, defeat*). To round off the kinship, πτωμα also means: 'of buildings, ruin'; its homologue here being טלמ Jes 23. 13, 25. 2; while in its meaning, 'payment which falls due', the homologue is the homophonous טלמ Am 8. 6. V. טלמ/δπλον, p. 342.

The homology טל/νέμω is fundamentally different. For one thing, the initial ל is not prosthetic but radical; for another, the ט interchanges with μ dialectally under Prop. 5 (M). This is corroborated by the homology טת Job 20. 5/άνομος: *lawless, impious*. Cf. טל/οικέω: *dwell, live* (MV ל, κ π).

As to טל, in Nu 24. 4, 16, its homologue is ἀμβλός: *metaph., dim, faint of sight*; while that of טל, in Eccl 6. 3, and טל אשח in Ps 58. 9, is ἀμβλωθρίδιον: *abortive child*; and that of טל, in Gn 6. 4 and Nu 13. 33, is νέφος: *metaph., a cloud of men*: applied by Pindar, *Nemean Odes* 10. 9, to a single hero. I submit that טל אשח is not a term consisting of two words, the first being the same as the one in Eccl 6. 3, and the second being a variant of טל—but a single word, the complete homologue of ἀμβλωθρίδιον, of which טל is an incomplete one. It must have been split through a misunderstanding.

Let me observe in passing: (1) that the verb טל illustrates a peculiar change in philology, that is, the advent of MV ל, a functional prosthetic built into the verb by incorporating with it the reflexive prefix εν, under Prop. 48; (2) that the three homophonous homologues—טל, טל, טל—illustrate another peculiar change, namely, the many-sided prefix-suffix phenomenon, under Prop. 21; and (3) that these three nouns confirm the general rule that the Hebrew homologues of Greek derivatives preserve the original letters of the principal homologues

from which they are respectively derived, since they embody the MV 1 in כּל.

Incidentally, it is just possible, but unlikely, that the suffix-prefix phenomenon is not peculiar to Hebrew; for it might be paralleled by the conversion of the suffix -δε into the prefixed word *ad*, the suffix undergoing consonant/vowel metathesis in the process. Yet it must be remembered that *ad* has other independent functions in which, like טו, it is the homologue of εἰς.

However, a further point to make is that the homologies טי/γυῖον/ἡγυιεύς and טי/ὁδός derive strong support from the synonymous homologies, טי־טִי־תַבְּנִי־גִן Gn 34. 21/εὐρυάγνια (*with wide streets*)/εὐρυόδεια (*with broad ways*). טי/αὐγή acquires strong corroborative support from an unexpected quarter—a secondary meaning of טי, apparently developed in Hebrew. Because, since the *spokes* of a wheel issuing from its hub to the felloe look like radii, they were known as *rays*—another meaning of αὐγή (IR 7. 33). Similarly, the two *tenons* at the bottom of the boards which formed the walls of the tabernacle (Ex 26. 17).

Moreover לַבַּיִן בָּאֵלֶּה has two fellow-homologues free from the MV 1, namely: לַבַּיִן Ex 29. 2 Ps 92. 11—*bathe*; and לַבַּיִן Prv 20. 16—*place on deposit*; whereas לַבַּיִן פִּי־פֶּטֶל has one fellow-homologue with the MV 1, לַבַּיִן Ps 38. 3 Dan 4. 10—*fall*. These homologies are amply corroborated, as follows:

לַבַּיִן Dt 9. 25/ἀντιβολέω: *meet as a suppliant, entreat, supplicate* [βολέω = βάλλω]; προσπίπτω, -ίτην (poet.), ποτιπ-: *supplicate*;  
 לַבַּיִן Hos 7. 8/συμβάλλω: *jumble up together*;  
 לַבַּיִן Prv 20. 16/καταβάλλω: *deposit*;  
 לַבַּיִן Ex 22. 25/συμβάλλω: *lend on bond*;  
 לַבַּיִן Ez 18. 12, לַבַּיִן Ib 18. 7/καταβολή: *deposit*;  
 לַבַּיִן/βολή, לַבַּיִן Hos 13. 13/βολαί: ὠδῖνες (*travail, throe* (W));  
 לַבַּיִן Job 39. 3/καταβολή: *throwing down, esp. begetting*;  
 לַבַּיִן IIS 22. 6 Ps 18. 5/καταβολή: *periodical attack of illness, fit*;  
 לַבַּיִן Eccl 5. 5/καταβάλλω: *overthrow, bring down to nothing*;  
 and לַבַּיִן Dan 5. 20/ἀποπίπτω: *fall off from*.

For good measure, let me add the following homologies:

נָא/νοσάζω, -ίζω: *to be ill*; causal, *produce sickness* Gn 12. 17

IIR 15. 5 IICH 26. 20;  $\text{על}$  Pass. Ps 73. 5  $\text{על}$  Jes 19. 22 IICH 21. 18; *v. p.* 139.

$\text{על}/\nu\acute{o}\sigma\eta\mu\alpha$ : *disease*; of any *grievous affliction* Ex 11. 1 Lev 13. 3 IR 8. 37 Ps 38. 12, 89. 33, 91. 10 IICH 6. 29  $\text{על}$  Ex 12. 13, 30. 12.

$\text{על}/\pi\tau\alpha\iota\omega$ : *trs. cause to stumble, fall* Jud 20. 35 IICH 14. 11; Pass.  $\text{על}$  Lev 26. 17 Jud 20. 32, 36, 39 IIS 10. 15; *intr. stumble, trip, fall*  $\text{על}$  Ps 91. 12 Prv 3. 23  $\text{על}$  Jer 13. 16; *v. p.* 139.

$\text{על}/\pi\tau\alpha\iota\sigma\mu\alpha$ : *stumble, trip, false step; failure, misfortune, euphem. for defeat* Jes 8. 14  $\text{על}$  IIS 17. 9, 18. 7.

Here again, we have two verbs—this time widely different in pronunciation and literal content—so closely and fully coalescing together, that their derivatives ( $\nu\acute{o}\sigma\eta\mu\alpha$  and  $\pi\tau\alpha\iota\sigma\mu\alpha$ ) have the same homologue— $\text{על}$ . Mark, incidentally, that  $\nu\sigma\sigma\acute{\alpha}\zeta\omega$ —by virtue of the terminal  $-\zeta\omega$ —homologizes both with  $\text{על}$  in the  $\text{על}$ , and with  $\text{על}$  in the  $\text{על}$ .

#### REMARKABLE HOMONYMS

$\text{על}$  in Gn 40. 10 means ‘blossom’, but a kind of bird in Lev 11. 16. These two homonyms are involved in a remarkable coincidence, since the first is the homologue of  $\acute{\alpha}\nu\theta\omicron\varsigma$  (A) (*blossom*), while the second is that of  $\acute{\alpha}\nu\theta\omicron\varsigma$  (B) (a kind of *bird*, perh. *the yellow wagtail*):  $\acute{\alpha}\nu\theta\omicron\varsigma \rightarrow \nu\alpha\theta\omicron\varsigma$  (Prop. 20)  $\rightarrow \nu\alpha\theta$  (Prop. 16)  $\rightarrow \nu\epsilon\theta$  (Prop. 5 (A))  $\rightarrow \nu\epsilon\text{ע}$  (Prop. 9 (4)):  $\text{על}$ .

The first homology is buttressed up by three others:  $\text{על}/\acute{\alpha}\nu\theta\omicron\varsigma$  (A) Cant 2. 12, in which no apocope takes place, and a terminal  $\text{ל}$  is added under Prop. 19 (4);  $\text{על}/\acute{\alpha}\nu\theta\acute{\epsilon}\omega$ : *metaph., be brilliant, shine with colour* Ez 1. 7 (cf.  $\acute{\alpha}\nu\theta\acute{\iota}\zeta\omega$ );  $\text{על}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$ : *put out flowers, blossom* Cant 6. 11—not to mention  $\text{על}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$  Zach 9. 16, and  $\text{על}/\acute{\epsilon}\xi\alpha\nu\theta\acute{\epsilon}\omega$  Jes 27. 6.

No less extraordinary are the homologies  $\text{על}/\kappa\alpha\kappa\acute{\kappa}\acute{\alpha}\beta\eta$  (A) (*three-legged pot*) and  $\text{על}/\kappa\alpha\kappa\acute{\kappa}\acute{\alpha}\beta\eta$  (B) (*partridge*). Not only are the Hebrew proper and the Arabic common nouns homophonous, but also the meaning of the former Greek word seems to confirm the biblical account of Jacob’s birth (Gn 25. 26). For the sight of the second twin’s hand holding the heel of the first twin, as the two issued out of their mother’s

body, one after the other, must have naturally conjured up in the midwife's mind the picture of a three-legged pot.

חַבְבֵּי (Gn 5. 2), the homologue of διακοπή (*gash, cleft; cutting* or *canal* through an isthmus or mountain), exemplifies to perfection the existence of fashion in the use of words. It was used for *female* among the Hebrews, as θῆλυς was among the Greeks.

The corresponding word in Arabic is أَثَى, the homologue of γυνή, γυναικός (*woman, opp. man; female, mate* of animals) and/or ἀνδρίς (*fem. of ἀνήρ, woman*). Curiously enough, a synonym of διακοπή—namely: ραγή, with significant Arabic and Hebrew homologues—strongly supports the homology חַבְבֵּי/διακοπή.

ραγή = ραγάς, ρήγμα.

ραγάς: *fissure* فَلَغَ شَقَّ شَرْمَ شَرخ; *chink* فَلَغَ شَقَّ شَرخ; *crevice* فَلَغَ شَقَّ; = *tima*, γυναικεία φύσις فَرَج Jud 5. 30.

This last word, which must originally have referred to *female pudenda*, as it does here, came to be used in Arabic (رَحِم) as well as Hebrew exclusively for *uterus*—Gn 20. 18, 29. 3; Ex 13. 2 Nu 12. 12 IS 1. 5 Job 31. 15—yet another example of change in philological fashion.

ρήγμα: *cleft* فَلَغَ شَقَّ; *chasm* سَلَعَ شَقَّ; *chink, c.s.*

But the strongest and most direct corroboration comes from an entirely independent and external source—the inscription on the Siloam stone—in which חַבְבֵּי, however pronounced, refers to the water-tunnel cut through the mountain during the reign of King Hezekiah. In the circumstances, what other language than Greek did he speak?

Two pairs of homophonous homologies also attract attention by reason of their exceptional similarity, namely: חַבְבֵּי/ρήγμα: *c.s.* IR 19. 3, and חַבְבֵּי/ρήγμιν, -μίσ: *sea breaking on the beach, surf* Jon 2. 4 Ps 93. 4; חַבְבֵּי/συγκλείς: (καλέω) an assembly *specially summoned* Ex 19. 5 Dt 7. 6 Mal 3. 17, and חַבְבֵּי/σύγκλεισις: (κλείω) *safe storage* Eccl 2. 8 ICh 29. 3.

Of the same *genre* are חַבְבֵּי/κομιδή and חַבְבֵּי/κομίσκη, חַבְבֵּי/ἀγνία and חַבְבֵּי/γυῖον, and others. Hence the challenging question: What would he have said, had my namesake (who was aptly surnamed פִּנְחָס בֶּן-פִּנְחָס) been asked by Pharaoh to interpret

these oracular voices? Would he not have answered: 'These are one and the same language *differently pronounced*'? And he would have probably added, would he not, in accordance with Gn 41. 32: ועל השנות ההלום אל-פרעה פעמים כי נכון הדבר.

#### CHANGES IN HEBREW

Hebrew words are not only different from their Greek homologues, they also differ among themselves—consonantly as well as in vocalization—the same word appearing with a different consonantal content and/or vocalization. Hitherto these differences have not been adequately explained, because they can only be accounted for by reference to Greek, affording further confirmation of the identity of Hebrew with Greek. For instance, where do they come from—the א in אָהָד, אֵיךְ, אַחֵר, or אֶתְמוֹל; the ב in בִּינְעָן; the ה in אֵיכָה; the second ט in שׁוֹטֵט; the second כ in אֵיכָה; the ל in סֵלֶאֱנָן; the ך in עֵדָן; the syllable נה in עֲדָנָה, and the third letter in עֶמֶד? And how does אָהָר come to mean אחד, אחת, תַּחַת, אֶל אֶהָר, אֵת אֵל, עַם אֵת, בֵּית, or כְּמוֹ? The simple and correct answers lie in their several Greek homologues. Thus:

אָהָד, אַחֵר and תַּחַת are homologues of εἷς; all three follow the Epic form εἷς: the א and the initial ה replace the spiritus asper, under Prop. 11; the ה replaces the diphthong, under Prop. 9 (2); the ד replaces the σ, under Prop. 5 (1), and so does the ך dialectally, under another Proposition.

εἷς, μία, ἓν (μία only in late Ionic Prose): Ep. εἷς, Dor ῥς; (orig. ἑνς, assim. ἑνδ), from ἑμς; μία from sm-ía); as a Numeral, a single one, one alone אָהָד Ez 18. 10 אָהָד Gn 1. 9 Dt 6. 4 אַחֵר Gn 22. 13 אֵיךְ Gn 15. 10 Jes 40. 26 Ez 1. 9, 11, 23 אֶתְמוֹל Ez 40. 44 [rendered by μία in the LXX] תַּחַת Ez 33. 30 Prv 17. 10; in oppos. made emphatic by the article ὁ εἷς אָהָד Gn 19. 9; εἷς οὐδεὶς no single man אַחֵר-עַד Jud 4. 16; εἷς ἕκαστος each one אֵשׁ אֵשׁ Lev 17. 10; ἀπὸ μιᾶς with one accord אָהָד IR 22. 13; ἐφ' ἓν at once בְּאַחַת Prv 28. 18; the first אָהָד Gn 1. 5, 8. 5. [εἷς τε (δέκα) eleven (עֶשְׂרִי) Nu 7. 72 (עֶשְׂרֵה) Ex 26. 7;

ἐνδεκα עשר אחד Dt 1. 2 אחת עשרה Jos 15. 51; εἰς (δέκα) nine (עֶה) Nu 29. 26.] *V.* p. 361.

אֵיךְ, אִיכָה, אִיכְכָה and הֵיךְ are the homologues of ὅπη—אִיכְכָה homologizing with the epic version, the two כ representing the double π being separately vocalized (Prop. 13). In הֵיךְ, ה turns into ε, under Prop. 5 (E); π turns dialectally into κ, under Prop. 5 (K); and η drops out by apocope, under Prop. 16. In addition, the spiritus asper and the spiritus lenis interchange in אֵיךְ, under Prop. 11. These two homologues are incomplete, while the other three are complete.

ὅπη, Ep. ὅπηπη, both in Hom., (better written ὅπη), ὅπα, ὅπηπα: of Place, *by which* or *what way*, *in which* or *what direction* or *part*: sometimes nearly = ὅπου, *where* אֵיךְ Jer 3. 19 אִיכָה Cant 1. 7 אִיכָה IIR 6. 13; of Manner, *in what way*, *how* אֵיךְ Ps 137. 4 אִיכָה Thr 1. 1 אִיכְכָה Cant 5. 3 הֵיךְ ICh 13. 12. [Perhaps אִיכָה is—or is also—the homologue of ὅπου.]

יַעַן and בִּיעַן are homologues of διὰ: in יַעַן, δ drops out, under Prop. 17 (1), and י is terminal; whereas in בִּיעַן, δ interchanges with ב dialectally, under Prop. 5 (B).

διὰ: Prep., causal—*by reason of*, *on account of* יַעַן IIR 19. 23 Ez 5. 9; *because of* יַעַן Hag 1. 9; *because* (W) יַעַן Gn 22. 16 Lev 26. 43 IS 15. 23 Ez 20. 16 בִּיעַן Lev 26. 43 (*v.* p. 169).

אֵת, בֵּין, בֵּית, עִם and עִמְדִי (rather עִמְדִי) are the homologues of μετά. In אֵת, μ and α drop out by apharesis and apocope respectively, under Props. 14, 16; in בֵּין, μ and β interchange dialectally, under Prop. 5 (B); the second syllable drops out by apocope; and the י is terminal; in בֵּית, only the α drops out; in עִם, there is consonant-vowel metathesis between μ and ε; while the second syllable drops out by apocope (cf. μέ, σύν); a similar metathesis occurs in עִמְדִי, not only between μ and ε, but also between τ and α; while ט and τ interchange dialectally, under Prop. 5 (A); cf. πεδά.

μετά, πεδά: Prep., *in the midst of*, *among*, *between*, with pl. Nouns בֵּין Gn 1. 4, 15. 17, 31. 37 Ex 12. 6 Lev 27. 12 Nu 30. 17 Dt 25. 1 Jud 5. 27 IIS 19. 36 IR 18. 42 Jes 2. 4 בֵּית Prv 8. 2; *with*, *together with* עִם Gn 18. 23, 24. 12 עִמְדִי Ib 3. 12, 19. 19, 29. 19; *with*, *and* אֵת Ex 1. 1 Jud 8. 7 [Latin, *et*] (*v.* p. 171).

לֹא and לֹא־נֶא are homologues of *ἐς/εἰς*: in one, the spiritus changes into לֹא, the final *σ* turns dialectally into ρ, and ρ into λ; while in the other, the diphthong changes into לֹא, under Prop. 9 (2), and the final *σ* into ρ.

*εἰς* or *ἐς* (orig. *ἐνς*): Radical sense *into* לֹא־נֶא Job 29. 19; and then more loosely, *to* לֹא־נֶא Ex 3. 1 לֹא Gn 1. 9, 3. 16 לֹא־נֶא Jud 16. 26, 19. 18 לֹא Gn 24. 28 לֹא־נֶא Nu 23. 18 IS 20. 8 Ps 113. 27 לֹא־נֶא IS 1. 10, 2. 11 Jes 31. 1; of Place, *to* לֹא Eccl 12. 5 לֹא־נֶא Job 5. 26 לֹא־נֶא Ex 23. 31; to denote a certain point or limit of time, *up to, until* לֹא־נֶא Gn 3. 19, 32. 25 לֹא־נֶא Ps 104. 23; *as far as* לֹא־נֶא Jud 19. 18 [Latin, *ad*]; *εἰς τὸ νῦν hitherto* לֹא־נֶא Eccl 4. 3 לֹא־נֶא Ib 4. 2; *εἰς αἰδῖον for ever, ad infinitum* לֹא־נֶא Nu 24. 20 לֹא־נֶא Job 31. 12 לֹא־נֶא Jes 65. 18 (v. p. 169).

I submit that לֹא־נֶא, in Job 36. 15, means לֹא־נֶא, and that the former spelling is as correct as the latter; because ל and נ are interchangeable, and both homologize with ἀπό: by apheresis, μ and π interchange dialectally, while ל and π interchange in Graeco-Hebraic homology. Similarly, לֹא־נֶא in IIS 22. 16 is, *mutatis mutandis*, precisely the same as לֹא־נֶא in the almost identical verse and chapter, Ps 18. 16. Incidentally, לֹא in the previous verse, Ib 18. 15, is the variant of לֹא־נֶא ἑρῶ (A): *draw* the bowstring, *draw* [the bow] Ib 78. 9—not לֹא־נֶא, the homologue of ῥίπτω: *throw, hurl* Ex 15. 1—where ל and נ interchange and both interchange with π. As to לֹא־נֶא in Zach 9. 15, 10. 7, it is like ἀπό, in that the spiritus lenis interchanges with ל, and π with נ, under Props. 5 (M), 6, and 11.

Mark, on one hand, the phonetic similarity between the homologies לֹא/οὐδείς and לֹא/αἰδῖος; and on the other, the difference in sequence of words in the phrases *ἐς (εἰς) αἰδῖον, לֹא־נֶא* and *εἰς οὐδείς, לֹא־נֶא*. Of course, the latter is one of the numerous examples which illustrate the prefix-suffix metathesis in words, as distinct from that in letters, e.g. לֹא־נֶא πτωμα. But if the Greek phrase were superimposed on the Hebrew one, their homologous constituents would tally; because Greek is written from left to right, and Hebrew from right to left. This, it seems, is the origin of the prefix-suffix phenomenon.

The difference between לֹא־נֶא/φοιτάω and לֹא־נֶא/φοιτάζω is explained elsewhere.



## ASHKENAZI PRONUNCIATION

Here are a few examples to prove the unacknowledged antiquity and unsuspected prevalence of Ashkenazi pronunciation, and its accordance with Attic standard or dialectal variation.

אָב Gn 45. 8, אֹב Dt 18. 11/φάτις: *voice from heaven, oracle*; of the interpreter of dreams [cf. ὁμότης: *voice of the gods*];

אָז Ps 76. 8, אֲזוּ Ib 90. 11/ἐκεῖ: *then* [cf. τότε];

אֵיכָה Cant 1. 7, אֵיכָה IIR 6. 13/ποῦ, ὅπου: *where? wherever*;

אֱלֹהִים Dan 2. 18, אֱלֹהִים Dt 32. 17/θεός: *God, the Deity*, in general sense, both sg. and pl. [The pl. of אֱלֹהִים is אֱלֹהִים Gn 1. 1. This is quite different from אֱלֹהִים in Gn 6. 2. 4, where it is the homologue of ἥρωες, gen. ἡρώες: *hero; heroes, as objects of worship, esp. of local deities, founders of cities, patrons of tribes, etc.*];

אֶצֶק Jes 44. 3, אֶצֶק Ib./χέω: *pour out*;

דֶּרְבֵּן IS 13. 21, דֶּרְבֵּן Eccl 12. 11/δρέπανον: *reaping-hook; scythe; curved sword, scimitar*;

הִיא Gn 2. 11, 3. 12, 26. 9 Job 31. 11/ὅ: *he, she, it*;

הַהָרִים ICh 11. 34, 35, הַהָרִים Ib 11. 27/ὄρειός: *of or from the mountains, dwelling on the mountains*;

הִתְפַּתְּחוּ Jes 52. 2, הִתְפַּתְּחוּ/ἀναπτύσσω: *undo, open*;

וַתִּרְוּ Nu 13. 2, וַתִּרְוּ Jud 1. 23/θεωρέω: *gaze, observe*; = ἐπιθεωρέω (*examine over again or carefully; inspect*);

הַחֲבִיר Job 16. 4, הַחֲבִיר Ib 35. 16/καθάπτω: *assail*; in a military sense, *attack*; cf. אָח/אָה;

הַחֲפָשִׁית ICh 26. 21, הַחֲפָשִׁית IIR 15. 5/κρύψις: *hiding, concealment; disappearance; suppression*; cf. הַחֲפָשִׁית/ἐπικρύπτω;

יָנוּעוֹן Ps 59. 16, יָנוּעוֹן/πεινάω: (—πει) *to be hungry, to be starved*; simply, *to be in want of, lack* (يَجُوعُونَ: ج. ا. ع.);

יְרֵאֵל ICh 20. 16, יְרֵאֵל ICh 7. 2/εἶργεν θεοῦ;

כֹּה Dan 7. 28, כֹּה Gn 15. 5/ὥς: *so, thus*;

קוֹבֵעַ IS 17. 5, קוֹבֵעַ Ib 17. 38/κύμβαλος *crown of a helmet*;

כֹּנֵיָהוּ (like חֲנִיָּהוּ Jer 36. 12) ICh 15. 27, כֹּנֵיָהוּ (like post-biblical חוֹנִי) ICh 31. 12/Ζεὺς ἐγέννησε: *Zeus begat, created/Διογενής: sprung from Zeus*;

לְעוֹלָם, לְעִילוֹם ICh 33. 7/τέλος: *for ever, all the time, always, permanently, for good*;

מִבְּחָר Jes 37. 24, מִבְּחֹר IIR 19. 23/αἵρεσις, ἀφαίρεμα: *choice; that which is taken away as the choice part*;

מִגְדָּל Gn 11. 4 Neh 3. 1, 11, מִגְדָּל Ex 14. 2/μέγας: *high*;

מוֹפְעַת Jer 48. 21, מִפְּעֻת Jos 13. 18; מִפְּעֻת ICh 6. 64 [מִפְּ, Ashkenazi pronunciation of מִפְּ, like *ai* in *aim*; v. p. 23];

מִלְכָּם IIS 12. 30 Jer 49. 1, מִלְכָּם IR 11. 5/πλυνθῆναι: *brick-works*;

מִעֵר IR 7. 36, מִעֵר Hab 2. 15/μόριον: in pl. esp. *parts or genitals, male and female*; less freq. in sing.;

מִשְׁטָח Ez 26. 5, מִשְׁטָח Ib 47. 10/σπρῶμα: *anything spread or laid out for lying or sitting on; pavement*;

מִשְׁלָח Dt 12. 7, מִשְׁלָח Jes 11. 14/ἐπι-χείρημα: *undertaking, attempt, esp. of a military enterprise* (v. מִשְׁרָ, מִשְׁרָ, p. 634);

מִשְׁקָל Lev 19. 35, מִשְׁקָל Ez 4. 10/σταθμόν: *weight*;

מִשְׁקָל Jes 40. 19, מִשְׁקָל Ex 9. 33/τήκω: *melt, melt down* (trans. of metals; *bring clouds down in rain*);

הַסְכִּית Dt 27. 9, הַסְכִּית Jes 7. 4/ῥαυτίζω: *keep quiet, be at rest; impose silence; leave unspeakable*;

עֹז Ps 90. 11, עֹז Ib 76. 8/ἰσχύς: *might, power, vigour*;

עֵינָן Ez 48. 1, עֵינָן Ib 47. 17; עֵינָן Jud 1. 31;

פְּנוּאֵל Gn 32. 32 ICh 4. 4, פְּנוּאֵל Ib 32. 31;

פְּרוּז Dt 3. 5, פְּרוּז Esth 9. 19/ἀφρακτος: *unfenced, unfortified, unguarded*;

קָטַל Job 24. 14 Dan 5. 19/κτείνω: *kill, slay*;

קָטַן Gn 9. 24, קָטַן Ib 1. 16/ἐλάχιστος: *smallest, least*;

קָנָא Ex 20. 5, קָנָא Jos 24. 19/φθονερός, ἐπίφθονος: *envious, jealous, of persons; of the gods, jealous of those who abuse their rights, or who enjoy unbroken felicity*;

קָרָא Nu 26. 9, קָרָא Ib 16. 2/κλητός: *invited; called out, chosen; summoned to court*; קָרָא IS 9. 13 Esth 5. 12/ὁ κεκλημένος (καλέω): *guest*; Nu 1. 16 Ez 23. 23/κλειτός: (καλείω (B)) *famous*;

רָהֵגָה ICh 7. 34, רָהֵגָה Ib.;

שָׂם IIS 14. 7, שָׂם/τίθημι: *set, put, place; give a child a name* [cf. Ex 4. 11];

שָׁם Ps 50. 23, חֵם Prv 10. 29/τέλειος: *perfect*, of victims, *entire*, without spot or blemish; of persons, *accomplished*, *perfect in his kind*;

שָׂנְאוֹ IIS 5. 8, שָׂנְאוֹ/στυγητός: *hated*, *abominated*, *hateful*;

שָׂאֵן Jos 17. 11, שָׂאֵן Jer 48. 45/Ζεύς, Ζήν, Δάν, Δήν, Τάν: *Zeus* (short for שָׂאֵן בית שָׂאֵן, the temple of Zeus—like שָׁלוֹ for מִשְׁכַּן שָׁלוֹ. To this day, גִּלְגַּל is known as بیت גִּלְגַּל);

שָׁלֵמָה IIS 12. 24, سَلِيمَان;

שָׁפָרָר Jer 43. 10, שָׁפָרָר/πέπλος: *any woven cloth* used for covering; *carpet*;

תְּגֻמּוּלוֹהִי (תְּגֻמּוּלוֹהִי, תְּגֻמּוּלוֹהִי) Ps 116. 12/ἀμοιβή (ἀμείβω): *requital*, *recompense*, *repayment*, *compensation*;

תְּהַלְתִּיךָ, instead of תְּהַלְתִּיךָ Ps 9. 15/ἐπαίνεσις: *praise*;

חֵם Gn 20. 5, חֵם Ps 78. 72 Prv 10. 29/τέλειος: *perfect*.

The comparison שָׁפָרָר/שָׂאֵן serves a double philological purpose in Ashkenazi pronunciation: it illustrates the change in vocalization from קמץ to חלם, and the literal confusion of שָׁ with שָׂ. Similarly, the comparison שָׁפָרָר/חֵם. First, שָׁפָרָר is written instead of שָׂפָרָר, in accordance with Ashkenazi pronunciation. Secondly, unlike חֵם in Ps 78. 72—which is an abstract noun, regularly vocalized—here חֵם (like שָׁפָרָר) is an adjective, the regular vocalization of which is חֵם (like שָׁפָרָר), written according to Ashkenazi pronunciation. *V.* pp. 23–4.

#### BEYOND ORDINARY LINGUISTICS

A type of change which does not involve ordinary linguistic rules occurs when two companion-words, forming a Greek phrase, merge into a single Hebrew word by dint of usage, under Prop. 38. Such words constitute another kind of Hebrew hybrid, e.g. אֲלֹא וְלֹא/אֲלֹא IIR 24. 14/וְלֹא Dt 1. 36—*except*; אֲלֹא ὁμως אֲלֹא Job 2. 5—*but still*, *but for all that*, *all the same*, nevertheless, notwithstanding (אֲלֹא); אֲלֹא οὖν/אֲלֹא Gn 28. 19—*however*; τὰ τόξα/אֲלֹא Job 41. 21—*arrows*; τὰ φωτά/אֲלֹא Dt 6. 8—*the illuminations*; τηνικάδε: Adv. = τηνίκα, answering to a relative, *at this time* אֲלֹא Nu 23. 23 (τηνικάδε → καδε → καεδ → כַּעַת); τὸ ἐπιόν (sc. ἔτος): *the coming (year)* אֲלֹא Gn 18. 10;

τὸ ἐπιόν (sc. ἔτος) τηνικάδε *at this time next year* כַּעַת הַיָּמָא Gn 18. 10, 14 IIR 4. 16, 17; χθὲς ἡμέρα/לְמָחָר Ex 5. 8, 14, ἐχθὲς ἡμέρα/לְמָחָר IS 4. 7—*yesterday*; καλὸς καγαθός (καὶ ἀγαθός) orig. denotes a *perfect gentleman*/خَوَاجَه καὶ ἀγα(θός)—(καλός: in a moral sense, *beautiful, noble, honourable*; ἀγαθός: *good, well-born, gentle, aristocrat*); ὁ ἡγεμών/لَقَمَان (أَل-قَمَان)—*one who leads; one who does things first, shows the way to others; leader, chief, sovereign*.

By means of no philological analysis can any one of the above Greek expressions be spelt out from its Hebrew or Arabic homologue. No more can 'riding-coat' from *redingote*, جِلْبَ طَارِق from 'Gibraltar', or طَرَفُ الْغَرْب from 'Trafalgar'. As a matter of fact, these Graeco-Hebraic-Arabic homologies prove that Hebrew constitutes a peculiar development in the Greek language, and that it is not Greek that constitutes a peculiar development in the Hebrew and Arabic languages. For each one of these single Hebrew or Arabic words has resulted from the *pronunciation together* of two Greek ones. The latter can be separated and used independently, whereas each of their Hebrew or Arabic counterparts seems to be, and has always been deemed to be, a simple and indivisible word. There is no mere לֵט or לֵטֵט in Hebrew; whereas τὰ φῶτά are two separate words—an article and a noun, both in the plural and in the neuter gender—each with its own independent use and meaning; so that it would be quite absurd to imagine that לֵטֵטֵט was pronounced τὰ φῶτά. Similarly, خَوَاجَه and لَقَمَان.

#### RESOLVED DIFFERENCES

Now once the phonetic and formal differences between Hebrew and Greek are duly accounted for and properly resolved, they cease to divide the two languages and proceed to bind them together, via the semantic stability of Hebrew; so that the identity of the two languages becomes all the more manifest. Thus when the said dissimilarities between לֵט and ὁρθός are explained, the differences between the two words disappear; and the identity of each word with the other becomes evident, in sound and form as well as in meaning. However, the identity of this pair is not isolated: the whole family of לֵט is involved, and the identity of the two languages is consequently consolidated. For

the derivatives of שָׁר have equally felicitous homologues, although they vary in structure: שָׁר and שָׁרָה homologize with ὁρθότης, while מִשּׁוֹר and מִשָּׁר do with κατόρθωμα.

Indeed, one homology after another demonstrates clearly and conclusively that the Hebrews spoke Greek and were sensitive of its nuances. Let two of the above homologies speak for themselves.

We have seen that πτώμα has two meanings: 'fallen body' and 'carcass'. In the book of Ezekiel, its homologue, מַפְלֵה, refers to a fallen tree; whereas in the book of Judges, it refers to the remains of a lion. Again, ἐπιχείρημα also bears two meanings, a general and a special one; and both senses are respectively illustrated in the books of Deuteronomy and Isaiah by its homophonous homologues, מַשְׁלֹחַ and מַשְׁלוֹחַ. So that the prophet of Babylon and the historian of the Judges (or Despots) of Israel, writing five hundred years apart, elegantly use the same word—a word with two shades of meaning, distinguished in Greek. Likewise, two great prophets who lived a thousand years away from each other also use a particular word, albeit slightly differently pronounced—one the Sephardi and the other the Ashkenazi way—in its two somewhat different senses; and this semantic difference is established by its Greek homologue in conformity with the texts concerned. A third example is the homology παρακαταθήκη/פְּקָדוֹן/פְּקָדוֹן. In Leviticus פְּקָדוֹן is an ordinary deposit, but in Genesis it is a sacred trust placed under the protection of the state. פְּקָדוֹן in the book of Numbers also means a 'sacred trust', presumably under divine protection; whereas in the book of Jeremiah it means 'a ward'. Here again, the texts are centuries apart. But it would have made no difference to my contention that the Hebrews spoke good Greek and spoke it well, if the whole Bible had been written or copied (cf. Dt 34. 10 Jud 18. 30) by one man in a single day at any time before the eruption of Alexander.

#### PLUS ÇA CHANGE, PLUS C'EST LA MÊME CHOSE

There are numerous examples of change in word and phrase, name and description of place or person; yet however many the

changes may be, the language does not change: it is that of Hellas throughout. Here are some, classified by association:

רפאים/זמזמים, רפאים/אימים; שרה/שרי, אברהם/אברם, ארבע; רפאים/ענקים, נפילים/ענק, עֶלֶף/עמלק, רפאים/עונ בלק, אגעי, אגעי; שרץ/שניר, שיאן/חרמון, לח/בית-אל, חברון, יערים/בעלה/בעל; צער/בלע; שר/רב; הימן, הוהם.

*εὑρημα*, later *εὔρημα*: (*εὐρίσσω*) *intention, discovery, thing discovered not by chance but by thought; that which is found unexpectedly*, i.e. much like *Ἑρμαῖον* (prop. *gift of Hermes*, i.e. *unexpected piece of luck, godsend, windfall, treasure-trove* (W)); *foundling*; *εὑρημα* אברהם, *εὔρημα* אברהם Gn 17. 5. [Like *Ἑρμαῖον* are most theistical names, such as אריאל, ירבעל, פדהצור.]

There is historical support for these homologies. Terah begat his eldest son, Abraham, at the age of seventy; and therefore he was an unexpected piece of good luck, a godsend. In fact, there was a marked infertility in Terah's family: his daughter, Sarah, gave birth to Isaac at an advanced age; his son, Haran, begat only לוט (*τελευταῖος*; *طالوت*); while his descendants, Rebecca and Rachel, were late in conceiving.

*κύριος*, α, ον; also ος, ον; *κύριος*: (*κύριος*) of persons, *having power or authority* גבור Gn 6. 4, 10. 8, 9 Jud 6. 12 IIS 23. 8 גביר Gn 27. 29, 37 גבר Zach 13. 7 Thr 3. 1 גבר Dan 2. 25 פכיר Ps 34. 11 שר Gn 21. 22, 37. 36, 39. 21, 40. 2, 47. 6 Ex 1. 11, 2. 14, 18. 21 Nu 21. 18 Jud 9. 30 IS 22. 2 IIS 3. 38 IR 11. 24 Jes 3. 4, 9. 5, 23. 8, 32. 1 Jer 35. 4 Prv 19. 10 Dan 1. 7, 10. 20 Esr 8. 20 ICh 11. 6, 15. 16, 24. 5, 28. 1 שרה Jud 5. 29 Jes 49. 23 Thr 1. 1 Esth 1. 18; *legitimate wife* שרה Gn 17. 15 (cf. Ib 20. 12) IR 11. 3; Subst. *κύριος*: *lord, master* שר Prv 19. 10 Eccl 10. 7; *head of a family, master of a house* גבר Jos 7. 14, 17, 18 Mich 2. 2 עקר Lev 25. 47; generally, *guardian, trustee* גבירה IR 15. 13; fem. *κυρία*, ἡ, שרי Gn 16. 1, 17. 15; in later Greek freq. written *κύρα* שרה Ib.; *mistress, lady of the house* גבירה IIR 10. 13 Jer 13. 18 גברת Gn 16. 8 Jes 24. 2, 47. 5, 7 עקרת Ps 113. 9 [cf. *οἰκουρός*].

*εὖσχος*: of good size, bulky, massive עוק Dt 2. 10 Jos 21. 11.

εὐτραφής, -τρο-: *well-fed, thriving, fat; large, well-grown*, of pepper-corns ארבע Jos 14. 15 הארבע Gn 35. 27 הרפא Ich 20. 6 רפאים Dt 2. 11, 20, 3. 11.

ὑπερόγκος: *of excessive bulk or size, swelled to a great size* חברון Gn 23. 2 عىلق Ex 17. 16 Nu 24. 20 IS 15. 2, 3.

ἡγεμών/אמים Dt 2. 11.

ἡγεμών/הימן IR 5. 11, המן Esth 3. 1.

ὁ ἡγεμών/הוהם Jos 10. 3.

ἡγεμών/זמזמים Dt 2. 20.

νέφος/נפילים Nu 13. 33.

Ἑρμαῖος: *called after Hermes, of Hermes* הרמון Dt 4. 48.

Λητώον: *temple of Leto, mother of Apollo and Artemis* לון Gn 28. 19.

οἶκος: *house, not only of built houses, but of any dwelling-place; temple* בית Gn 28. 19, 39. 5; בית לחם Ib 35. 19 οἶκος Δημήτερος [Δημήτηρ: *Demeter* אפרת Ich 2. 19 אפרתה Gn 35. 19 as a name for bread לחם Ib 3. 19 (Δημήτηρ → Δημητήρ → קהμητήר → קהμηהל → קהמחל → לחם; Δημητήר → קהμηתא → קהמיתא → תרפא → הרפא → רפא → קהרפא → תרפא (אפרת → אפרתה → התרפא)].

Σύριος: *of or from Syria* סרין Dt 3. 9.

χιόneos: (χιών) *snowy, snow white, of or from snow* שניאן Dt 4. 48 שניר Ib 3. 9.

ἀγωγός: *guide* אגא IS 15. 32.

ὁ ἀγωγός/האגא Esth 3. 1; cf. Ἀγαιός.

φύλαξ: *watcher, guard, sentinel; guardian, keeper, protector* בלק Nu 22. 2 שמר IR 16. 24 שמרון Gn 46. 13.

βραβεύς, ὁ: *judge, arbitrator, umpire* רב Jon 1. 6 רב־סרים Gn 37. 36; רב־טבחים IIR 25. 8; רב־שק Dan 1. 7; רב־שק IIR 18. 17, שר המשקים Gn 40. 2.

This is an impressive array; and the fact that one series is native Hebrew, while the other is obviously copied from Assyrian, merely draws this language, as well as Arabic, within the ambit of my theory. As a matter of transcendent philological operation within so-called Semitic languages, we witness a similar process in Arabic, where the change is also from Greek to Greek, e.g.

شیطان/ψιθυρος: *whisperer, slanderer*/إبليس/διάβολος: *slanderer; the Devil*, hence *Satan*.

After all, the change from אברהם to אברהם, and from שרי to שרה, was purely a *difference in pronunciation*; yet one cannot tell what implications that difference had at the time, or in Abraham's dissident household. For instance, it might indicate discontent with contemporary trends, and a desire to revert to old traditional ways. However, we need not speculate. The meaning of לוט and a new meaning of לרה have incidentally been established. In IR 11. 3 שרות is contrasted with פלגשים, and therefore cannot have its ordinary meaning of *ladies, mistresses*, but the special one of *legitimate wives*.

לח changed names because Leto ceased to be worshipped there. She was supplanted by אל/θεός/ἥλιος, an innominate deity or the Sun-god. But Mount Hermon did not change names; it was called different Greek names by different people.

It seems that in ancient times big men were called *leaders*, because leaders were generally big men. Moreover, it is clear that ἡγεμών was *pronounced differently* by different people and at different times.

In ancient times a ruler adopted the title of leader, guide, guardian, protector. Why, only recently this island had a Protector, Italy its *Duce*, and Germany its *Führer*.

### THREE VERSIONS

According to the First Book of Samuel, King Saul had three sons, namely: Jonathan, Ishui (יִשׁוּי), and Melchi-shua (IS 14. 49); and all three died with him on Mount Gilboa (Ib 31. 8). The LXX renders יִשׁוּי by Ἰεσσιου, and a note in the N.E.B. refers the reader to 'Ishbosheth in 2 Sam 2. 8, Eshbaal in 1 Chr 8. 33'. According to the First Book of Chronicles, however, Saul had four sons, namely: Jonathan, Melchi-shua, Abinadab, and Eshbaal—אֲבִינָדָב and אֶשְׁבָּאל being rendered in the LXX by Ἀμινάδαβ and Ἀσβάλ. As a matter of fact, a fourth son of Saul who survived the battle of Jezreel turns up in life-size in the Second Book of Samuel, under the name of אִישׁבֹשֶׁת, Baal's votary (2. 8–10, 4. 1–12), rendered by Ἰεσβοσθέ. He dared to rebuke Abner; but when Abner died, he was



treacherously murdered. Only through my theory can these various versions be reconciled; and only through it can the identity of יְשׁוּי (יֶשׁוּי, ἡθὺς πόντος), מַלְכֵי־שׁוּעַ (ἡ. Μολόχ), אִישׁ בַּשָּׂה and אִשְׁבַּעֵל, אֲבִינֹדָב and עֲמִינֹדָב, and their meanings, be explained and demonstrated.

To start with, mark the similarity between the enigmatic words: יֶשֶׁב בַּשָּׂה, אֲהַבְעֵל, אִשְׁבַּעֵל, אִישְׁבַּשֵּׁת, 'Ιεσσιου, 'Ιεσβοσθέ ('Ιεσ-βοσθέθ). Now let the diligent student follow up!

### SOLITARY WORDS

The word סִבָּה occurs only once (IR 12. 15), and so does נִסְבָּה (IICH 10. 15). They are two variants of the same word, appearing in two identical verses that refer to the very same episode. Only my theory explains the presence of the initial מִיב in the latter, and the reason why this addition does not alter the meaning. Moreover, their common homologue, συμβεβηκός, alone provides the right meaning: it is neither 'cause' nor 'reason', but *chance* and *accident* attributed to God. Cf. IR 2. 15 Prv 16. 33. A similar pair is שִׁיחַ and נִסִּיךְ (Ps 83. 12), homologues of ἡγεμών.

συμβαίνω: of events, *come to pass*, *fall out*, *happen*; τὸ συμβεβηκός *chance event*, *contingence*; hence, κατὰ συμβεβηκός *by accident*, *contingently*; τοῦ συμβαίνειτος ἐστὶ *it depends upon accident*, *easily happens*.

מִסְבָּה is another solitary word which occurs in a tricky passage (Job 37. 12). It is etymologically unrelated to סִבָּה; but its prefix-suffix homologue, στρέμμα, conjures up a contextually congenial meaning, and incidentally confirms the multihomology סִבָּה/שׁוּב/στρέφω. Solitary this word undoubtedly remains, yet no longer isolated, thanks to my theory.

στρέμμα: *conspiracy*, *band of conspirators* מִסְבָּה Job 37. 12 מְשׁוּבָה Jer 2. 19, 3. 22, 5. 6, 14. 7 מוֹשְׁבָה/מוֹשְׁבָה Ez 37. 23.

A noun which sounds like a cognate of מִסְבָּה, but is etymologically different from it, is מִסֵּב; for it links with סוּב/סוּב/ἵζω καθίζω.

ἵζω: mostly in poets and later prose, the Att. form being καθίζω; causal, *make to sit*, *seat*, *place*, *set* הוֹשִׁיב IR 2. 24 IICH 23. 20; *settle* סוּב Dt 32. 10 הוֹשִׁיב IS 12. 8 IIR 17. 6 הוֹשֵׁב

Jes 5. 8, 44. 26; *set up and dedicate* אָחַדָּי; *sit, sit down* יָשָׁב Gn 37. 25, 43. 33 Jud 5. 16, 19. 6, 21. 2 IS 20. 19 IIS 2. 13 IR 1. 46, 21. 13 Ez 14. 1 Ps 47. 9 Ruth 4. 2; *lie in ambush* סוֹב Ps 49. 6 סוֹבֵב Jer 31. 22 (21); of things, *subside* חָדָא.

καθίζω: causal, *make to sit down, seat* הוֹשִׁיב IR 2. 24 IICH 23. 20; *set, place, encamp* הוֹשִׁיב IS 30. 21; *set up* יָשָׁב Ez 25. 4; *put in a certain condition* הוֹשִׁיב Ez 36. 11; *marry* הַשִּׁיב Esr 10. 14, 18 Neh 13. 23, 27; *sit, incline at table* סוֹב IS 16. 11.

ἵσμαι: *seat* מָסַב Cant 1. 12 מוֹשֵׁב IS 20. 18, 25; cf. κάθισμα.

To the untutored reader who has accepted the above homologies as genuine, מַסְבָּה is a synonym of מְסֻבָּה, and מָסַב of מוֹשֵׁב. Yet an Ashkenazi would read מְסֻבָּה מְסֻבָּה, and מוֹשֵׁב מוֹשֵׁב; while an Ephraimite would have lisped מְסֻבָּה מְסֻבָּה and מוֹשֵׁב מוֹשֵׁב. Therefore, מַסְבָּה is not a synonym of מְסֻבָּה, any more than מָסַב is one of מוֹשֵׁב; they are, two by two, identical words *differently pronounced*. So are any Greek word and its Hebrew or Arabic homologue.

Again, an Ashkenazi would read נָסַב נָסַב, like נָשָׁב; yet נָסַב and נָשָׁב are not identical words, because one is the homologue of ἵζω and the other that of καθίζω. Indeed, if one wished to use the verb נָשָׁב instead of the verb נָסַב, one would have to add: לֶאֱכֹל לֶחֶם—cf. Gn 37. 25.

As to נָקְבָה הַסּוֹבֵב גִּבּוֹר, Jeremiah foretells that, from being hunted, woman would turn hunter.

#### A CHAIN OF HOMOLOGIES

As we have seen, one of the strongest proofs of the identity of the two languages is the endless concatenation of Graeco-Hebraic homologies. The random homology ἔχθω ἔχθω is in point.

ἐχθέω, ἔχθω (ἐχθος), ἐχθραίνω, later form of ἐχθαίρω: (ἐχθρός *hate, detest* צָרָר Ex 23. 22 Nu 10. 9 Jes 11. 13 Ps 23. 5 Esth 3. 10 שָׂטַם Gn 27. 41, 49. 23, 50. 15 שָׂטַן Ps 38. 21, 71. 13, 109. 4.

κατεχθραίνω: *hate intensively* הִצָּר Jer 48. 41.

ἐχθιστος, η, ον: *bitterest enemy*; irreg. Sup. of ἐχθρός, ἄ, ον: (ἐχθος) *hated, hateful* אֶכְזָר Dt 32. 33 וְזָר Jes 28. 21; *hating, hostile* אֶכְזָר Thr 4. 3 אֶכְזָרִי Jer 6. 23 Prv 17. 11 סָר Jes 14. 6; as Subst., *enemy* אֶכְזָר Thr 4. 3 אֶשׂוֹר Ps 17. 11 צָר Gn 14. 20 Dt 32. 27,

43 Jos 5. 13 Jcs 59. 18 Jer 30. 16 Thr 1. 5, 7, 17 Esth 7. 6 שָׁטָן  
IR 5. 13; *one who has been φίλος, but is alienated* אֲכִזָּר Job 30. 21.

ἔχθρα: *hatred, enmity* אֲכִזָּרָה Prv 27. 4.

ἔχθημα, τό: = μίσσημα (*object of hate*); ἔχθρασμα, τό: = ἔχθρα  
(*hatred, enmity, personal enmity*) מִשְׂמָה Hos 9. 7, 8.

ἔχθος: *hate* מִשְׂמָה (cf. ψιθυρισμός) Esr 4. 6; *object of direct hate*  
שָׂטָן Jer 16. 18 שָׁקַץ Lev 11. 10.

ψιθυρίζω: *whisper* وَشَّوْش; *whisper what one does not dare speak*  
*out, whisper slanders* שָׁטָן Zach 3. 1 وَشَّوْش [ψιθυρίζω → πιθυρίζω →  
πιθυίζω → πιθυίζω → πιθυίζω → πιθυίζω (שָׁטָן) → שָׁטָן  
(שָׁטָן) → שָׁטָן (שָׁטָן) → שָׁטָן (שָׁטָן)].

ψιθύρισμα, τό: *whispering*; ψιθυρισμός, ό: *whispering, slandering*  
שָׁטָן Esr 4. 6.

ψιθυριστής, ό: *whisperer*; at Athens as epith. of Hermes;  
*slanderer* שָׁטָן Zach 3. 2 Job 1. 6 الشَّيْطَان [of Satan; = ψίθυρος,  
ψίθυρ].

ψιδόνες: διάβολοι [v. διάβολος], ψίθυροι (as Subst., ψίθυρος =  
ψιθυριστής) שָׁטָן Job 1. 6 الشَّيْطَان.

διάβολος, ον: *slandorous, backbiting*; as Subst., *slanderer, enemy*;  
hence, = *Satan, the Devil* إبليس.

שָׁקַץ and שָׁקַץ are two totally unrelated words: the first  
relates to worship, the second to dietetics. They have been  
confused and used one for the other, owing to their homo-  
phony. For it is clear from the contexts that שָׁקַץ in Jer 16. 18  
stands for שָׁקַץ, while שָׁקַץ in Ez 8. 10 means שָׁקַץ. The  
homologue of שָׁקַץ is εἰκαστός (*apprehended through an image*),  
a verbal adjective derived from εἰκάζω (*represent by an image or*  
*likeness*), the homologue of שָׁקַץ (Lev 11. 10), on the other  
hand, has for homologue ἔχθος (*object of hate*), or ἀπεχθής (*hateful,*  
*hostile, hated*) which derives from ἀπεχθάνομαι (Pass., *to be hated,*  
*incur hatred*), the homologue of שָׁקַץ (Dt 7. 26). This last homo-  
logy is corroborated phonetically by another: שָׁקַץ (Lev 11.  
43)/καταχραίνω (*befoul*). Morphologically, as a verbal adjective,  
εἰκαστός suggests that שָׁקַץ ought to be vocalized שָׁקַץ;

semantically, it indicates in the clearest possible way that the pagans did not worship *idols*, but gods whom idols *represented*.

I may point out that the above is not the product of imagination—speculation, *croire les on dit*, and the like are quite out of place in this book—but the result of methodical research pursued by measured procedure and disciplined application. Not to speak of thinking, my hobby. The amount of thinking that has been done to write and produce this little book!

#### IDIOMATIC AND HOMERIC PHRASES

Four idiomatic phrases relating to ὑπό β—among many others—are neatly reproduced in Hebrew. Thus, ὑπό: of *accompanying* music ואֲשֶׁלֶּחַךְ בְּשִׂמְחָהּ וּבְשִׁירִים בְּתֶף וּבְכִנֹּר Gn 31. 27; ὑπὸ πομπῆς ἐξάγειν τινα *in or with* solemn procession לַעֲשֹׂת חֲנוּכָּה Neh 12. 27—where תּוֹדָה is the homologue of πρόσσodus, πόσodus: *solemn procession* to a temple with singing and music; with Dative (esp. in Poets, never in LXX or N.T.), of Position *under*, ὑφ' ἄρμασ: *under*, i.e. *yoked to*, the chariot ואֶסְרֶתֶם אֶת־הַפָּרוֹת בַּעֲגֻלָּהּ IS 6. 7, 10; ὑπ' αὐλητῆρι πρόσθ' ἔκισον *advanced to the music of* the flute-player כְּהוֹלֵךְ בַּחֲלִיל לְבֹא בַּחֲרִי־יָהוּהּ Jes 30. 29. Yet another phrase is: τὸ ἐπίον (sc. ἔτος) τηλικάδε *at this time next year* כֶּעֶת חַיָּה Gn 18. 10 IIR 4. 16, 17—where τηλικάδε, *at this time*, is the homologue of כֶּעֶת Nu 23. 23. A sixth is αὔριον τηλικάδε *tomorrow at this time* כֶּעֶת מָחָר Ex 9. 18, where αὔριον is the homologue of מָחָר via the prefix-suffix metathesis. Note in passing the reversing of the order of words in Hebrew, also according to the prefix-suffix phenomenon.

We have come across similarity of expression in Greek phrases, in the idiomatic use of ordinary verbs to indicate a special action—e.g. casting lots—and in the formation of hybrids. However, there is a peculiar Homeric phrase which deserves individual attention. Since βούς is of epicene gender, to mark the male Homer adds a word, βούς ἄρσῃ (Il. 20. 495) or ταῦρος βούς (Ib 17. 389). This peculiar phrase is mirrored in Hebrew directly and indirectly as well as in its two versions.

βούς, βῶς, ὅ and ἡ: *bullock* פָּר Ex 29. 1 Lev 4. 8, 14 Nu 23. 2 Jes 34. 7; *bull* אֲבִיר Ib. Ps 22. 13, 50. 13 בקָר IIR 4. 3, 4 פָּר

P<sup>s</sup> 22. 13; *ox* בֶּקָר Ex 21. 37 Nu 7. 3, 17 IR 5. 3 Am 6. 12 בָּקָר;  
*cow* פָּרָה Gn 32. 16 Nu 19. 2 بَقَرَه; in pl. *cattle* בְּעִיר Ex 22. 4  
 בֶּקָר Gn 12. 16 Ex 9. 3 Lev 27. 32 Jes 65. 10 Joel 1. 18.

β. α. בֶּן-בֶּקָר Gn 18. 7 Nu 15. 8 פֶּר בֶּן-בֶּקָר Nu 8. 8; τ. β.  
 פֶּר שׁוֹר Ps 69. 32, פֶּר-הַשּׁוֹר Jud 6. 25. In the latter version  
 the words follow the Greek order, τ. β. פֶּר שׁוֹר; then their  
 order is inverted according to the ubiquitous prefix-suffix  
 phenomenon, פֶּר-הַשּׁוֹר. But in the former version the order is  
 inverted in both Hebrew phrases, בֶּן-בֶּקָר and פֶּר בֶּן-בֶּקָר.  
 On the other hand, בֶּרֶבֹר IR 5. 3 is a compound made up of  
 בֶּר and בֹּר—בֹּר being the homologue of βoύς, and בֶּר either  
 homologizing with παῖς (Prv 31. 2) or equating פֶּר. In the former  
 case, בֶּרֶבֹר is a variant of בֶּן-בֶּקָר, in the latter that of  
 פֶּר-הַשּׁוֹר. Like בֶּן-בֶּקָר is the Aramaic בְּנֵי תוֹרָן Esr 6. 9.

Therefore, it can rightly be claimed that the Bible is as  
 Greek as Homer.

#### HOMOLOGUES IN THE GENITIVE

A curious difference exists between the two tongues where a  
 Hebrew noun or adjective homologizes with the Greek word in  
 the genitive, instead of the usual nominative, under Prop. 29.  
 This is significant because, in so far as the noun or adjective is  
 nearer the root of the word in the genitive than in the nominative,  
 it indicates the survival in Hebrew of a primitive usage in very  
 ancient Greek, and not a change that took place with the passage  
 of time, in the course of the development of either language. For  
 instance, in the homology כֶּבֶד/ἡπατος, ἡπαρ, the Hebrew  
 constituent preserves the τ (dialectally changed to δ)—which,  
 by the way, Latin *jecur* does not—in the Indo-European *yēqurt*  
 and the Sanskrit *yákṛt*. Such homologization may occur within  
 a compound, e.g. פֶּדְיָהּ/παῖς (παῖδος) θεοῦ Nu 34. 28 (god's  
 gift); פֶּדְיָהּ/παῖς (παῖδος) Διός/θεοῦ Ib 1. 10 (Zeus's/god's  
 gift); פֶּדְיָהּ, פֶּדְיָהּ/παῖς (παῖδος) Διός Neh 11. 7, 13. 13  
 (Zeus's gift). V. p. 82.

#### MORE GREEK THAN THE GREEKS

On the other hand, there are certain Hebrew words that may  
 be deemed to be more Greek than their homologues, because they

show up letters that are suppressed in the homologues, e.g. *κωφός*/כָּבֵד, *πρόφασις*/הַאֲנָה, *φάσις*/תְּבוֹנָה/תְּבִינָה, *καινός*/שָׁדֵךְ.

*κωφός*, ἢ, ὄν: (*κόπτω*) *blunt, dull, obtuse*, opp. *ὀξύς* (*sharp*, שָׁרֵף Ez 5. 1 קָשָׁה Jes 27. 1) כָּבֵד Ex 7. 14; metaph., of sound, *mute, voiceless, dull*; of men or animals, *dumb* Ib 4. 10 Ez 3. 5.

*κωφάω*: (*κωφός*) Pass., *grow dumb or deaf* כָּבֵד Jes 59. 1; *become stupid* כָּבֵד Ex 9. 7.

*κωφόω*: *numb, deaden* כָּבֵד Gn 48. 10 Ex 9. 7; *deafen*, in Pass., כָּבֵד Jes 59. 1.

*ἐκκωφέω*: *deafen* הִכְבִּיד Jes 6. 10 Zach 7. 11; *stun, blunt* (W) כָּבֵד IS 6. 6 הִכְבִּיד Ex 8. 28, 10. 1.

*πρόφασις*: (*προφαίνω*) *falsely alleged motive (or cause), pretext, pretence* הַאֲנָה Jud 14. 4 תְּבוֹנָה Job 33. 10.

*φάσις*: (*φαίνομαι*) *appearance* תְּבוֹנָה Hos 13. 2 תְּבִינָה Ex 25. 9 Ez 8. 3 ICh 28. 12.

*κωφός* and its derivatives suppress the *τ* in *κόπτω* from which verb *κωφός* derives, but that *τ* is represented by *ד* in כָּבֵד. In fact *κόπτω* (*beat or strike oneself, beat one's breast or head through grief*) is the homologue of סָפַד (Gn 23. 2), *δ* and *τ* exchanging dialectally under Prop. 5 (Δ). Again, *πρόφασις* and *φάσις* suppress the *ν* in *προφαίνω* and *φαίνομαι* from which they are respectively derived. But that *ν* shows up in הַאֲנָה and תְּבִינָה—but not in תְּבוֹנָה, where the *נ* is the MV *נ*. Incidentally, the fact that *κόπτω* is from root *KOΠ*, and that *φαίνω* derives from *φάω*—so that both the *τ* and the *ν* are adventitious—is neither here nor there. As it happens, the *ν* is omitted in the homologues אֶפְתָּח/ἀποφαίνω and עֹפִי/ἐπιφαίνω.

*ἀποφαίνω*: *make known, declare* אֶפְתָּח Ex 8. 5.

*ἐπι-*: Pass. *show oneself, appear*; of a divine manifestation עֹפִי Dt 33. 2.

It can therefore be said that, *pro tanto*, the Hebrews (Asiatic Greeks) are more Greek than the (European) Greeks.

#### THE SEPTUAGINT

The Septuagint seldom gives the Greek homologue. Thus, the homology בֹּשֶׁט/καθίζω is in accord with the LXX which has κατακλιθῶμεν (*lie at table*). This must be right; for it may safely be assumed that when Samuel was discussing his secret errand

with Jesse and his family, they were all comfortably reclining on couches or cushions. So that when he said: לֹא-נֹסֵב עַד-בֹּאוֹ כֹּה, he could not have meant that they would not *sit down* until his arrival. At any rate, under no circumstances could he have intended that the company should wait standing while David was being sent for. What he *meant* and *said* was that they should not *sit down to eat* until he came.

נִצֵּר (Jes 14. 19) is an exceptionally interesting word because its homologue appears in three significant variants—*νέκυς*, *νέκυρ*, *νεκρός*—which exhibit changes habitually encountered in Greek-Hebrew homology, namely: the dialectal substitution of the final *σ* by *ρ*, and the consonant/vowel metathesis in *-κυρ/-κρός*. (The same applies to the homologues of נֶעַר: *νέος*, *νεαρός*, *νεανίας*. Thus, *νέος* → *νέορ* → *νεαρ* → *νεαρός*.) The LXX translates נִצֵּר by its homologue, but נִצְוָרִים (Ib 65. 4) by *σπηλαίοις* instead of *νεκρίαίς* or *νεκυίαίς*.

A further and an all-important matter to point out is that καθίζω was used by the LXX to translate הָשִׁיב in Ezra and Nehemiah, and that Liddell and Scott's Dictionary refers to the LXX as the sole authority for καθίζω meaning *marry*. In effect, therefore, the LXX resorted to a Hebraism, although it had a wide range of Greek verbs from which to choose, including σπουαίέω—used by Herodotus and Euripides, among others—which fits the context perfectly. For הָשִׁיב, הָשִׁיב, הָשִׁיב—the verb with a bare חָלַם is used in the said texts—and מָלַח have other equally genuine kindred homologues, as follows:

οἰκέω, Ep. οἰκείω: *inhabit* גָּר Jud 5. 17 יָשָׁב Gn 13. 12 Nu 35. 25 Jer 2. 6 שָׁכַן Dt 33. 16 Jes 18. 3 Jer 49. 16; *colonise, settle in* יָשָׁב Gn 36. 8 Nu 21. 25, 31 Dt 2. 12 Jos 19. 47 IS 31. 7 Jer 49. 1; Pass., *to be settled in, occupy* יָשָׁב ICh 5. 8, 9; *manage, direct, govern* יָשָׁב Dt 3. 2 Ps 29. 10 שָׁכַן Job 29. 25; intr. *dwell, live* גָּר Jud 19. 1 Jer 11. 6 יָשָׁב Gn 11. 2, 31, 19. 29, 37. 1 IS 23. 14, 18 שָׁכַן Gn 16. 12 (cf. Ib 25. 18) Nu 5. 3 Dt 33. 16 IR 8. 12 Jer 13. 21, 18. 3, 26. 19 Jer 48. 28; of persons, families, tribes, *have their abodes, settlements* יָשָׁב IS 31. 7 IIS 2. 3 Jer 25. 24 ICh 5. 16 שָׁכַן Gn 16. 12 נָפַל Ib 25. 18; of cities, *to be situated* יָשָׁב Ez 27. 3 שָׁכַן Jer 51. 13; = οἰκετεύω.

οἰκίζω: c. acc. rei, *people with new settlers, colonise* הָשִׁיב Ez 36. 33; c. acc. person, *settle, plant as a colonist or inhabitant*

הוֹשִׁיב IIR 17. 6, 24 שָׁכַן Nu 14. 30 הָשְׁכִין Gn 3. 24 Ez 32. 4; intr. = οἰκέω.

κατοικίζω: *bring home and re-establish there, restore to one's country* הוֹשִׁיב Ez 36. 11; *settle, establish* שָׁכַן Jer 7. 3, 7.

συνοικέω: *dwelt or live together* הִתְגַּוְּרָה IR 17. 20; *live with in wedlock* הוֹשִׁיב Esr 10. 14, 18 Neh 13. 23, 27.

οἶκημα: *dwelling-place, in pl., building, house* מוֹרָה Job 18. 19 מוֹשֵׁב Ex 12. 20 Nu 24. 21 מִשְׁכָּן Jes 22. 16 Ez 25. 4 Hab 1. 6 Job 39. 6; *temple, shrine* מוֹשֵׁב Ps 132. 13 מִשְׁכָּן Ib 84. 2; *store-room* מוֹרָה Hag 2. 19.

οἶκημα/מִשְׁכָּן is not to be confused with σκήνημα: מִשְׁכָּן tent, tabernacle Ex 25. 9 IIS 7. 6 Cant 1. 8; = σκατήνη סִנֵּה Dt 33. 16 סִנֵּה Jos 15. 49.

Only reference to Greek accounts for the additional מ in מִמְּגוּרָה (Joel 1. 17), since it is the homologue of οἰκημάτιον, Dim. of οἶκημα: the first מ replaces the -ν, and the second the suffix -μα. This double prefix-suffix is unique.

#### CIRCUMCISION

Circumcision is neither a Greek nor a general Hebrew custom; it was established by Abraham—the head of a dissident Hebrew sect—and has been followed by his descendants to this day, to mark their covenant with God, a covenant carved in the flesh. Naturally, since the Greeks did not practise circumcision, they did not evolve a relevant vocabulary. Therefore, the sect of Abraham had to adopt and adapt good old Greek words to meet the new experience.

Thus κείρω, the homologue of עָרַל (Lev 19. 23), means: *cut short, shear, clip*, esp. of hair; *cut off one's hair*. To the Greeks, whether European or Asiatic, this verb did not import the phallic operation; neither had such a rite. Again, κουρά, the homologue of עָרְלָה (Gn 17. 11 Lev 19. 23 Jos 5. 3), means: *cropping of the hair; cropping, lopping; shearing; that which is cut: lock of hair, wool shorn, fleece, cut-off end*. To the Greeks, this noun did not mean 'foreskin', simply because in their experience it was not cut off, it was not a separate and independent 'cut-off end'. Indeed, the foreskin is an integral part of the penis, and its severance constitutes an extremely artificial operation. Accordingly, ἄκουρος (κουρά) only means *unshaven*; but phonetic-



ally (minus κ) and morphologically it is acceptable as the homologue of עָרַל (Gn 17. 14 Ex 12. 48) 'uncircumcised'—on the same basis that ἄκουρος (κούρος) is that of עָקֵר.

However, κείρω has a weak homological rival in ἀκρωτηριάζω, adopted by Philo (2. 211) for circumcision; because it fails the fifth test, since it does not provide a derivative to homologize with עָרַל.

ἀκρωτηριάζω: *cut off; cut the beaks off the prows; of persons, cut off hands and feet, mutilate; Medic., amputate; metaph., mutilate, maim* עָקֵר Gn 49. 6 Jos 11. 6, 9 עָרַל Lev 19. 23. [Cf. μασχαλίζω.]

ἀκρωτήριον: *end or extremity of anything; in pl., extremities of body, hands and feet, fingers and toes* עָרַל Gn 17. 11, 23 Lev 19. 23 Jos 5. 3 Jer 4. 4. [Cf. μασχαλίσματα.]

On the other hand, there is no rival, weak or strong, to μασχαλίζω as the homologue of מוֹל. Besides, this verb homologizes with מָהַל as well as if not better than with מוֹל. Although מָהַל is a non-biblical word, it can be confidently asserted that it is not a post-biblical one; because it is inconceivable that after the advent of Alexander the Jews modelled מָהַל on μασχαλίζω, as they did שָׁשְׁבִין on σύσσητος (pronounced συσσητος).

μασχαλίζω: (μασχάλη (μάλη)) *put under the arm-pits, hence, mutilate a corpse, since murderers believed that by cutting off the extremities (nose, ears, etc.), stringing them together, and passing the string round the neck and under the arm-pits of the victim they would avert vengeance* מוֹל Gn 17. 10, 21. 4 Dt 30. 6.

μασχάλη: (μάλη) *arm-pit, in pl.,* אֶצִיל Jer 38. 12 [mark the similarity with Lat. *axilla*]; *corner* אֶצִיל Jes 41. 9 Ez 13. 18; *μάλη: arm-pit* (Lat. *ala*), almost confined to the phrase ὑπὸ μάλης *under the arm* יָדֶיךָ תָּהֶה אֶצִיל Jer 38. 12, מתחת לחבלים Ib. [Mark, in Latin also the μ is dropped; cf. μετά/et.]

μασχαλίσματα: *extremities cut off from a corpse* מוֹלֵת Ex 4. 26.

μασχαλιστήρ: *generally, girth* אֶצִיל Ez 41. 8.

μολέω: *cut off and transplant the suckers or shoots of trees* מוֹל Job 18. 16.

#### ARABIC AND HEBREW

These two languages are interwoven together with Greek, in a harmonious pattern the proper understanding of which

accrues to their mutual philological advantage, semantically as well as etymologically. Thus, I have demonstrated how the Bible helped solve the mystery of طَالِت. On the other hand, it was this solution that suggested the link between לוֹט and τελευταῖος, seeing that Lot was Haran's only child, and that לוֹט seemed to be an abbreviation of طَالוֹט. But for that solution, I doubt very much whether I would have appreciated the connection between the Hebrew noun and the Greek adjective, although it is strongly supported by the dropping of the τε- syllable according to rule. I am also indebted to Arabic for the homology قُرْآنٌ/ἐλκαστός, hinted at by the words شَخْصٌ and شَخْصٌ. This homology is of some theological consequence, since it definitely establishes that our pagan forebears were polytheists, not idolators; revealing and vindicating antiquity's intellectual calibre. Doubtless, the ignorant, both ancient and modern, would confuse the symbol with the deity it represents (Jer 2. 27). Yet in matters of religion—any religion—one has to distinguish the theological and priestly concept of God from popular and plebeian belief.

However, there is another mysterious word in Arabic, which can only be interpreted—that is, accurately interpreted—through Greek and *viz* the Bible, namely, قُرْآن. Commentators differ widely as to its derivation; indeed some maintain that it is a radical word. But none has so far offered an explanation of it, consistent with the belief that the Koran is peculiarly the word of God; that it descended, was dropped, was inspired, to Mahomet from heaven. In my submission, قُرْآن is a pre-Islamic word which must have been as familiar in Mecca as the word קִרְאָה was in Jerusalem, and the said belief originated from its meaning. For this Arabic word is not, as some opine, related to قَرَأ—any more than the homophonous קִרְאָה (warn or direct by oracle), in Jon 1. 2, is related to קָרָא (summon, invite) in Nu 1. 16 and Esth 5. 12. قُرْآن is simply the homologue of קִרְאָה/χρημα (oracle) in Jon 3. 2; and the ancient phrase القرآن الشريف means 'the oracle of God' (τὸ χρημα ἱερόν).

Hopping over a period of fourteen centuries, we note that recently 'foreign' Mesopotamia yielded to 'native' Iraq. Yet عراق is the homologue of ἄργος, the synonym of πεδίον/פֶּדִי. Now פֶּדִי, we know, is an abbreviation פֶּדִי/πεδίον ἄρμου, 'the

plain of the junction' (of the two Scythian rivers (נהריי-כוש):  $\text{לִיֹּן}/\theta\eta\rho$ , *lion*, and  $\text{קַלָּה}/\alpha\lambda\lambda\upsilon\pi\omicron\varsigma$ , *cat*, *τίγρις*). So that it is not a bare speculation to assume that Arabic  $\text{عراق}$  is short for some such reconstructed Asiatic Greek term as  $\text{عراق-ארם}$ , a name consigned to oblivion in the wake of the catastrophic upheavals which overtook the region between the fall of Troy and the rise of Alexander. Later, some time after his *blitzkrieg*—which reshaped the history of the Middle East, including the Land of Israel, for the next three hundred years—the European Greeks called the country *Μεσοποταμία*. And it is only because our authentic Bible has preserved the other short as well as long Hebrew names of  $\text{פַּדָן אֲרָם}$  and  $\text{פַּדָן}$ , that it has been possible to decode the word  $\text{عراق}$  and trace it to its Greek origin. Clearly, so-called native 'Iraq' is not less Greek than so-called foreign 'Mesopotamia', and one topographical Greek name—full or abbreviated—alternates with another geographical Greek name, exactly as does the Greek word *topographical* with the Greek word *geographical*.

Similarly, the phonetic disguises assumed by adjoining  $\text{إيران}$ ,  $\text{أرض}$  and  $\text{خليج}$  no longer mask good old  $\text{πυρός}$  ( $\gamma\eta$ ), 'land of fire';  $\text{ἀκτὴ}$ : *rugged bank* or *strand* of a river; and  $\text{κόλπος}$ : *gulf*—as Arabic continues to yield its Hellenic secrets for all to see.

Therefore, to explain a striking name which occurs once exclusively in the Koran, I had to search the Bible. The Koran in its turn, through that search, repaid handsomely by helping me discover the meaning of  $\text{לִוְיָ}$ , a truncated and otherwise inconspicuous name in the Bible. Finally, the Scriptures have assisted me to decipher  $\text{عراق}$  and to reveal the true significance of the title of the book sacred to Muslims; while Arabic has given me the clue to  $\text{עֵלֶאסְטוֹס}$   $\text{ἐλαστός}$ , an homology of theological import. In brief, from the Koran to the Bible, and back to the Koran; from Hebrew to Arabic, and back to Hebrew; yet in effect, from Greek to Greek. Without question, from the Indian Ocean to the Atlantic there is no escaping the Greeks.

#### THE HEBREW WAY OF LIFE

Two historical events bring out perfectly the contrast between the way of life of the ancient Greeks and that of Israel,

and mark the triumph of the spirit over brute force. Alexander—an outstanding Greek leader—invaded Asia, sword in hand, at the head of a well-trained, well-equipped army, with the avowed intention of subjecting its peoples. A rabbi—a Hebrew of the Hebrews, Saul by name—landed in Europe alone, Bible in hand, confessing his ardent purpose to save the souls of the Gentiles; ‘for salvation is of the Jews’ (John 4. 22). Alexander’s exploits were comparatively ephemeral. Paul’s evangel and his Hebrew book are still with us and going strong.

Why? What is it that animated the principal preacher of Christianity, and has sustained his kindred down the ages?

The belief in one, eternal, just and merciful God, creator of the universe; in the pre-eminence of truth and justice; in the ideals of equality and redemption from error; in the special care to be given to the sick and the needy; in the priority of peace and service; in accountability and the advent of the Messiah; and, above all, in the supremacy of the spirit—a composite credo peculiar to Israel. This aspect of the life led by our forefathers is not related to the Greeks, whether European or Asian. It is not Hebrew (*ἡπειρωτικός*), characteristic of the Hebrews (*ἡπειρώται*) in general, but peculiar to that detached section of them known as the Chosen People. Historically, this unique philosophy, epitomized here in a few incomparable verses, originated in Abraham who migrated from the banks of the Euphrates to Canaan on the Eastern shore of the Mediterranean, a country colonized by Cimmerians, Greeks, Phoenicians, and Scythians, which his descendants conquered and made it their own. It became the theatre of their moral and spiritual struggles during twelve hundred eventful years. E.g. Gn 14. 22, 18. 25, 21. 33 Ex 18. 21, 23. 5, 34. 6 Nu 15. 15, 16 Dt 6. 4, 8. 3, 16. 20 IR 12. 7 Jes 1. 26, 2. 4, 10. 3, 31. 3, 43. 20 Ez 34. 4 Hos 9. 3 Zach 4. 6, 8. 3, 19 Ps 146. 6 Prv 16. 6, 23. 23 ICh 22. 8, 28. 3 Mat 3. 10–11, 5. 22, 10. 28, 16. 26 Mark 1. 8, 10. 42–4 Luke 7. 22, 10. 37 Gal 3. 28 Eph 3. 16 IPet 4. 10. That philosophy is expounded in *Law and Life according to Hebrew Thought*. Here I will advert to the Greek background against which those unremitting struggles relentlessly took place.

I. The entire set-up of Hebrew worship was Hellenic. Abraham worshipped Ἰϑώ/Ζεύς, the eternal God, judge of all the earth,

who administered justice, differentiating between the righteous and the wicked. He gave the priest of אֱלֹהֵי עֵלְיוֹן/*Hēlios 'Υπερίων*, the creator of heaven and earth, a tithe of all the booty acquired as a result of his victory over the captors of Lot; and swore by אֱלֹהֵי עֵלְיוֹן. Moreover, he attempted to sacrifice his son on Mount מֹרִיָּה/*μωρία*. Besides Zeus, Isaac and Jacob—no doubt, under the influence of Rebecca, Laban's sister—acknowledged the divinity of כְּהֹד/*Φοῖβος*, and Jacob swore by כְּהֹד. His wife, Rachel, stole the תְּרֵפִים/*τρίπους* from her father's shrine; and soon after returning to Canaan Jacob cleared his household of the native gods, the gods of עֲגֻלֹת יִצְחָק/*ἐγχώριος*. Long after the Patriarchs had died, and in spite of centuries of Egyptian influence, God revealed himself to Moses under the name of יְהוָה/*Διὸς Παιῶνος*, and the first two of the Ten Commandments declare יְהוָה to be the God of Israel, to the exclusion of other deities. Indeed, יְהוָה is a jealous God. It was peculiar of him that, whereas other gods were installed in temples of stone, he dwelt in a mobile סֻכָּה/*σκηνή*. As we have seen, the vocabulary relating to the structure, furniture and vessels of the סֻכָּה/*σκήνημα*, and to the rites and services thereat performed, is completely Greek.

II. Some homologies clearly indicate that there were regular suppliants among the Hebrews. Women attended the Tabernacle at Shilo as well as in the Wilderness, and it is recorded that Isaac prayed for issue, and that Rebecca went to seek the Lord over her pregnancy. Judging by Hannah, women used to pray for offspring; and it is of them that the sons of Eli took advantage to the point of public scandal.

אֲגֻר/*ἀγύρτης* (*ἀγείρω*): prop. *collector*, esp. *begging priest* Prv 30. 1; cf. *fakir*, another homologue of *ἀγύρτης*.

שָׁרַד/*ἐρωτάω*: *ask*; *beg*, *entreat* Gn 25. 22; שָׁרַד, like שָׁרַד/*ἔπος*.

יִקְרָא/*ἰκέτης* (*ἰκνέομαι*): *one who comes to seek aid or protection*, *suppliant* Prv 30. 1.

יִשְׁכַּח/*εὐκτός*: (*εὐχομαι*) *wished for*, *desired* Gn 49. 26.

הִתְנַחֵף, הִתְנַחֵף לִל/*ἀντιβολέω*: *meet as a suppliant*, *entreat*, *supplicate* Dt 9. 18 IS 1. 10, 12, 26, 27.

שָׁאֵל/*αἰτητός*: (*αἰτέω*) *asked for* IS 9. 2.

עָבַד/*σέβομαι*: *revere*, *worship*; of suppliants Ex 38. 8 IS 2. 22.

III. The שְׁלִישִׁי/τριακάς, ádos (*the number thirty* Nu 11. 20, 21; *the thirtieth day of the month* IS 20. 5, 18, 24; *a month* containing thirty days Ib 20. 27, 34) was celebrated in style at King Saul's court on two consecutive days: the first שְׁלִישִׁי, on the last day of the current month, the pagan way; the second שְׁלִישִׁי, on the first day of the following month, the Hebrew way (Nu 23. 3-15). Thus, David and Jonathan discussed Saul's victimization of David three times: IS 19. 2, 20. 5, 35. On the second occasion they met on the eve of the first שְׁלִישִׁי—i.e. on the last day but one of the thirty-day period of the then current month—and swore eternal mutual loyalty. This שְׁלִישִׁי was observed in accordance with the Greek custom, and David's absence from the festive board was noted by Saul in silence. The next day—which was the second שְׁלִישִׁי (יְהִי מִמָּחָרֶת, הַחֹדֶשׁ הַשְּׁנִי)—the first day of the new thirty-day period, was celebrated in obedience to Mosaic Law. David's renewed absence on that day provoked a bitter altercation between Saul and his eldest son (Ib 20. 34). It was on the morrow of that day, on the second day of the month, that David and Jonathan met for the third time and—for the second time—swore eternal mutual loyalty.

At Athens the τριακάδες were dedicated to the memory of the dead, and offerings were made to Hecate. As to the Hebrew שְׁלִישִׁי, Rabbi Dr. Norman Solomon, of London, opines—and I respectfully agree—that the context suggests that it was an occasion for תְּשׁוּבָה, the homologue of κάθαρσις (*cleansing from guilt or defilement, purification*). Cf. Nu 10. 10 IIR 4. 23 Jes 66. 23 Ps 81. 4. In fact, as Rabbi Solomon Sassoon points out, all festivals involved תְּשׁוּבָה.

IV. Like the Greeks, the Israelites had their נִבִּיָּא Dt 18. 11 IS 28. 3/φάτις (*voice from heaven, oracle*; of the interpreter of dreams נִבִּיָּא Gn 45. 8); יִדְעוּ Dt 18. 11 Jes 19. 3 αἰδοῦς (*singer, minstrel, bard*; of the Sphinx; *enchanter*); קַשְׁפִּי Jer 27. 9 (cf. קַשְׁפִּי Dan 1. 20, 2. 10)/קַשְׁפִּי Ex 7. 11 מְשֻׁבָּה Ib 22. 17 יִרְבֵּי IR 17. 1/θέσις (*filled with the words of God, inspired*); נְבִיאָה Gn 20. 7 Ex 7. 1/προφήτης, נְבִיאָה Jud 4. 4/προφήτης, fem. of προφήτης (*one who speaks for a god and interprets his will to man; interpreter, expounder of the will of Zeus; expounder of the utterances of the μάντις (diviner, seer, prophet)*); מַגִּיד Dt 18. 10 IIR 21. 6/γόης (*sorcerer, wizard*;

γοητεύω); עוֹן Jer 27. 9 מעוֹן Jud 9. 37 Mich 5. 11 οἰωνιστής (one who foretells from the flight and cries of birds); קסם Jes 3. 2/ χρηστής (one who gives or expounds oracles, prophet, soothsayer).

V. The belief in Hades, אַבְדֹן, עֵדֶן, has been dealt with elsewhere.

VI. The belief in spirits, angels, and resurrection was, at the time of Jesus, a debatable issue among the Jews (Mat 8. 16, 10. 1, 22. 23 Acts 23. 8). As a matter of historical fact, supernatural and ultranatural beliefs were neither static nor uniform in Israel. If any of them were ever formulated into doctrines and expounded in guilds of priests or schools for prophets, no record of it remains outside the Pentateuch; and we know that even some of that was missing for a time (IIR 22. 3-24. 24). What we have is incidental, disjointed, sporadic, and not altogether consistent (Gn 16. 7, 22. 11, 31. 11 Ex 23. 20 Nu 20. 16 Jos 5. 13-14 Jud 6. 21, 13. 20 IS 2. 6 Jes 7. 11 Ps 6. 6, 30. 4, 49. 15, 139. 8 Job 7. 9 ICh 21. 15). For instance, in one verse Ecclesiastes wonders whether the spirit (רוּחַ, πνεῦμα) of man goes upward and the spirit of the beast goes downward to the earth (3. 21); whereas in another he categorically states that at death 'the spirit shall return to the God who gave it' (12. 7) — 'the God of the spirits of all flesh' (Nu 16. 22, 27. 16). Here—as in Ez 37. 5—רוּחַ means 'soul', its Arabic homologue being رُوح. But not only man and beast are endowed with רוּחַ, God possesses it, too (Gn 6. 3 Jes 40. 13 Zach 4. 6; cf. Jer 51. 14 Am 6. 8), and inspires man with it (Gn 41. 38 Ex 31. 3 Nu 24. 2 Jud 3. 10). רוּחַ also means 'wind' (Gn 8. 1 Ex 10. 13 Ps 104. 4). In that meaning the Arabic counterpart is رِيح, the synonym of ريح and رائحة—all three being the homologues of רוּחַ, 'odour'. None of these homophones homologizes in Greek. In fact, the only Greek words which come anywhere near resembling רוּחַ are πῶος and ποχός. On the other hand, נֶפֶשׁ and נְשָׁמָה respectively homologize with ψυχή and πνεῦμα.

The spirit of God could have a good influence generally over man (Jud 3. 10, 11. 29 IS 16. 13-14), or it inspires him with wisdom, knowledge, understanding, skill, fear of the Lord (Ex 28. 3, 31. 3-5 Jes 11. 2). But God inspires man with an evil

(רעה, πονηρόν Jud 9. 23 IS 16. 14-16, 23, 18. 10, 19. 9) or false (שקר, ψευδές IICH 18. 21-2) spirit, as well as with a good spirit (טובה, ἀγαθόν Neh 9. 20). Through it, God communicates with man (IIS 23. 2 Ez 11. 5 Joel 3. 2 Neh 9. 30). It is referred to as the holy spirit once in the Old Testament, and always in the New (Πνεῦμα Ἅγιον) and in the rabbinical records (רוח הקדש) (רוח קדשך, πνεῦμα τὸ ἅγιόν σου Ps 51. 13 Mat 3. 11 Eph 4. 30 פסחים 34 יומא 9b).

איש הרוח is a synonym of איש האלהים (IS 9. 8 Hos 9. 7), and a prophet who went on a mission to anoint Jehu king of Israel was referred to by his brother-officers as המשיח הזה (IIR 9. 11).

To avoid speculation, I shall merely give the relevant homologies and let the student work out the theories as best he can.

ψυχή: *life* Ps 30. 4, 86. 13 Job 6. 11, 33. 28; ἐν τῇ χειρὶ τοῦ ψ. ἔχοντα taking his *life* in his hands Jud 12. 3, ואשימה נפשי בכפי IS 19. 5, ואשים נפשי בכפי IS 28. 21; metaph., of things *dear as life* Gn 12. 5; *departed spirit, ghost* Ps 94. 17; the immaterial and immortal *soul* Gn 1. 30; generally, *being, living creature* Gn 2. 7; *self* Job 32. 2 Thr 3. 51 نفس: *mind* Dt 4. 9 ICh 28. 9; in the early physicists, of the primary substance, the source of *life and consciousness* Gn 1. 30: when concrete the Hom. ψ. is rather *warm blood* Gn 9. 4-5 Lev 17. 11, 14 Dt 12. 23 Prv 1. 18 than *breath* IR 17. 21-2 Job 41. 13.

πνεῦμα: (πνέω) *breeze* نَمْد نَبِيْم; *breathed air, breath* Gn 2. 7, 7. 22 IR 17. 17 Jes 2. 22; *life* Job 27. 3; *living being* Dt 20. 16 Jos 11. 11 Ps 150. 6; the *spirit* of God Jes 30. 33 Job 32. 8, 33. 4; *spirit* of man Jes 57. 16 Prv 20. 27 Job 27. 3.

שִׁנַּע, הַשְׁתַּנַּע ἐνθουσιάζω: *to be inspired* (by a god) IIR 9. 11 Jer 29. 26 Hos 9. 7, or *possessed by a god* IS 21. 15; cf. ἐνθουσιαστικός: *inspired*, esp. by music IS 10. 5-6, 10 IIR 3. 15 Ez 33. 32; הַשְׁתַּנַּע συν-: *to be inspired and rave together*, of the Bacchae IS 21. 16; תְּנִיעָה ἐνθουσιασμός: *inspiration, enthusiasm* IIR 9. 20; *frenzy* Dt 28. 28, 34 Zach 12. 4 מְשֻׁנָּע ἐνθουσιασμός: *inspired, possessed* IIR 9. 11. שטן and شیطان are dealt with elsewhere.

VII. Canaan was divided and its territories were distributed



among the Children of Israel by drawing lots (לָּוּז *klēpos*), according to the Greek custom of assigning by lot to the soldiers concerned allotments carved out of the conquered land. Appropriate Greek terms were used in those proceedings. Indeed, as among the Greeks so among the Hebrews, casting lots was also resorted to: to ascertain the divine will (Lev 16. 3 Jos 18. 6 Acts 1. 23-6), to decide the issue in disputes difficult to resolve, especially the rival claims of powerful contenders (Prv 16. 33, 18. 13), to divide spoils (Ps 22. 19; cf. Mat 27. 35). It is interesting to note that on board Jonah's ship which was bound for Athens, and was presumably manned by a Greek crew, lots were cast to identify the individual on whose account the sea was supposed to be storming (Jon 1. 7). Moreover, Haman the מַּנְחָשׁ *Hyaiós* (or *dyawós*) cast lots to find out the most propitious date on which to carry out his genocidal intentions (Esth 3. 7).

VIII. However, there is a kindred verse, involving two ordinary words—לָּוֹז and לָּוֹז—which, *pace* the exegetes, do not bear their ordinary meaning (Prv 26. 17). For לָּוֹז here means *handle*, another meaning of its homologue οὖς; while לָּוֹז has for homologue κλέπτης *thief for drawing lots or collecting votes*. Therefore the proverb points to judicial and/or political balloting: he is in for trouble, the busybody who meddles in contests or disputes that do not concern him.

IX. Of politics nothing else remains in the language than a few words which indicate that at one time there were free citizens and popular assemblies, as well as popular meetings. The advent of the monarchy seems to have marked the end of democratic institutions; yet note Gn 23. 10, 18, 34. 20, 24 Ruth 4. 1, 10-11, and compare with Prv 24. 7, 26. 17, 31. 23. לָּוֹז Ps 68. 31 לָּוֹז Prv 31. 23 ἀγορά: *popular assembly*; לָּוֹז Jud 9. 2 (cf. Jos 24. 11) πολῖται: *citizens*; לָּוֹז IIR 10. 20 Joel 1. 14 לָּוֹז Lev 23. 36 ἀγυρίς: *gathering; crowd* Jer 9. 1 πατήγυρις: *general or national assembly, esp. a festal assembly in honour of a national god*.

X. The לָּוֹז apart, only a few meagre texts refer to the administration of justice in Israel. There are incidental references

to personal appeals to the King and to trials before him (IIS 14. 1-12, 15. 1-6 IR 3. 16-28 IIR 6. 26-30). There is even a bare reference in a single verse to the separation of 'matters of the Lord' from the 'King's matters', i.e., the existence of two independent jurisdictions, ecclesiastical and royal (IICh 19. 11). The homologies also throw very little light on the subject. One of them tells us of a Court of Appeal, but we know not how it worked. Another tells us that difficult issues must come up for determination before the priests or the despot, whose pronouncements were final and conclusive; but there is no record of a case having been heard by them (Dt 17. 8-13, cf. IICh 19. 8-10). A third refers to witnesses, but there is no Greek homologue for  $\tau\omega$ , one of the rare words that were independently developed among the Hebrews (from  $\epsilon\dot{\iota}\delta\omega$ )—unless its homologue went out of fashion and became obsolete (cf.  $\iota\sigma\tau\omega\rho$ ). We know of some of the 'Judges' of Israel, but of all the ordinary judges whose business it was to try legal actions, not a single name has survived (Dt 16. 18-20 IICh 19. 5-7); while the only trial that has been reported is the rigged trial of Naboth, at the conclusion of which he was stoned to death (IR 21. 8-14). Of procedure, we only know that accusation was by indictment, and that witnesses were liable to cross-examination by the opposite party.

$\gamma\iota\gamma\lambda/\mu\acute{\epsilon}\gamma\alpha\varsigma$ : a *big*, i.e. *difficult* question; *weighty*, *important* Ex 18. 22.

$\gamma\gamma/\delta\iota\kappa\acute{\alpha}\zeta\omega$ : *judge*, *sit in judgment* Gn 15. 14 IS 2. 10 Jer 5. 28 Ps 9. 9, 72. 2, 135. 14 Prv 20. 8, 31. 9 Job 36. 17  $\text{עשעש}$  Gn 18. 25 IS 7. 6 Ps 9. 5, 58. 2, 96. 13; *give judgment*, *judge*, *determine*  $\gamma\gamma$  Jer 21. 12, 22. 16  $\text{עשעש}$  Gn 16. 5, 31. 53 Ex 5. 21, 18. 26.

$\gamma\gamma/\delta\iota\kappa\alpha\acute{\iota}\omega\mu\alpha$ : *judgment* Dt 17. 8 Ps 9. 5  $\text{עשעש}$  Dt 16. 19 Ps 122. 5, 147. 20.

$\gamma\gamma/\delta\iota\kappa\eta$ : *custom*, *usage* Esth 1. 13  $\gamma\gamma$  Gn 47. 22, 26 Ex 12. 24 Lev 6. 11, 26. 46 Dt 6. 17 Jud 11. 39 IS 30. 25 Ps 31. 5 Esr 7. 10  $\gamma\gamma$  Ex 12. 14, 43 Lev 20. 23; *normal course of nature*  $\gamma\gamma$  Ps 76. 9  $\gamma\gamma$  Jes 24. 5 Ps 148. 6 Prv 8. 29  $\gamma\gamma$  Jer 5. 24, 31. 35, 33. 25; *order*, *right*; *what is fit*  $\gamma\gamma$  Gn 47. 22 Ex 5. 14 Prv 30. 8  $\text{حق}$ ; *personified*,  $\Delta\iota\kappa\eta$   $\gamma\gamma$  Gn 30. 21; *Truth*  $\text{حق حقیقه}$ ; *judgment*  $\gamma\gamma$  Dan 4. 14, 21; *lawsuit*; *prop. private suit*  $\text{قضية دعوه}$ ; *atonement*, *satisfaction*, *penalty*  $\gamma\gamma$  Dan 4. 14, 21  $\text{جزاء}$ ; *vengeance*  $\gamma\gamma$  Dt 32. 35

Jes 34. 8 נִקְמָה Nu 31. 2 Jer 50. 28; *punishment* שָׁפַט Ex 12. 12 Ez 5. 10, 28. 22.

דִּיכָאסְטִיס: *a judge* IS 24. 16 Ps 68. 6 דִּיכָאסְטִיס Jud 11. 6, 11 Jes 3. 6, 7 Prv 6. 7, 25. 15 שׁוֹפֵט נָאִי Dt 16. 18 IIS 15. 4 Ps 50. 6; δ. αἵματος *avenger* (Nu 35. 21 IIR 9. 7 Ps 79. 10) = δικαστήρ.

עָפַל/עָפֵס: (ἐφίημι) *appeal to a judicial tribunal* from a lower tribunal Eccl 5. 7.

קָרָה/σκοπέω: *examine, consider* Prv 18. 17; *inquire, investigate* (W) Dt 13. 15 Job 29. 16.

שִׁפְטָה/δικαιοσύνη: *righteousness, justice* Gn 18. 25 Dt 32. 4 IIS 8. 15 حَقَائِد.

סִפּוֹר/γραφή: *bill of indictment* in a public prosecution Job 31. 35.

לִקְרַח/ἀράσσω: a euphon., ῥάσσω akin to ῥήσσω, rarer collat. form of ῥήγνυμι or -ύω (lengthd. from root P.AT, *to break, break asunder or to pieces, rend, shiver, shatter*); *smite, dash in pieces; strike with a shower of stones* Dt 13. 11 IR 21. 13 קָרַח Lev 20. 2, 27, 24. 14, 23 IR 12. 18.

עֵינַי/εἶδω: no Act. Pres. is in use, ὁράω being used; εἶδον always in sense of *see; see, perceive, behold* Gn 21. 30, 31. 50 Nu 35. 30 Jes 44. 9; cf. ἰστωρ, ἴ-, ἱστορες: *witnesses*.

דִּיכָאסְטִיס, ἰνδικος, ον: (δίκη) *according to right, just, legitimate* דִּיכָאסְטִיס Dt 4. 8 דִּיכָאסְטִיס Lev 19. 36 Dt 25. 15, 33. 19 Jes 58. 2 Ps 45. 8 Job 8. 3 Eccl 3. 16; *truth* אֱמֶת Dan 3. 14 דִּיכָאסְטִיס Jes 45. 19, 51. 1, 7 דִּיכָאסְטִיס Jes 45. 23, 24, 63. 1 Ps 119. 142 حَقِّق; πόλις *a city in which justice is done* עִיר הַצֶּדֶק Jes 1. 26; of persons, *upright, just* דִּיכָאסְטִיס Gn 18. 24 Ex 9. 27 Ps 37. 29 Eccl 8. 14 حَقِّيق; Adv. ἐνδίκως *right, with justice, fairly; justly, naturally, as one has a right to expect* דִּיכָאסְטִיס Dt 1. 16 Ps 15. 2 דִּיכָאסְטִיס Lev 19. 15 Ps 9. 9.

דִּיכָאסְטִיס/δικαστήρ: *juror* Jos 10. 24 שׁוֹטֵר Dt 16. 18.

עָרָה/ἀντιπέρτης: (ἐπέτης) *properly, one who rows against another; generally, opponent, adversary* Prv 18. 17.

שׁוֹפֵט/δεσπότης: *master, lord; despot, absolute ruler* Ex 2. 14 Jud 2. 16, 18 Ruth 1. 1; cf. δικαστής.

שׁוֹפֵט/δεσπόζω: *to be lord or master, gain the mastery; lord it over* Gn 19. 9 Jud 12. 7, 15. 20; cf. δικάζω.

XI. Abraham equipped his חֲנִיכָיו Gn 14. 14/ἡμιόχοι (*charioteers*)

for the pursuit of his nephew's captors. In fact, Professor Cyrus Gordon, of New York, is of the opinion that Abraham was one of the itinerary merchant princes of the epoch, who kept private armies. Saul and Jonathan wore heavy armour, including brazen helmet, קֹבֶעַ IS 17. 38/κῦμβαχος, and coat of mail, שָׂרִיוֹן Ib./θώραξ; and both were attended by armour-bearers (Ib 14. 1, 31. 4). Moreover, the élite of King David's army consisted of the כָּרִי Ib 20. 23/κόροι (cavalrymen), and the כִּרְתִּי IIS 15. 18/κούρητες (young warriors)/Σκιρίται (the Scirites, a light-armed division of the Spartan army).

XII. The economic structure in Israel was cast in the same mould as that of Greece: commerce, currency, customs duty, hire, money-lending, mortgage or pledge, transport, weights and measures.

שַׁעַר IIR 7. 18/ἀγορά (market-place), סֹחֵר Jes 23. 2/ἀγοραῖος (trader), סָחָר Jes 45. 14 מִסְחָר IR 10. 15 ἀγόρασμα (that which is bought or sold: mostly in pl., wares, merchandise).

גֵּרָה Ex 30. 13 אַגְרָה IS 2. 36 ἀργυρίς (a small coin), כֶּכֶן Esr 2. 69 δραχμή (drachma, a silver coin worth six obols), שֶׁקֶל Gn 23. 15 Ex 30. 13 σίγλος, σίκλος (= Heb. shekel, a weight; the Persian σ. was the 1/3000th part of the Babylonian silver talent, half the silver stater of Asia Minor, and = 7½ or 8 Attic δβολοί שקל Jos 7. 21). Cf. שָׁקַל יִשְׁתָּקֵם: weigh Jes 40. 12.

מַעֲרָב Ez 27. 9, 13, 17/φόρημα (that which is carried, load; freight (W)).

הוֹצִיאָהּ ἐξάγω: of merchandise, etc., export IR 10. 29 IICh 1. 17; מוֹצֵא ἐξαγωγή: duty on export IR 10. 28 IICh 1. 16.

μισθώω: have let to one, hire שכר Prv 26. 10 Neh 6. 12; engage the services of שכר Gn 30. 16 Dt 23. 5 IIR 7. 6; μισθωτός: hired שכר Neh 6. 13, hired servant שכר Ex 22. 14 Dt 24. 14; μισθός: hire, wages שכר Ex 2. 9 Dt 24. 15 IR 5. 20; generally, recompense, reward שכר Prv 11. 18 שכר Gn 30. 18, 28, 32 Nu 18. 31 Jer 31. 16 (15) Ez 29. 18, 19 Zach 11. 12; μισθωμα: price agreed on hiring, contract price מִשְׁכָּרָה Gn 31. 7.

לוֹה προσλαμβάνω is dealt with elsewhere.

δανείζω: put out money at usury, lend יָצַעַץ Hab 2. 7 לוֹה Prv 22. 7 הִלָּוה Dt 28. 12 נָשָׂא Neh 5. 7 נָשָׂא Jer 15. 10 הִשָּׂאֵל Ex 12. 36

IS 1. 28; *have lent to one, borrow* לווה Jes 24. 2 וְשָׂהּ Jer 15. 10 שָׂאל  
 Ex 3. 22; δανειστής: *moneylender or creditor* וְשָׂהּ IS 22. 2 וְשָׂהּ Ex 22.  
 24 IIR 4. 1; *borrower* לָוֶה Jes 24. 2 וְשָׂהּ Ib. 18. 7; δάνεισμα: = δάνειον (*loan*) מִשְׁאָה Dt 24. 10  
 Hab 2. 7; τοκίζω: *lend on interest* הָשִׁיךְ Dt 23. 20, 21; τοκιστής:  
*moneylender, usurer* וְשָׂהּ Hab 2. 7; τόκος: *metaph., produce of money*  
 lent, hence *interest* וְשָׂהּ Lev 25. 36; καρπισμός: *profit* מְרִבִּית Lev  
 25. 37; κάρπωσις: *use, profit* מְרִבִּית Ez 18. 8, 13, 17.

συμβάλλω: *make a contract with a person, esp. lend him money on*  
*bond or security* חָבַל Ex 22. 25 Dt 24. 6, 17 Prv 20. 16 Job 22. 6;  
 καταβολή: *paying down, esp. by instalments; pay money as a deposit*  
*(by way of caution)* חָבַל Ez 18. 12 חָבַל Ib 18. 7; ὑποτίθημι:  
*put down as a deposit or stake, pawn, pledge, mortgage* עֲבַט Dt 24. 10  
 Ib 15. 6, 8; ὑποθήκη: *pledge, deposit, mortgage, security* עֲבֹט  
 Dt 24. 11–13; ἐρύω (B), ἐρύομαι, ρύομαι: *protect, guard, redeem* עָרַב  
 Gn 43. 9 Prv 17. 18, 22. 26; ρύσιον: (ἐρύω (B)) *surety, pledge, property*  
*seized or held on pledge* עָרַב Prv 17. 18 עָרַב Gn 38. 17, 18, 20;  
 person seized as *pledge or surety, person seized and held to ransom*  
 תַּעֲרָבוֹת IIR 14. 14 (τὰ ρύσια); ἀρραβών: *generally, pledge, earnest*  
 עָרַב Gn 38. 17; ἀρραβωνίζεται: *to give or offer an ἀρραβών* עָרַב  
 Prv 17. 18; παρακατατίθημι: *entrust; deposit one's property with*  
*another, entrust it to his keeping* הִפְקִיד Lev 5. 23; [cf. παρατίθημι:  
*deposit what belongs to one in another's hands*]; παρακαταθήκη,  
 παραθήκα: *deposit of money or property entrusted to one's care*  
 פְּקִדֹן Gn 41. 36 Lev 5. 21, 23; of persons entrusted to guardians,  
*ward* פְּקִידָה Jer 52. 11; of persons under the protection of the  
 state, *sacred trust* פְּקִידָה Nu 3. 32, 4. 16 פְּקִידֹן Gn 41. 36.

πλάστιγξ: *scale of a balance*; מאָנִים Prv 16. 11  
 σταθμός: *balance; weight*; מִשְׁקָל Ib 19. 35 IIS 21. 16/  
 מִשְׁקָל Ez 4. 10 מִשְׁקָלָהּ Jes 28. 17; σταθμός: *weight, standard*  
 weight שֶׁקֶל Ex 30. 13; ἑκταήρ/(ἡ) (ἡ) Ez 4. 11 *liquid measure*;  
 κόρος, כֹּר IR 5. 2, 25: (Hebr.) *a dry measure containing about*  
*120 gallons*; λόγος/לֵא Lev 14. 21 *measure*; κοτύλη: שֶׁלֹּם Jes 40. 12  
*liquid measure nearly a ½ pint*; τριτεύς: שְׁלִישׁ Ib. *third part of a*  
*μέδιμνος (a corn measure about 12 gallons).*

XIII. King Solomon's sumptuous palace comprised a richly  
 decorated אֶפְרֹן Cant 3. 9/ὑπερώον (*the upper part of the house,*

where the women resided). This was all the more remarkable since Solomon married Pharaoh's daughter, and maintained close commercial ties with Egypt. The fact is that he was not the only one in Israel to allocate separate apartments for women. As in Greece, the inner part of the house, יר כח' Am 6. 10 Ps 128. 3' εἶρκτή, εἶρκ-, was reserved for them.

XIV. During festivities the Hebrews gave themselves up to games, music and choral dances, as the following homologies amply testify: הוֹלֵל Jud 21. 21/χορεύω (*dance a round or choral dance*), מוֹלֵל Jer 31. 4 (3), 13 (12) מוֹלֵלָה Ex 32. 19 IS 21. 12/χορεύω (*choral dance*), מוֹלֵלָה Ib 18. 6 Cant 7. 1/χορευτής (*choral dancer*), צֶחֶק Ex 32. 6/צֶחֶק IIS 2. 14 Jer 31. 4 (3) ἀγωνίζομαι (*contend for a prize, esp. in the public games; fight, wrestle (W)*). Another homologue for מוֹלֵלָה Ex 15. 20 is χαλκίον: *gymbal*, נְתִיבָא: *lyre* Ps 8. 1, לִלְיָא: *pipe, flute, clarinet* IR 1. 40 Jes 30. 29, שֹׁפָר צֹדֵק sūp̄ar, צֹדֵק: *shepherd's pipe* Nu 10. 10 IIR 11. 14 ICh 5. 13, כִּנּוֹר: *kinnor*, a stringed instrument played with the hand or plectron εὐμῆξ, ἀκὸς: a musical instrument like a *guitar*, invented by the Phoenicians Neh 12. 27 ICh 29. 25, מַגְדָּלָה: *magadis*, an instrument with twenty strings arranged in octaves; a *Lydian flute* or *flageolet*, producing a high and a low note together Ps 53. 1, עֶבֶל עֶבֶל: a musical instrument of ten or twelve strings (Semitic word, cf. Hebr. *nebel*; Phoenician ὄπλον: *instrument*, mostly in pl. Am 6. 5 ICh 25. 1 ICh 5. 12, מַגְדָּלָה: *magadis*, v. מוֹלֵלָה ICh 16. 5, 42 ICh 5. 13, מוֹסַח: *music* ICh 30. 21 (cf. Am 6. 5), קֶרֶן קֶרֶן: *the horn of an animal*; of musical instruments: *horn for blowing* Jos 6. 4 IIS 6. 15 Ps 81. 4. 98. 6, תִּבְעִי: *drum* Jud 11. 34 Jes 5. 12; = τύμπανον, -ος.

XV. The Greek customs connected with עֲקָרִים and בְּרִקִּים have been dealt with elsewhere.

In the circumstances, Herodotus, taken on a conducted tour of Jerusalem by one of Josephus' forebears, would have felt quite at home there; but left to himself, he would have been completely lost: hardly anybody would have understood a word he uttered, nor would he have understood anything of what was said to him. This book would have helped.

## INDEX

- Abisha son of Pinhas 301  
 Abraham 2-4, 658, 666, 670, 677  
 Aden 129, 134, 323  
 adjectives 75, 82, 102-20, 168  
     verbal 102-20  
 adverbs 168  
 Alexander 1, 11, 669-70  
 Alexandria 5  
 alphabet 5, 8, 18-22  
 America 15  
 Ammonites 133  
 Amorites 1, 3  
 anatomy 257-61  
 aorist 16  
 aphesis 55-6, 109, 124, 636, 640, 644,  
     649-50  
 apocope 20-1, 27, 37, 637, 644, 646,  
     649, 659  
 Apollo 130, 323  
 Apostles 6  
 Arabia xxv, 4, 8, 323, 325, 384  
 Arabic xxx, xxxii, 5-8, 12-13, 17, 21,  
     23-4, 107-8, 110-12, 115, 117, 130,  
     228-9, 293, 317, 322, 324, 340, 342,  
     345, 380, 384, 389, 391, 410, 412,  
     414, 418, 420, 667-9  
 Arabs 1, 130, 323  
 Aramaic 4-6, 8, 78, 108, 285, 292, 316,  
     323, 337, 410  
 Aramites 133  
 archaeology 4  
 article, the 75-6, 125, 299, 349, 379  
 Asia Minor 4, 7  
 Assyria 131, 323  
 atavisms 8, 301, 348, 412-13, 424-6  
 Athens 20, 134  
 augment 16  
  
 Baal 123-6, 128, 304-12  
 Babylon 300, 323  
 Ben-Shlomo, Ze'ev 132  
 Ben Yehuda Dictionary, the 329  
 Bible, the xxv, xxxii, 1-2, 4-8, 11, 14,  
     17-18, 26-7, 129-30, 300, 319-20,  
     324-5, 332-3, 354, 379, 403, 405,  
     427, 633, 646, 663, 667, 668, 670  
 borrowing 6, 8, 11-12, 43, 94-8, 301, 413  
 Canaan 2-4, 8, 134, 303, 379, 674  
 Capernaum synagogue 10  
 Caphthorim 3  
 Captivities, the 131, 323  
 Cecile Yahuda xxv  
 Champollion 19  
 cherubim 301-4  
 China 14  
 Christianity 5, 9, 670  
 Cimmerians 8, 129, 670  
 circumcision 666-7  
 compounds 76-7, 122, 125-7, 129, 295,  
     297, 311, 325, 335, 344, 347, 380,  
     385, 390-1, 396, 406-7, 418-20, 633,  
     639, 663  
 construct, the xxix, 16, 82-3  
 context 13, 15-16, 107, 112, 122, 127,  
     133, 302, 303, 321, 324, 328-9, 332-  
     6, 343-52, 354, 377, 380, 383, 385,  
     390, 392, 396, 400, 406-9, 413, 418-  
     19, 427, 636, 655, 659, 661  
 corroboration 13, 106-7, 112, 117, 125,  
     127, 637, 640, 644-5, 647, 661  
 cryptograms 14, 17-18, 55, 112, 122-3,  
     295, 328, 348, 669  
 Cuny, A. 7  
 customs 8, 17, 122, 329-31, 349, 415,  
     666, 672-3, 675  
 Cyprus 132  
  
 dative case 16, 83  
 Delos 131  
 dialects 8, 11-13, 16, 18, 20-2, 25-7, 113,  
     124, 126, 633, 643-4, 649-51, 663-4  
 dilemmas 113, 326, 636  
 diphthongs 12, 22, 112  
 Duce, the 658  
  
 economic organization 678-9  
 Eden, the Garden of 303  
 Egypt 2-4, 10, 118, 129, 132  
 Emanuel, Gerald F. 11  
 epenthesis 111, 424  
 Ephraimites 14, 660  
 etymology 111-12, 127, 288, 293, 317,  
     319, 327-8, 332, 336, 340, 350-1,  
     375, 385, 388, 390-2, 394, 407-8,

etymology (*cont.*):

- 410, 416, 418-20, 425, 427, 643-4, 655, 659, 661, 664, 667-8
- exhaeresis 24, 26, 58-66, 109, 112, 114, 116, 124, 381, 385-6, 387, 390, 406, 408-9, 411, 416, 422-3, 425-7
- future tense 16
- Gandhi 295
- gender 14, 101, 108, 346, 349-50, 376, 387, 393, 407, 411, 654
- Gergashites 3
- Gibraltar 654
- Gordon, Professor Cyrus H. xxvi, 7, 115, 132, 326, 678
- grammar 4-5, 8, 12-13, 16, 654
- Greece 8-9, 131-2, 323, 678, 680
- Greek 4-14, 17-18, 24, 26, 43, 313-21, 324, 380-1, 388, 392-3, 405, 410, 418, 631-3, 635, 647-8, 654-5, 657, 666, 669-70
- Asiatic 7-8, 17, 132, 379, 389, 412-13, 424-5, 666
- Modern 16, 21, 115, 122
- Greeks xxv, 1-2, 5, 7-8, 10-11, 17-18, 129-32, 313-14, 316-17, 415, 666, 669-70, 672, 675
- Ham 1
- Hebrew xxv, xxx, xxxii, 1, 4-6, 8, 10-12, 15-18, 21, 25-6, 43, 316-17, 324, 326, 345-6, 348, 380, 391, 410, 412, 415, 420, 631, 633, 635, 654, 657
- Hebrews 1-4, 7-8, 17, 317, 632, 654, 655, 670, 675, 680
- Chosen People 670
- Israelites 3, 4, 8, 118, 132, 672, 675, 678, 680
- Jews xxv, 1-2, 6, 8, 11, 632, 673
- Hellenism 2, 5
- Helots 8, 131-2
- Hepiru 7
- Herodotus 680
- Hiram 323
- Hitler 658
- Hittites 1, 3
- Hivites 3, 131-2
- Homer xxv, xxix, 6, 11, 16, 333, 388, 662-3
- homologues xxvii, xxx, xxxii, 8, 13-14, 17, 24-6, 28, 106, 340, 343, 350-1
- complete and incomplete 92-3, 644
- concatenated 285-94, 660-1
- equivalent and identical 91-2
- genitive 13, 114, 134, 285-7, 379, 400, 403, 663
- Graeco-Arabic 99-101
- hybrid 89-91, 327, 640-6
- kindred 257-84
- mixed 13, 327
- multiple 93, 285
- primary and secondary 327
- homonyms 8, 13-14, 93, 122, 124, 285, 290-2, 309-10, 328, 348, 350, 383, 385, 390, 394, 396, 403-4, 408-9, 412, 417-18, 420, 422, 424-7, 636, 641, 644, 646-7, 655
- homophones 13, 15, 122, 420, 641, 644, 646-7, 655, 661, 673
- Hourmouzios, Christodoulos xxv
- Ibn Ezra 353
- imperfect tense 16
- India 129, 669
- interchanges xxx, 12-13, 18, 24-7, 91, 94, 98, 100, 108-9, 112-15, 122, 124-6, 282, 289, 292, 298-9, 302, 308, 316, 322, 326, 330, 332, 335, 338, 340, 347, 349, 377, 380, 382-3, 385-6, 389-90, 392-3, 395, 399, 400-3, 406, 409-11, 417-18, 420, 422-4, 426-7, 631-4, 636-7, 639-40, 643-4, 648-50, 657, 664
- biblical 27-37, 41-2
- dialectal 37-41
- Graeco-Hebraic 45-53
- other 42
- Iraq 8, 341, 668
- Mesopotamia 4, 8, 668
- Islam 9, 307, 325, 423, 668
- Japhet 1
- Jebusites 3
- Jerusalem 663, 680
- Jesus 304, 432, 673
- Job 325
- Joseph 116, 132, 647
- Josephus xxv, 1-2, 6, 680
- justice 675-7
- Khabiru 7
- Koran, the 7, 322-5, 668-9
- language 1, 3-4, 7, 18
- Aramaic 4-5, 8, 21, 24, 407, 410
- Aramite 3, 322
- Aryan 6-7, 11, 23, 323



- Ashdodite 3, 8  
 Assyrian 323  
 Canaanite, Phoenician 3  
 Chiamito-Semitic 7  
 Chinese 9  
 English 5, 7, 313, 381, 611  
 French 5, 348  
 Gothic 343  
 Judean 3, 8  
 Latin xxviii, 5, 10, 341, 343, 348, 381, 391, 399  
*lingua priuata* 6  
 Semitic xxviii, xxx, 5-7, 11, 316, 391, 416, 425  
 Levin, Professor Saul 7  
  
 Mahomet 130, 324-5, 668  
 Mazhar, Sheikh Muhammad Ahmad 6  
 Mecca 323, 668  
 metathesis 20, 112, 126, 308, 326, 346, 400, 406, 409, 412-13, 636, 645, 649, 665  
 Middle East 7, 129, 669  
 MV 16, 115, 316, 425  
 MV 2 xxviii, 10, 16, 92, 100-1, 118, 135-67, 313, 327, 338, 341, 349, 393, 402, 412, 423, 427, 639-40, 644-5, 659, 664  
 Midianites 322-3  
 military matters 262-4  
 Moabites 323, 325  
 Moloch 304-13  
 monotheism 313  
 morphology 4, 14, 111, 326, 328-9, 336-7, 347, 349, 631-2, 636-7, 654, 667  
 Moses 325, 671  
 Muss-Arnolt, W. 6  
  
 Nazarene 118-20  
 New Testament 6, 10  
 nouns 8, 75, 77-84, 168, 395  
     proper 121-34  
 Number 16, 75  
 numerals 264-6  
  
 Olympus 303  
 On 312  
 oxygen 15  
  
 Pakistanis 341  
 palimpsest 19, 43  
 parallelism 13-14, 322, 352  
 Parkhurst, Revd. John 6  
  
 Patriarchs, the 3-4  
 Paul 670  
 Perizzites 3  
 Pharaoh 132  
 Philistines 3-4, 2, 18, 132, 134, 307, 379  
 philology 4-5, 7, 18, 106, 115, 126-7, 129, 132, 295, 317, 323, 326, 375, 385, 398, 407, 424, 427, 631-2, 644, 653-4, 657-8, 668  
 phlogiston 15  
 Phoenicians 8, 18, 124, 131-2, 307, 388, 393  
 phoenix 303-4  
 phonetics 4, 13-14, 43, 55, 111, 114, 293, 309, 314, 316, 324, 328-9, 341, 347-8, 376, 378, 380, 420, 631, 635, 637, 641, 650, 654, 669  
 politics 675  
 prefix-suffix phenomenon xxviii, xxix, 13, 16, 55, 70-3, 82, 84-5, 90, 92, 94, 96, 100, 105-6, 125-6, 129, 289, 309, 311, 316, 327, 338, 341, 346-7, 350, 384, 392, 400-1, 415, 427, 634, 639-40, 645, 650, 659, 662, 666  
 priests 118, 312  
 pronoun 75-7  
 pronunciation 8, 14, 16, 18-24, 40-4, 109, 117-18, 123, 288-9, 302, 345, 347, 352, 378-9, 385, 388-9, 395, 411-15, 420-1, 423-5, 631-2, 635, 641, 648, 654-5, 658, 660  
     Ashkenazi 9, 12, 20-3, 108-9, 127, 305, 320, 632, 651, 660  
     Baghdadi 9, 20, 22-3  
     Sephardi 9, 22-3, 322, 411  
     Yemenite 9, 22-3, 632  
 Propositions xxvii, xxviii, xxx-xxxii, 14, 19, 26, 42-3, 55, 99, 286, 292-4, 328, 420-1, 425, 632, 639-40, 644, 646, 649  
 prosthesis 66-7, 100, 113-14, 118, 398, 403, 423, 640, 644  
  
 relatives 261-2  
 religion 1, 4-5, 8, 17, 122, 266-84, 313, 662, 666-74  
 Renaissance 6  
 research xxv, xxvi, 4, 7, 11-15, 17-18, 115-16, 122, 124, 127, 312, 335, 377, 389, 391, 410, 415-16  
 Romans 10  
  
 Samaritans 301  
 Sanskrit 7, 295

- Sassoon, Revd. Rabbi Solomon D. xxvi, 304, 672
- Scales 14, 16, 102, 107-8, 112-13, 115-18, 168, 329, 345, 391, 419, 426, 640, 646
- scribes 114, 133, 309, 330, 384-5, 403, 406, 415-16, 419, 427
- Scythians 8, 129-30, 670
- semantics 4, 13, 97, 111-12, 115, 117, 124, 332, 337, 347-53, 376, 378, 391, 396, 407, 416, 420, 631-2, 635, 637, 642, 654-5, 659, 662, 668
- secondary meaning 396
- Septuagint xxv, xxviii, 5-7, 11, 13-15, 20, 24, 86-7, 115-18, 126-7, 304-5, 320-2, 325, 329, 332-3, 336, 350-4, 375, 384, 387-8, 391-4, 399, 404-5, 414, 416, 648, 664-6
- Sheba, the Queen of 323
- Shem 1
- Shepherds, the 2
- Shiloh 323
- Simon, Sir Leon xxvi, 315
- Solomon, King 323
- Solomon, Rabbi Dr. Norman 672
- Sparta 1-2, 5, 129, 131, 415
- speculation 122, 380, 405, 413, 415, 421
- Spirit, the 670, 673-4
- spirits 673
- syncope 56-7, 109, 636, 639
- synonyms 15, 124-5, 133, 413, 636
- Syria 7-8, 323
- Talmud, the 6, 8, 10, 324
- terminal letters 12, 16, 26, 67-9, 100, 112-13, 117-18, 124, 346-7, 386-7, 390, 399, 402-3, 411-12, 417, 421, 423, 632-3, 640, 644, 646, 649
- tests xxxii, 13, 25-6, 106, 122, 326-54, 636-7
- Trafalgar 654
- Troy 11, 412, 669
- verbs 84-8, 135-68, 240-56
- compound 16, 87-8, 107, 110, 113
- heteroclitc 92, 108, 111-12, 330, 615
- in -שׁ 16, 240-56
- vestiges 92, 114, 405
- vocalization 18-19, 22-4, 99, 122, 633, 653
- worship 4, 8, 266-84
- Yahuda, Cecile xxvi
- Isaac Benjamin Ezekiel 10
- Solomon 10

## ADDENDA

P. 12. Note the terminal מ' in *מִשְׁמֵי* *μῶσις*, and the terminal נ' in *נִשְׁמֵי* *νῶσις*.

P. 16. I have just been informed by my Greek Cypriot friend and colleague, Mr. George Adonis, that in South Cyprus *-μαι* is pronounced *μαι*—the usual way—whereas in the North it is pronounced *μοι*!

Pp. 27-37. Note that, with one or two exceptions, all the various words listed in support of Proposition IV—which were not selected for homology—have Greek homologues.

P. 60. (4). 1  
 אֵלֹהִים *θεός* אֱלֹהֵיכֶם *ἀλλοιότημα* צִדְקָתְךָ *γαλήνιος*

(5). 2  
 סוֹד *σύνοδος* צְדָקָה *συνδωμή, συν-* צִדְקָה *συντακτικός*

P. 339. *ἀριθμέω*: *number, count, reckon up* חָשַׁב Job 3. 6 חָשַׁב Ps 55. 24 חָרַץ Job 14. 5 חָשַׁב Nu 31. 49; *reckon, account* חָשַׁב Job 19. 11 [cf. *ψέψω*] חָשַׁב Prov 12. 27 חָשַׁב Job 28. 17; Pass., *to be reckoned* חָשַׁב Ps 88. 5.

P. 364. *καθαίρω*: *cleanse, purify* הִתְחַטָּא Nu 31. 20 طَهَّرَ; *purify, refine* טָהַר Mal 3. 3; in religious sense, *purify* הִתְחַטָּא Lev 14. 52 Nu 19. 19 טָהַר Lev 13. 34, 14. 48, 16. 19 Jer 33. 8 Ez 24. 13 Mal 3. 3 Ps 51. 4 Neh 13. 30 IIR 34. 8; by fumigating with sulphur קָטַר Jer 44. 3 הִקְטִיר Ex 30. 7-8, 40. 27 Nu 17. 5 IS 2. 28 [cf. *θυμιάω*; Lev 16. 11-17]; *purify oneself from blood* הִתְחַטָּא Nu 31. 19; *purify oneself* הִתְחַטָּא Ib 19. 20, 31. 19 הִטָּהַר Lev 14. 7; *get purified* הִתְחַטָּא Nu 31. 23 טָהַר Lev 11. 32, 13. 34, 15. 28, 22. 4, 7 Nu 19. 19, 31. 23 IIR 5. 13 Ez 24.

13, 36. 25 Prv 20. 9; of menstruation טְהַרָה Lev 15. 28; of the afterbirth טְהַרָה Ib 12. 7-8; cf. καθαρεύω: *to be clean or pure* טְהַרָה; καθαρίζω: *cleanse*, of the menses; of persons, *purify*.

The penultimate paragraph of p. 635: Then consider 'a version of the Lord's Prayer in the English of King Alfred's time, which may serve as a kind of measure of the changes which have taken place in the language . . .

Uren Fader dhic art in heofnas,  
 Sic gehalged dhin noma,  
 To cymedh dhin ric,  
 Sic dhin uuilla sue is in heofnas and in eardho,  
 Uren hlaf ofer uuirthe sel us to daeg,  
 And forgef us sculda urna,  
 Sue uue forgefan sculdgun urum,  
 And no inleadh uridk in costnung,  
 Ac gefrig urich from ifle.'

(transcribed from *The English Bible and its Story* (pp. 28-9) by James Baikie)